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EMBODIED IN ANCIENT NAMES:

OR AN ATTEMPT TO TRACE

THE RELIGIOUS BELIEF, SACRED RITES, AND HOLY EMBLEMS
OF CERTAIN NATIONS

BY AN INTERPRETATION OF THE NAMES
GIVEN TO CHILDREN BY PRIESTLY AUTHORITY, OR ASSUMED BY
PROPHETS, KINGS, AND HIERARCHS.

BY

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AND "ANCIENT PAGAN AND MODERN CHRISTIAN SYMBOLISM EXPOSED AND EXPLAINED."

VOL. I.

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TO THOSE

WHO THIRST AFTER KNOWLEDGE,

AND ARE NOT DETERRED FROM SEEKING IT

BY THE FEAR OF IMAGINARY DANGERS,

THIS VOLUME IS INSCRIBED, WITH GREAT RESPECT,

BY

THE AUTHOR.

"Οὗτοι δὲ ἦσαν εὐγενέστεροι τῶν ἐν Θεσσαλονίκῃ, οἵτινες ἐδέξαντο τὸν λόγον μετὰ πάσης προθυμίας, τὸ καθ' ἡμέραν ἀνακρίνοντες τὰς γραφὰς εἰ ἔχοι ταῦτα οὕτως."—Acts xvii. 11.

This volume is the result of an inquiry, "How it comes to pass that John and Jack are synonymous?" The question, once propounded, led me onwards to such other names as Elizabeth, Isabella, Anna, Annabella, William and Bill, Mary and Miriam. The investigation proved very fascinating, and in prosecuting it I found myself surrounded by a mass of facts of which I had no previous conception. These have been almost entirely ignored by English writers, and those few who have treated on them have imparted their views only to a select private circle. Those who are acquainted with the systematic way in which certain subjects are avoided in modern society can well understand, and perhaps easily forgive, the reticence referred to. But when it is known that the suppression of truth has given rise to a series of theological errors, which none could have adopted with a knowledge of the sources from which they were derived, it becomes a grave question whether the interests of literature, and even of divinity, do not demand a removal of the veil of ignorance.

Having already experienced in my own profession the advantages of attempting to sweep away the false practices arising from perverted facts and wrong views of nature, it is natural to believe that theology will be equally benefited by a rigid and impartial examination of the

basis on which it has been founded. In medicine the old reasoning ran, "Our forefathers believed and acted thus, the colleges teach the same, we have learned the practice when young, and we stick to it when old; consequently, the practice of medicine, as at present adopted, must be true, because it has stood the test of time." Absurd as this is in medicine, in divinity the arguments are even still more puerile, and run thus, "It is written; I am taught to believe 'The word;' I do so, and therefore it is true;" or "It is true, and therefore I believe it." "The Church is a witness for 'The word,' and 'The word' testifies to the Church, and both *must* be right." But a moment's consideration shows that the same assertions may be applied to prove the truth of the Vedas, of the Koran, and of the book of Mormon. If *faith* in it is to be the test of the infallibility of any religious system, we must allow that the ancient Egyptians, Assyrians, Persians, and the modern Hindoos had and have as sincere a belief as we ourselves, for nothing can be more complete than their entire trust in their spiritual guides. We, who in our missionary zeal believe that our religion is superior to any other, have no scruple in trying to shake the childlike confidence of the Hindoo, the subtle reasoning of the Brahmin, or the fierce orthodoxy of the Mahometan, and to make them dissatisfied with their religious books. Yet we are intolerant of the faintest suggestion that our own faith is faulty. The rude knights and churchmen of old tried to demonstrate the truth of their doctrine by the strength of their right arms, and he who

was the hardest hitter was supposed to be the most favoured by the Almighty. Modern theology, on the contrary, declines the arbitrament of the sword, and calls reason to her aid in deciding controversy. There is indeed a widespread feeling that those who appeal to such carnal weapons as persecution, cursing, excommunication, and the like, do so only because they have no mental armoury from which they can equip themselves for a successful fight. It is human to oppose obloquy against obnoxious proofs, it requires magnanimity to acknowledge ourselves in the wrong, and to kiss the rod that chases away a cherished delusion. There are very few thoughtful men who have not been discontented with the developments of modern Christian divinity. From many professional theologians strictures appear from time to time, which show the workings going on below the surface. To these have been opposed the dead weight of persecuting orthodoxy. The world beyond them sometimes watches with interest the battles of those who profess to lead opinion, and the layman does not scruple to give his adhesion to the combatant who seems to be the strongest in argument. When the controversy raged between rival sects in medicine, the clergy assumed to be arbiters between them; and the Author acknowledges the advantages which he reaped from hearing the opinions of independent minds. *En révanche*, now that the Church has its disputations, medicine sometimes presumes to form an opinion of its own, and thinks it may assist the development of truth by pointing out some considerations of which the controversialists are ignorant.

The intrusion of a bystander, however, into a quarrel, invariably brings upon him the hostility of all parties, and he who suggests to many opposing dogmatists that all are in the wrong, will certainly not escape more fortunately. As I have in the following pages done much violence to my own preconceived opinions, and to prejudices lodged in my mind from my earliest infancy, I am certain to give offence to others. Whenever the critic finds that those principles which are called "the holiest instincts of the mind" are thwarted, he allows the wildest license to his senseless lash, and flogs unsparingly the author who has shaken his repose. Such castigation I anticipate, as certainly as does the traveller expect an eruption of boiling water from an Icelandic geyser, whose waters he has ruffled by throwing into them a clod of earth. Yet though there may be much wild hitting, I entertain the hope of meeting with some logical argument or quiet reasoning, which may serve to point out error, and help to set that right which is really wrong. There are observant pedagogues, who know that some boys under their care will submit almost to be flayed alive, rather than acknowledge a fault when they consider themselves wrongfully punished, yet who melt at once at a loving word or kind remonstrance. Authors, being human, are not very different to boys, and are more readily subdued by philosophical argument than by vulgar abuse. In my second volume, I hope to demonstrate my due appreciation both of the one and the other.

PREFACE TO SECOND EDITION.

In presenting to the Public a Second Edition of "Ancient Faiths Embodied in Ancient Names," in a condition nearly identical with the First, the Author begs to state, that it had been his intention to revise, and in some places to re-write, those parts wherein his advanced knowledge led him to believe that the opinions propounded required modification. But he has been prevented from carrying out his plan by a tedious illness, and the necessity to take a long Continental tour to recover health. During the time when he was invalided, the demand for the First Edition increased so greatly as to exhaust the whole impresssion. Being physically incapacitated from undertaking the labour of re-writing, and being wholly debarred from the power of using any library, the Author resolved upon a simple "re-issue," those parts only being altered where clerical errors had crept in.

The supervision of the work was left wholly to the Printer, and the Author gladly takes this opportunity of bearing testimony to his zeal and carefulness. He has indeed proved himself to be a critical coadjutor, as well as a genial friend.

DESCRIPTION OF THE PLATES

IN BOTH VOLUMES.

VOL. I.

THE oval on the side of Vol. I. represents Assyrian priests offering in the presence of what is supposed to be Baal—or the representative of the sun—and of the grove. The first is typified by the eye, with wings and a tail, which make it symbolic of the male triad and the female unit. The eye, with the central pupil, is in itself emblematic of the same. The grove represents mystically *le verger de Cypris*. On the right, stands the king; on the left are two priests, the foremost clothed with a fish's skin, the head forming the mitre, thus showing the origin of modern Christian bishops' peculiar head-dress. Arranged about the figures are, the sun; a bird, perhaps the sacred dove, whose note, *coa* or *coo*, has, in the Shemitic, some resemblance to an invitation to amorous gratification: the oval, symbol of the yoni; the basket, or bag, emblematic of the scrotum, and apparently the lotus. The trinity and unity are carried by the second priest. The other figures on the side of the book are explained elsewhere.

FRONTISPIECE.

This is taken from a photograph of a small bronze image in the Mayer collection of Brown's Museum, in Liverpool. The figure stands about nine inches high, and represents Isis, Horus, and the fish. It is an apt illustration of a custom, still prevalent amongst certain Christians, of reverencing a virgin giving suck to her child, and of the association of Isis, Venus, and Mary with the fish.

PLATE I.

Is supposed to represent Oannes, Dagon, or some other fish god. It is copied from Lajard, *Sur le Culte de Venus*, pl. xxii., 1, 1a, and is

thus described. 'Statuette inédite, de gres houiller ou micacé, d'un brun verdatre. Elle porte par devant, sur une bande perpendiculaire, un légende en caractères Syriaques tres anciens' (*Cabinet de M. Lambert, à Lyon*). I can find no clue to the signification of the inscription.

PLATE II.

Figs. 1 and 4 are illustrations of the respect for the antelope amongst the Assyrians. The first is from Layard's *Nineveh;* the second, showing the regard for the spotted antelope, and for "the branch," is from Bonomi's *Nineveh and its Palaces.*

Fig. 2 illustrates Bacchus, with a mystic branch in one hand, and a cup in the other; his robe is covered with spots arranged in threes. The branch is emblematic of the *arbor vitæ,* or tree of life. It will be noticed that on the fillet round the god's head are arranged many crosses. From Hislop's *Two Babylons* and Smith's *Dictionary,* p. 208.

Figs. 3 and 5 are intended to show the prevalence of the use of spots on priestly dresses; they are copied from Hislop's *Two Babylons,* and Wilkinson, vol. vi., pl. 33, and vol. iv., pp. 341, 353. Other illustrations of spotted robes, etc., will be seen in other figures. For an explanation of the signification of spots, see Vol. I., p. 360, and Vol. II., p. 769.

PLATE III.

Fig. 1 represents an Assyrian priest worshipping by presentation of the thumb, which had a peculiar signification. Sometimes the forefinger is pointed instead, and in both cases the male is symbolised. It is taken from a plate illustrating a paper by E. C. Ravenshaw, Esq., in *Journal of Royal Asiatic Society,* vol. 16, p. 114.

Fig. 2 is a Buddhist emblem; the two fishes forming the circle represent the mystic yoni, the sacti of Mahadeva, while the triad above them represents the mystic trinity, the triune father, Siva, Bel, or Asher. From *Journal of Royal Asiatic Society,* vol. 18, p. 392, plate ii.

Fig. 3 is a very remarkable production. It originally belonged to Mons. Lajard, and is described by him in his second *Memoire,* entitled *Recherches sur le Culte, les Symboles, les Attributes, et les Monumens Figurés de Venus* (Paris, 1837), in pages 32, *et seq.,* and figured in plate i., fig. 1. The real age of the gem and its origin are not known, but the subject leads that author to believe it to be of late Babylonian workmanship. The stone is a white agate shaped like a cone, and the

cutting is on its lower face. The shape of this gem indicates its dedication to Venus. The central figures represent the androgyne deity, Balaam, Astaroth, Elohim, Jupiter genetrix, or the bearded Venus Mylitta. On the left side of the cutting we notice an erect serpent, whose rayed head makes us recognise the solar emblem, and its mundane representative, *mentula arrecta;* on a spot opposite to the centre of the male's body we find a lozenge, symbolic of the yoni, whilst opposite to his feet is the amphora, whose mystic signification may readily be recognised; it is symbolic of Ouranos, or the Sun fructifying Terra, or the earth, by pouring from himself into her. The three stars over the head of the figure, and the inverted triangle on its head, are representations of the mythological four, equivalent to the Egyptian symbol of life (figs. 21, 32). Opposite to the female are the moon, and another serpent of smaller size than that characterising the male, which may readily be recognised by physiologists as symbolic of *tensio clitoridis.* In a part corresponding to the diamond, on the left side, is a six-rayed wheel, emblematic, apparently, of the sun. At the female's feet is placed a cup, which is intended to represent the passive element in creation. As such it is analogous to the crescent moon, and is associated in the Roman church with the round wafer, the symbol of the sun; the wafer and cup thus being synonymous with the sun and moon in conjunction. It will be observed that both serpents in the plate are apparently attacked by what we suppose is a dragon. There is some difficulty in understanding the exact idea intended to be conveyed by these, our own opinion being that they symbolise Eros, Cupid, or desire, whilst Lajard takes them to indicate the bad principle in nature, darkness, night, Satan, Ahriman, etc.

Fig. 4 is also copied from Lajard, plate i., fig. 10. It represents the reverse of a bronze coin of Vespasian, struck in the island of Cyprus. It represents the conical stone, under whose form Venus was worshipped at Paphos, and a conjunction of the sun and moon similar to that which may be seen in the chapels of Mary in Papal churches. The framework around the cone indicates an ark.

Fig. 5 represents the position of the hands assumed by Jewish priests when they give their benediction to their flock. It will be recognised that each hand separately indicates the trinity, whilst the junction of the two indicates the unit; the whole being symbolic of the mystic Arba. One of my informants, who told me that, being a "cohen" or priest, he had often administered the blessing, whilst showing to me this method of benediction, placed his joined hands so

that his nose entered the central aperture. On his doing so, I remarked, "*bene nasatus*," and the expression did more to convince him of the probability of my views than anything else.

Fig. 6, modified in one form or another, is the position assumed by the hand and fingers, when Roman and Anglican bishops or other hierarchs give benediction to their people. The same disposition is to be met with in Indian mythology, when the Creator doubles himself into male and female, so as to be in a position to originate new beings; whilst the male hand symbolises the masculine triad, the female hand represents the mystic feminine circle, and the dress worn by the celestial spouse is covered with groups of spots arranged in triads and groups of four.

PLATE IV.

Is a copy of a mediæval Virgin and Child, as painted in Della Robbia ware in the South Kensington Museum, a copy of which was given to me by my friend, Mr. Newton, to whose kindness I am indebted for many illustrations of ancient Christian art. It represents the Virgin and Child precisely as she used to be represented in Egypt, in India, in Assyria, Babylonia, Phœnicia, and Etruria; the accident of dress being of no mythological consequence. In the framework around the group, we recognise the triformed leaf, emblematic of Asher; the grapes, typical of Dionysus; the wheat ears, symbolic of Ceres, *l'abricot fondu*, the mark of womankind, and the pomegranate *rimmon*, which characterises the teeming mother. The living group, moreover, are placed in an arch-way, *delta*, or door, which is symbolic of the female, like the *vesica piscis*, the oval or the circle. The identification of Mary with the Sacti is as complete as it is possible to make it.

FIGURES IN THE TEXT.

Figure 1, page 53, is fully explained, and the authority whence it was drawn given in the paragraphs following it.

Figures 2, 3, page 78, are taken from Ginsburg's *Kabbalah*, and illustrate that in the arrangement of "potencies" two unite, like parents, to form a third.

Figures 4, 5, page 79, are copies of figures found in Carthage and in Scotland, from Forbes Leslie's *Early Races of Scotland*, vol. i., plate 6, page 46 (London, 1866). This book is one to which the reader's attention should be directed. The amount of valuable information which it contains is very large, and it is classified in a philosophical, we may add attractive, manner.

Figure 6, page 90, is from Bonomi, p. 292, *Nineveh and its Palaces* (London, 1865). It apparently represents the mystic yoni, door, or delta; and it may be regarded as an earlier form of the framework in Plate IV. It will be remarked by those learned in symbols, that the outline of the hands of the priests who are nearest to the figure is a suggestive one, being analogous to the figure of a key and its shank (Fig. 4, Vol. II.), whilst those who stand behind these officers present the pine cone and bag, symbolic of Anu, Hoa, and their residence. It is to be noticed, and once for all let us assert our belief, that every detail in a sculpture relating to religion has a signification; that the first right hand figure carries a peculiarly shaped staff; and that the winged symbol above the yoni consists of a male archer in a winged circle, analogous to the symbolic bow, arrow, and target.

Figures 7 to 13, page 98 to 102, are representations of the goddess mother, the virgin and child, Ishtar, Mylitta, Venus, Sacti, Mary, Yoni, Juno, Mama Ocello, etc. Fig. 7 is a copy of the deified woman or celestial mother, from Idalium, in Cyprus. Fig. 8 is from Egypt, and is remarkable for the cow's horns (for whose signification, see Vol. I., p. 54), which here replace the lunar crescent, in conjunction with the sun, the two being symbolic of hermaphroditism, whilst above is a seat or throne, emblematic of royalty. The two figures are copied from Rawlinson's *Herodotus*, vol. 2, p. 447, in an essay by Sir Gardiner Wilkinson, wherein other illustrations of the celestial virgin are given. Fig. 9 is a copy of plate 59, Moor's *Hindu Pantheon*, wherein it is entitled "Chrisna nursed by Devaki, from a highly finished picture." In the account of Krishna's birth and early history as given by Moor (*Op cit.*, pp. 197, *et seq*), there is as strong a resemblance to the story of Christ, as the picture here described has to papal paintings of Mary and Jesus. Fig. 10 is an enlarged representation of Devaki. Fig. 11 is copied from Rawlinson's *Ancient Monarchies*, vol. 3, p. 399. Fig. 12 is a figure of the mother and child found in ancient Etruria at Volaterræ; it is depicted in Fabretti's *Italian Glossary*, plate 26, figure 349, who describes it as a marble statue, now in the Guarnacci Museum. The letters, which are Etruscan, and read from right to left, may be thus rendered into the ordinary Latin characters from left to right, MI: GANA: LARTHIAS ZANL: VELKINEI: ME—SE.; the translation I take to be, "the votive offering of Larthias (a female) of Zanal, (= Zancle = Messana in Sicily) (wife) of Velcinius, in the sixth month." It is uncertain whether we are to regard the statue as an effigy of the celestial mother and child, or as the representation of some devout

lady who has been spared during her pregnancy, her parturition, or from some disease affecting herself and child. Analogy would lead us to infer that the Queen of Heaven is intended. Fig. 13 is copied from Hislop's *Two Babylons;* it represents Indranee, the wife of Indra or Indur, and is to be found in Indur Subba, the south front of the Caves of Ellora, *Asiatic Researches*, vol. vi., p. 393. Indra is equivalent to Jupiter Tonans, and is represented as seated on an elephant; "the waterspout is the trunk of this elephant, and the iris is his bow, which it is not auspicious to point out," Moor's *Pantheon*, p. 260. He is represented very much as if he were a satyr, Moor's *Pantheon*, p. 264; but his wife is always spoken of as personified chastity and propriety. Indrani is seated on a lioness, which replaces the cow of Isis, the former resembling the latter in her feminine and maternal instincts.

Figures 14, 15, page 105, are copies of Diana of the Ephesians; the first from Hislop, who quotes Kitto's *Illustrated Commentary*, vol. 5, p. 205; the second is from Higgins' *Anacalypsis*, who quotes Montfauçon, plate 47. I remember to have seen a figure similar to these in the Royal Museum at Naples. The tower upon the head represents virginity (see Vol. I., p. 144); the position of the hands forms a cross with the body; the numerous breasts indicate abundance; the black colour of Figure 14 indicates the ordinary colour of the *lanugo*, or, as some mythologists imagine, "Night," who is said to be one of the mothers of creation. (See Vol. II., p. 382.) The emblems upon the body indicate the attributes or symbols of the male and female creators.

Figure 16, p. 106, is a complicated sign of the yoni, delta, or door of life; it is copied from Bonomi's *Palaces of Nineveh*, p. 309.

Figure 17, p. 107, signifies the same thing; the priests adoring it present the pine cone and basket, symbolic of Anu, Hoa, and their residence. Compare the object of the Assyrian priest's adoration with that adored by a Christian divine, in Fig. 47, Vol. II., p. 648. (See Vol. I., p. 83, *et seq.*)

Figure 18, p. 107, is a fancy sketch of the linga and the yoni combined. There is infinite variety in the details, but in all the plan, as given in the figure, is observable, except in the pointed end, which ought to be open, so as to allow the fluid poured over the linga to flow away.

Figure 19, p. 112, is copied from Lajard (*Op. cit.*), plate xxii., fig. 5. It is the impression of an ancient gem, and represents a man clothed with a fish, the head being the mitre; priests thus clothed, often

bearing in their hand the mystic bag, are common in Mesopotamian sculptures; one such is figured on the back of the first volume of this work. In almost every instance it will be recognised that the fish's head is represented as of the same form as the modern bishop's mitre.

Figure 21, p. 119, represents two equilateral triangles, infolded so as to make a six-rayed star, the idea embodied being the androgyne nature of the deity. The pyramid with its apex upwards signifying the male, that with the apex downwards the female. The line at the central junction is not always seen, but the shape of the three parallel bars reappears in Hindoo frontlet signs in conjunction with a delta or door, shaped like the "grove" in Fig. 17; thus showing that the lines serve also to indicate the masculine triad (see Fig. 62, Vol. II., p. 649).

Figures 22, 23, p. 124, are other indications of the same fundamental idea. The first represents Nebo, the Nabhi, or the navel, characterised by a ring with a central mound. The second represents the circular and upright stone so common in Oriental villages. The two indicate the male and female; and a medical friend resident in India has told me, that he has seen women mount upon the lower stone and seat themselves reverently upon the upright one, having first adjusted their dress so as to prevent it interfering with her perfect contact with the miniature obelisc. During the sitting, a short prayer seemed flitting over the worshipper's lips, but the whole affair was soon over.

Figures 24, 25, pp. 142, 143, are discs, circles, aureoles, and wheels, to represent the sun. Sometimes the emblem of this luminary is associated with rays, as in Plate III., Fig. 3, and in Figure 10, p. 100; occasionally, as in some of the ancient temples in Egypt discovered in 1854, the sun's rays are represented by lines terminating in hands, sometimes one or more of these contain objects as if they were gifts sent by the god; amongst other objects, the *crux ansata* is shown conspicuously. In a remarkable plate in the *Transactions of the Royal Society of Literature* (second series, vol. i., p. 140), the sun is identified with the serpent; its rays terminate in hands, some holding the handled cross or *tau*, and before it a queen, apparently, worships She is offering what seems to be a lighted tobacco pipe, the bowl being of the same shape as that commonly used in Turkey; from this a wavy pyramid of flame rises. Behind her, two female slaves elevate the systrum; whilst before her, and apparently between herself and her husband, are two altars occupied by round cakes and one crescent-shaped emblem. Figure 24 was used in ancient days by Babylonian

artists or sculptors, when they wished to represent a being, apparently human, as a god. The same plan has been adopted by the moderns, who have varied the symbol by representing it now as a golden disc, now as a terrestrial orb, again as a rayed sphere. A writer, when describing a god as a man, can say that the object he sketches is divine; but a painter thinks too much of his art to put on any of his designs, "this woman is a goddess," or "this creature is divine"; he therefore adds an aureole round the head of his subject, and thus converts a very ordinary man, woman, or child into a deity to be reverenced; modern artists being far more skilful in depicting the Almighty than the carpenters and goldsmiths of the time of Isaiah (xl. 18, 19, xli. 6, 7, xliv. 9–19)

Figure 25 is another representation of the solar disc, in which it is marked with a cross. This probably originated in the wheel of a chariot having four spokes, and the sun being likened to a charioteer. The chariots of the sun are referred to in 2 Kings xxiii. 11 as idolatrous emblems. Of these the wheel was symbolic. The identification of this emblem with the sun is very easy, for it has repeatedly been found in Mesopotamian gems in conjunction with the moon. In a very remarkable one figured in Rawlinson's *Ancient Monarchies*, vol ii., p. 249, the cross is contrived as five circles. It is remarkable, that in many papal pictures the wafer and the cup are depicted precisely as the sun and moon in conjunction. See Pugin's *Architectural Glossary*, plate iv., fig. 5.

Figures 26, 27, 28, p. 143, are simply varieties of the solar wheel, intended to represent the idea of the sun and moon, the mystic triad and unit, the "arba," or four In Figure 27, the mural ornament is introduced, that being symbolic of feminine virginity. For explanation of Figure 28, see Figures 36, 37.

Figure 29, p. 145, is copied from Lajard, *Op. Cit.*, plate xiv. F. That author states that he has taken it from a drawing of an Egyptian stele, made by M. E. Prisse (*Monum. Egypt.*, plate xxxvii.), and that the original is in the British Museum. There is an imperfect copy of it in Rawlinson's *Herodotus*, vol ii. The original is too indelicate to be represented fully. Isis, the central figure, is wholly nude, with the exception of her head-dress, and neck and breast ornaments. In one hand she holds two blades of corn apparently, whilst in the other she holds three lotus flowers, two being egg shaped, whilst the central one is expanded; with these, which evidently symbolise the mystic triad, is associated a circle emblematic of the yoni, thus indicating the

fourfold creator. Isis stands upon a lioness; on one side of her stands a clothed male figure, holding in one hand the *crux ansata*, and in the other an upright spear. On the opposite side is a male figure wholly nude, like the goddess, save his head-dress and collar, the ends of which are arranged so as to form a cross. His hand points to a flagellum, behind him is a covert reference to the triad, whilst in front Osiris offers undisguised homage to Isis. The head-dress of the goddess appears to be a modified form of the crescent moon.

Figures 30, 31, 32, 33, pp. 145, 146, represent the various triangles and their union which have been adopted in worship. Figure 30 is said to represent fire, which amongst the ancient Persians was depicted as a cone, whilst the figure inverted represents water.

Figure 34, p. 147, is an ancient Hindoo emblem, called Sri Iantra, which is fully explained in its place. It has now been adopted in Christian churches and Freemasons' lodges.

Figure 35, p. 148, is a very ancient Hindoo emblem, whose real signification I am unable to divine. It is used in calculation; it forms the basis of some game; and it is a sign of vast import in sacti worship. A coin, bearing this figure upon it, and having a central cavity with the Etruscan letters SUPEN placed one between each two of the angles, was found in a fictile urn, at Volaterræ, and is depicted in Fabretti's *Italian Glossary*, plate xxvi., fig. 358, *bis a*. As the coin is round, the reader will see that these letters may be read as Supen, Upens, Pensu, Ensup, or Nsupe. A search through Fabretti's *Lexicon* affords no clue to any meaning except for the third. There seems, indeed, strong reason to believe that *pensu* was the Etruscan form of the Pali *panca*, the Sanscrit *pánch*, the Bengalli *páuch*, and the Greek *penta*, *i.e.* five. Five, certainly, would be an appropriate word for the pentangle. It is almost impossible to avoid speculating upon the value of this fragment of archæological evidence in support of the idea that the Greeks, Aryans, and Etruscans had something in common; but into the question it would be unprofitable to enter here

But, although declining to enter upon this wide field of inquiry, I would notice that whilst searching Fabretti's *Glossary* my eye fell upon the figure of an equilateral triangle with the apex upwards, depicted plate xliii., fig. 2440 *ter*. The triangle is of brass, and was found in the territory of the Falisci. It bears a rude representation of the outlines of the soles of two human feet, in this respect resembling a Buddhist emblem; and there is on its edge an inscription which may be rendered thus in Roman letters, KAVI: TERTINEI. POSTIKNU,

which probably signifies "Gavia, the wife of Tertius, offered it." The occurrence of two Hindoo symbols in ancient Italy is very remarkable. It must, however, be noticed that similar symbols have been found on ancient sculptured stones in Ireland and Scotland. There may be no emblematic ideas whatever conveyed by the design; but when the marks appear on Gnostic gems, they are supposed to indicate death, *i. e.* the impressions left by the feet of the individual as he springs from earth to heaven.

Figures 36, 37, p. 151, are Maltese crosses. In a large book of Etrurian antiquities, which came casually under my notice about twenty years ago, when I was endeavouring to master the subject of the language, theology, etc., of the Etruscans, but whose name and other particulars I cannot now remember, I found depicted two crosses made up of four masculine triads, each asher being erect, and united to its fellows by the gland, forming a central diamond, emblem of the yoni. In one instance, the limbs of the cross were of equal length, in the other the asher of one was three times as long as the rest. A somewhat similar cross, but one united with the circle, was found some time ago near Naples. It is made of gold, and has apparently been used as an amulet and suspended to the neck. It is figured in plate 35 of *An Essay on the Worship of the Generative Powers during the Middle Ages* (London, privately printed, 1865). It may be thus described: the centre of the circle is occupied by four oblate spheres arranged like a square; from the salient curves of each of these springs a yoni (shaped as in Figure 18), with the point outwards, thus forming a cross, each ray of which is an egg and fig. At each junction of the ovoids a yoni is inserted with the apex inwards, whilst from the broad end arise four ashers, which project beyond the shield, each terminating in a few golden bead-like drops. The whole is a graphic natural representation of the intimate union of the male and female, sun and moon, cross and circle, Ouranos and Ge. The same idea is embodied in Figure 28, p. 143, but in that the mystery is deeply veiled, in that the long arms of the cross represent the sun, or male, indicated by the triad; the short ones, the moon or the female (see Plate vi., Fig. 4, Vol. II.).

Figure 38, p. 151, is copied from the *Journal of the Royal Asiatic Society*, vol. xviii., p. 393, plate 4. It is a Buddhist emblem, and represents the same idea under different aspects. Each limb of the cross represents the *fascinum* at right angles with the body, and presented towards a barley corn, one of the symbols of the yoni. Each limb is marked by the same female emblem, and terminates with the triad

triangle; beyond this again is seen the conjunction of the sun and moon. The whole therefore represents the mystic *arba*, the creative four, by some called Thor's hammer.

Figures 39 to 43, p. 152, are developments of the triad, triangle, or trinity.

Figure 44, p. 152, is by Egyptologists callid the 'symbol of life.' It is also called the 'handled cross,' or *crux ansata*. It represents the male triad and the female unit, under a decent form. There are few symbols more commonly met with in Egyptian art than this. In some remarkable sculptures, where the sun's rays are represented as terminating in hands, the offerings which these bring are many a *crux ansata*, emblematic of the truth that a fruitful union is a gift from the deity.

Figures 45, 46, p. 155, are representations of the Hindoo *arba*, or the four elements in creation.

Figures 47, 48, p. 155, are representatives of the ancient male triad, adopted by moderns to symbolise the Trinity.

Figures 49, 50, p. 156, represent the trefoil which was used by the ancient Hindoos as emblematic of the celestial triad, and adopted by modern Christians. It will be seen that one stem arises from three curiously shaped segments, each of which is supposed to resemble the male *scrotum*, "purse," "bag," or "basket."

Figure 51, p. 156, is copied from Lajard, *Culte de Venus*, plate i., fig. 2. He states that it is from a gem cylinder in the British Museum. It represents a male and female figure dancing before the mystic palm-tree, into whose signification we need not enter beyond saying that it is a symbol of Asher. Opposite to a particular part of the figures is to be seen a diamond, or oval, and a *fleur de lys*, or symbolic triad. This gem is peculiarly valuable, as it illustrates in a graphic manner the meaning of the emblems in question, and how "the lilies of France" had a pagan origin.

Figures 52 to 61, p. 157, are various representations of the union of the four, the arba, the androgyne, or the linga-yoni.

Figure 62, p. 159, is a well known emblem in modern Europe; it is equally well known in Hindostan, where it is sometimes accompanied by pillars of a peculiar shape. In one such compound the design is that of a cupola, supported by closely placed pillars, each of which has a "capital," resembling the "glans" of physiologists; in the centre there is a door, wherein a nude female stands, resembling in all respects Figure 62, except in dress and the presence of the child.

The same emblem may be found amongst the ancient Italians.

In modern Christian art this symbol is called *vesica piscis*, and is usually surrounded with rays. It commonly serves as a sort of framework in which female saints are placed, who are generally the representatives of the older Juno, Ceres, Diana, Venus, or other impersonations of the feminine element in creation (see Vol. II., Fig. 48, p. 648).

Figure 63, p. 159, represents one of the forms assumed by the systrum of Isis. Sometimes the instrument is oval, and sometimes it terminates below in a horizontal line, instead of in an acute angle. The inquirer can very readily recognise in the emblem the mark of the female creator. If there should be any doubt in his mind, he will feel at rest after a reference to Maffei's *Gemme Antiche Figurate* (Rome, 1707), vol. ii., plate 61, wherein Diana of the Ephesians is depicted as having a body of the exact shape of the systrum figured in Payne Knight's work on the remains of the worship of Priapus, etc. The bars across the systrum show that it denotes a pure virgin (see Vol. II., pp. 743 – 746).

Figures 64 to 67, pp. 160, 161, are all drawn from Assyrian sources. The central figure, which is usually called "the grove," represents the delta, or female "door." To it the attendant genii offer the pine cone and basket. The signification of these is explained in the text. I was unable at first to quote any authority to demonstrate that the pine cone was a distinct masculine symbol, but now the reader may be referred to Maffei, *Gemme Antiche Figurate* (Rome, 1708), where in vol. iii., plate 8, he will see a Venus Tirsigera. The goddess is nude, and carries in one hand the tripliform arrow, emblem of the male triad, whilst in the other she bears a thyrsus, terminating in a pine or fir cone. Now this cone and stem is carried in the Bacchic festivities, and can be readily recognised as *virga cum ovo*. Sometimes the thyrsus is replaced by ivy leaves, which like the fig are symbolic of the triple creator. Occasionally the thyrsus was a lance or pike, round which vine leaves and berries were clustered, Bacchus *cum vino* being the companion of Venus *cum Cerere*. But a stronger confirmation of my views may be found in plate xl. of the same volume. This is entitled *Sacrafizio di Priapo*, and represents a female offering to Priapus. The figure of the god stands upon a pillar of three stones, and it bears a thyrsus from which depend two ribbons. The devotee is accompanied by a boy, who carries a pine or fir cone in his hand, and a basket on his head, in which may be recognised a male effigy. In

Figure 65 the position of the advanced hand of each of the priests nearest to the grove is very suggestive to the physiologist. Figure 66 is explained on page 163. It is to be noticed that a door is adopted amongst modern Hindoos as an emblem of the sacti. (See Vol. II., Fig. 34, p 491.)

Figures 68, 69, 70, page 164, are fancy sketches intended to represent the "sacred shields" spoken of in Jewish and other history. The last is drawn from memory, and represents a Templar's shield. According to the method in which the shield is viewed, it appears like the *os tincæ*, or the navel.

Figures 71, 72, p. 164, represent the shape of the systrum of Isis, the fruit of the fig, and the yoni. When a garment of this shape is made and worn, it becomes the "pallium" donned alike by the male and female individuals consecrated to Roman worship.

Figures 73, 74, p. 165, represent an ancient Christian bishop and a modern nun wearing the emblem of the female sex. In the former, said (in *Old England Pictorially Illustrated*, by Knight) to be a drawing of St. Augustine, the amount of symbolism is great. The "nimbus" and the tonsure are solar emblems; the pallium, the feminine sign, is studded with phallic crosses; its lower end is the ancient T, the mark of the masculine triad; the right hand has the forefinger extended, like the Assyrian priests whilst doing homage to the grove, and within it is the fruit, *tappuach*, which is said to have tempted Eve. When a male dons the pallium in worship, he becomes the representative of the *arba*, or mystic four. See Vol. II., pp. 915–918.

Figure 75, p. 167, is a well known Christian emblem, called "a foul anchor." The anchor, as a symbol, is of great antiquity. It may be seen in an old Etruscan coin in the British Museum, depicted in *Veterum Populorum et Regum Numi*, etc. (London, 1814), plate ii., fig. 1. On the reverse there is a chariot wheel. The foul anchor represents the crescent moon, the argha, ark, navis, or boat; in this is placed the mast, round which the serpent, the emblem of life in the "verge," entwines itself. The cross beam completes the mystic four, symbolic alike of the sun and of androgyneity.

Figures 76 to 80, p. 168, are Asiatic and Egyptian emblems in use amongst ourselves, and receive their explanation on the page indicated.

Figure 81, page 202, is copied from Godfrey Higgins' *Anacalypsis*, vol. ii., fig. 27. It is drawn from Montfauçon, vol. ii., pl. 132, fig. 6. In his text, Higgins refers to two similar groups, one which exists in

the Egyptian temple of Ipsambul in Nubia, and described by Wilson, *On Buddhists and Jeynes*, p. 127; another, found in a cave temple in the south of India, described by Col. Tod, in his *History of Rajpootanah.* The group is not explained by Montfauçon. It is apparently Greek, and combines the story of Hercules with the seductiveness of Circe. The tree and serpent is a common emblem.

Figure 81, p. 273, is copied from Lajard, *Culte de Venus*, plate xix., fig. 11. The origin of this, which is a silver statuette in that author's possession, is unknown. The female represents Venus bearing in one hand an apple; her arm rests upon what seems to be a representative of the mystic triad (the two additions to the upright stem not being seen in a front view), round which a dolphin (δελφίς, 'dolphin,' for δελφύς 'womb') is entwined, from whose mouth comes the stream of life.

Figure 82, p. 279, is from Lajard (*Op. Cit.*), plate xiv. b, fig. 3. The gem is of unknown origin, but is apparently Babylonish; it represents the male and female in conjunction: both appear to be holding the symbol of the triad in much respect, whilst the curious cross suggests a new reading to an ancient symbol.

Figure 83, page 343, may be found in Fabretti's *Corpus Inscriptionem Italicarum* (Turin, 1867), plate xxv., fig. 303 f. The coins which bear the figures are of brass, and were found at Volaterræ. In one the double head is associated with a dolphin and crescent moon on the reverse, and the letters VELATHRI, in Etruscan. A similar inscription exists on the one containing the club. The club, formed as in Figure 83, occurs frequently on Etruscan coins. For example, two clubs are joined with four balls on a Tudertine coin, having on the reverse a hand apparently gauntleted for fighting, and four balls arranged in a square. On other coins are to be seen a bee, a trident, a spear-head, and other tripliform figures, associated with three balls in a triangle; sometimes two, and sometimes one. The double head with two balls is seen on a Telamonian coin, having on the reverse what appears to be a leg with the foot turned upwards. In a coin of Poperlonia the club is associated with a spear and two balls, whilst on the reverse is a single head. I must notice too that on other coins a hammer and pincers, or tongs, appear, as if the idea was to show that a maker, fabricator, or heavy hitter was intended to be symbolised. What that was is farther indicated by other coins, on which a head appears thrusting out the tongue. At Cortona two statuettes of silver have been found, representing a double-faced individual. A lion's head

for a cap, a collar, and buskins are the sole articles of dress worn. One face appears to be feminine, and the other masculine, but neither are bearded. The pectorals and the general form indicate the male, but the usual marks of sex are absent. On these have been found Etruscan inscriptions (1) V. CVINTI ARNTIAS CULPIANSI ALPAN TURCE; (2) V. CVINTE ARNTIAS SELANSE TEZ ALPAN TURCE. Which may be rendered (1) "V. Quintus of Aruntia, to Culpian pleasing, a gift"; (2) "V. Quintus of Aruntia to Vulcan pleasing gave a gift," evidently showing that they were *ex voto* offerings.

Figure 84, p. 351. The figure here represented is, under one form or another, extremely common amongst the sculptured stones in Scotland. Four varieties may be seen in plate 48 of Col. Forbes Leslie's *Early Races of Scotland*. In plate 49 it is associated with a serpent, apparently the cobra. The design is spoken of as "the spectacle ornament," and it is very commonly associated with another figure closely resembling the letter Z. It is very natural for the inquirer to associate the twin circles with the sun and earth, or the sun and moon. On one Scottish monument the circles represent wheels, and they probably indicate the solar chariot. As yet I have only been able to meet with the Z and "spectacle ornament" once out of Scotland; it is figured on apparently a Gnostic gem (*The Gnostics and their Remains*, by C. W. King, London, 1864, plate ii., fig. 5). In that we see in a serpent cartouche two Z figures, each having the down stroke crossed by a horizontal line, each end terminating in a circle; besides them is a six rayed star, each ray terminating in a circle, precisely resembling the star in Plate III., Fig. 3, *supra*. I can offer no satisfactory explanation of the emblem. But I would strongly urge upon those who are interested in the subject to read *The Early Races of Scotland*, quoted above (2 vols., 8vo., Edinburgh: Edmonson and Douglas, 1866).

Figures 85, 86, page 352, represent a Yorkshire and an Indian stone circle. The first is copied from *Descriptions of Cairns, Cromlechs, Kistvaens, and other Celtic, Druidical, or Scythian Monuments in the Dekkan*, by Col. Meadows Taylor, *Transactions of the Royal Irish Academy*, vol. 24. The mound exists in Twizell Moor, and the centre of the circle indicates an ancient tomb, very similar to those found by Taylor in the Dekkan; this contained only one single urn, but many of the Indian ones contained, besides the skeleton of the great man buried therein, skeletons of other individuals who had been slaughtered over his tomb, and buried above the kistvaen containing his bones; in one instance two bodies and three heads were

found in the principal grave, and twenty other skeletons above and beside it. A perusal of this very interesting paper will well repay the study bestowed upon it. Figure 86 is copied from Forbes Leslie's book mentioned above, plate 59. It represents a modern stone circle in the Dekkan, and is of very modern construction. The dots upon the stones represent a dab of red paint, which again represents blood. The figures are introduced into my text to show that Palestine contains evidence of the presence of the same religious ideas as existed in ancient England and Hindostan, as well as in modern India. The name of the god worshipped in these modern shrines is Vetal, or Betal. It is worth mentioning in passing that there is a celebrated monolith in Scotland called the Newton stone, on which are inscribed, evidently with a graving tool, an inscription in the Ogham, and another in some ancient Aryan character (see Moore's *Ancient Pillar Stones of Scotland*).

Figure 87, page 359, indicates the solar wheel, emblem of the chariot of Apollo. This sign is a very common one upon ancient coins; sometimes the rays or spokes are four, at others they are more numerous. Occasionally the tire of the wheel is absent, and amongst the Etruscans the nave is omitted. This solar cross is very common in Ireland, and amongst the Romanists generally.

Figure 88, p. 360, is copied from Hyslop, who gives it on the authority of Col. Hamilton Smith, who copied it from the original collection made by the artists of the French Institute of Cairo. It is said to represent Osiris, but this is doubtful There is much that is intensely mystical about the figure. The whip, or flagellum, placed over the tail, and the head passing through the *yoni*, the circular spots with their central dot, the horns with solar disc, and two curiously shaped feathers (?), the calf reclining upon a plinth, wherein a division into three is conspicuous, all have a meaning in reference to the mystic four.

Figure 89, page 402, is copied from Higgins' *Anacalypsis*, plate 2, fig. 14. Figure 92, page 411, is from the same source. That author appears to have taken them from Maurice's *Indian Antiquities*, a copy of which I have hitherto been unable to procure.

Figure 90, page 402, is also from Higgins, who has copied it from Moor's *Hindu Pantheon*. Having been able recently to procure a copy of this work, I find that Moor distinctly expresses his opinion that it is of European and not of Indian origin, and consequently that it is worthless as illustrating the life of Cristna.

Figure 91, page 410, is stated by Higgins, *Anacalypsis*, p. 217, to be

a mark on the breast of an Egyptian mummy in the Museum of University College, London. It is essentially the same symbol as the *crux ansata*, and is emblematic of the male triad and the female unit.

Figure 92, page 411, is from the same authority, and I have not yet been able to confirm it.

Fig. 93, page 445, is the Mithraic lion. It may be seen in Hyde's *Religion of the Ancient Persians*, second edition, plate 1. It may also be seen in vol. ii., plates 10 and 11 of Maffei's *Gemme Antiche Figurate* (Rome, 1707). In plate 10 the Mithraic lion has seven stars above it, around which are placed repectively, words written in Greek, Etruscan and Phœnician characters, ZEDCH, TELKAN. TELKON. TELKON. QIDEKH. UNEULK. LNKELLP. apparently showing that the emblem was adopted by the Gnostics. It would be unprofitable to dwell upon the meaning of these letters. After puzzling over them. I fancy that " Bad Spirits, pity us," " Just one, I call on thee," may be made out by considering the words to be very bad Greek, and the letters to be much transposed.

Figure 94, page 495, is copied by Higgins, *Anacalypsis*, on the authority of Dubois, who states, vol. iii., p. 33, that it was found on a stone on a church in France, where it had been kept religiously for six hundred years. Dubois regards it as wholly astrological, and as having no reference to the story told in Genesis. It is unprofitable to speculate on the draped figures as representative of Adam and Eve. We have introduced it to show how such tales are intermingled with Sabeanism.

Figure 95, page 497, is a copy of a gem figured by Layard (*Nineveh and Babylon*, p. 156), and represents a deity seated on a lotus, adoring the mundane representative of the mother of creation. I have not yet met with any ancient gem or sculpture which seems to identify the yoni so completely with various goddesses. Compare this with Figure 48, Vol. II., p. 648, wherein the emblem is even more strikingly identified with woman, and with the virgin Mary.

Figure 96, page 529, is copied from plate 22, fig. 3, of Lajard's *Culte de Venus*. He states that it is an impression of a cornelian cylinder, in the collection of the late Sir William Ouseley, and is supposed to represent Bel and two fish gods, the authors of fecundity.

Figure 97, page 530, is copied from a small Egyptian statuette, in the Mayer Collection of the Free Museum, Liverpool. It represents Isis, Horus, the fish, and the serpent. The figure is curious, as showing the long persistence of reverence for the virgin and child, and the iden-

tification of the fish with the eye symbol, both indicating the yoni, whilst the serpent indicates the linga.

Figure 98, p. 531, is a fancy sketch of the *fleur de lys*, the lily of France. It symbolises the male triad, whilst the ring around it represents the female. The identification of this emblem of the trinity with the tripliform Mahadeva, and of the ring with his sacti, may be seen in the next figure.

Figure 99, p. 532, is copied from plate i., fig. 2, of Lajard, who states that it is a copy of the impression of a cylinder of grey chalcedony, in the British Museum. It appears to be intensely mystical, but it is unnecessary to go into its minute signification. It has been introduced to show the identification of the eye, fish, or oval shape, with the yoni, and of the *fleur de lys* with the lingam, which is recognised by the respective positions of the emblems in front of particular parts of the mystic animals, who both, on their part, adore the symbolic palm tree, and its pistil and stamens. The similarity of the palm tree to the ancient round towers in Ireland and elsewhere will naturally strike the observer.

VOL. II.

On the side of the cover is a representation of Siva, taken from Moor's *Hindu Pantheon*, plate xiii. He is supposed to be the oldest of the Indian deities, and to have been worshipped by the aborigines of Hindostan before the Aryans invaded that country. It is thought that the Vedic religion opposed this degrading conception at the first, but was powerless to eradicate it. Though Siva is yet the most popular of all the gods, he is venerated I understand only by the vulgar. Though he personifies the male principle, there is not anything indecent in pictorial representations of him. In one of his hands is seen the trident, one of the emblems of the masculine triad; whilst in another is to be seen an oval systrum-shaped loop, a symbol of the feminine unit. On his forehead he bears an eye, symbolic of the Omniscient, the sun, and the union of the sexes.

At the back of the cover is seen a figure of Venus standing on a tortoise, whose symbolic import is explained on page 881, Vol. II. It is copied from Lajard, *Sur le Culte de Venus*, plate iii., fig. 5, and is stated

by him to be a drawing of an Etruscan candelabrum, existing in the Royal Museum at Berlin. See fig. 74, *infra*.

The frontispiece is a copy of a small Hindoo statuette in the Mayer Collection (Free Museum, Liverpool). It represents Parvati, or Devi, the Hindoo virgin and child. The right hand of the figure makes the symbol of the yoni with the forefinger and thumb, the rest of the fingers typifying the triad. In the palm and on the navel is a lozenge, emblematic of woman. The child Christna, the equivalent of the Egyptian Horus and the Christian Jesus, bears in its hand one of the many emblems of the linga, and stands upon a lotus. The monkey introduced into the group plays the same part as the cat, cow, lioness, and ape in the Egyptian mythology, being emblematic of that desire which eventuates in the production of offspring.

PLATE I.

Is a copy of figures given in Bryant's *Ancient Mythology*, plates xiii., xxviii., third edition, 1807. The first two illustrate the story of Palemon and Cetus, introducing the dolphin. That fish is symbolic of the female, in consequence of the assonance in Greek between its name and that of the womb. The tree symbolises the *arbor vitæ*, the life-giving sprout; and the ark is a symbol of the womb. The third figure, where a man rests upon a rock and dolphin, and toys with a mother and child, is equally suggestive. The male is repeatedly characterised as a rock, hermes, menhir, tolmen, or upright stone, the female by the dolphin or fish. The result of the junction of these elements appears in the child, whom both parents welcome. The fourth figure represents two emblems of the male creator, a man and trident, and two of the female, a dolphin and ship. The two last figures represent a coin of Apamea, representing Noe and the ark, called *Cibotus*. Bryant labours to prove that the group commemorates the story told in the Bible respecting the flood, but there is strong doubt whether the scriptural story was not of Greek origin. The city referred to was in Phrygia, and the coin appears to have been struck by Philip of Macedon. The inscription round the head is ΑΥΤ. Κ. ΙΟΥΛ ΦΙΛΙΠΠΟΣ. ΑΥΓ.; on the reverse, ΕΠΜΑ. ΥΡ. ΑΛ. ΕΞΑΝΔΡ. ΟΥΒ. ΑΡΧΙ. ΑΠΑΜΕΩΝ. See Vol. II., pp. 123, and 385–392.

PLATE II.

Is a copy of an original drawing made by a learned Hindoo pundit for Wm. Simpson, Esq., of London, whilst he was in India studying its mythology. It represents Brahma supreme, who in the act of creation

made himself double, *i. e.*, male and female. In the original the central part of the figure is occupied by the triad and the unit, but far too grossly shown for reproduction here. They are replaced by the *crux ansata*. The reader will notice the triad and the serpent in the male hand, whilst in the female is to be seen a germinating seed, indicative of the relative duties of father and mother. The whole stands upon a lotus, the symbol of androgyneity. The technical word for this incarnation is "Arddha Nari." See *infra*, Fig. 44, p. 645, representing the same idea, the androgyne being however decently draped.

PLATE III.

Is Devi, the same as Parvati, or Bhavani. It is copied from Moor's *Pantheon*, plate xxx. The goddess represents the feminine element in the universe. Her forehead is marked by one of the symbols of the four creators, the triad, and the unit. Her dress is covered with symbolic spots, and one foot peculiarly placed is marked by a circle having a dot in the interior. The two bear the same signification as the Egyptian eye. I am not able to define the symbolic import of the articles held in the lower hand. Moor considers that they represent scrolls of paper, but this I doubt. The raised hands bear the unopened lotus flower, and the goddess sits upon another.

PLATE IV.

Consists of six figures copied from Maurice's *Indian Antiquities*, vol. vi., p. 273, and two from Bryant's *Mythology*, vol. ii., third edition, pp. 203 and 409. All are symbolic of the idea of the male triad: a central figure, erect, and rising above the other two. In one an altar and fire indicate, mystically, the linga; in another, the same is pourtrayed as a man, like Mahadeva always is; in another, there is a tree stump and serpent, to indicate the same idea. The two appendages of the linga are variously described: in two instances as serpents, in other two as tree and *concha*, and snake and shell. The two last seem to embody the idea that the right "egg" of the male germinates boys, whilst the left produces girls; a theory common amongst ancient physiologists. The figure of the tree encircled by the serpent, and supported by two stones resembling "tolmen," is very significant. The whole of these figures seem to point unmistakably to the origin of the very common belief that the male Creator is triune. In Assyrian theology the central figure is Bel, Baal, or Asshur; the one on the right Anu, that on the left Hea. See Vol. I., pp. 83–85.

PLATE V.

Contains pagan symbols of the trinity or linga, with or without the unity or yoni.

Fig. 1 represents a symbol frequently met with in ancient architecture, etc. It symbolises the male and female elements, the pillar and the half moon.

Fig. 2 represents the mystic letters said to have been placed on the portal of the oracle of Delphi. By some it is proposed to read the two letters as signifying "he or she is;" by others the letters are taken to be symbolic of the triad and the unit. If they be, the pillar is a very unusual form for the yoni.

Fig. 3 is a Hindoo sectarian mark copied from Moor's *Hindu Pantheon*, and is one out of many indicating the union of the male and female.

Fig. 4 is emblematic of the virgin and child. It identifies the two with the crescent. It is singular that some designers should unite the moon with the solar symbol, and others with the virgin. We believe that the first indicate ideas like that associated with Baalim, Ashtaroth in the plural, the second that of Astarte or Venus in the singular. Or, as we may otherwise express it, the married and the immaculate virgin.

Fig. 5 is copied from Sharpe's *Egyptian Mythology*, p. 15. It represents one of the Egyptian trinities, and is highly symbolic, not only indicating the triad, here Osiris, Isis, and Nepthys, but its union with the female element. The central god Osiris is himself triune, as he bears the horns symbolic of the goddess Athor and the feathers of the god Ra.

Fig. 6 is a Hindoo sectarial mark, from Moor's *Hindu Pantheon*. The lozenge indicates the yoni. For this assertion we not only have evidence in Babylonian gems copied by Lajard, but in Indian and Etruscan designs. We find, for example, in vol. v., plate xlv., of *Antiquités Etrusques*, etc., par F. A. David (Paris, 1785), a draped female, wearing on her breast a half moon and mural crown, holding her hands over the middle spot of the body, so as to form a "lozenge" with the forefingers and thumbs. The triad in this figure is very distinct, and we may add that a trinity expressed by three balls or three circles is to be met with in the remotest times and in most distant countries.

Figs. 7, 8, 9 and 10 are copied from Cabrera's account of an ancient city discovered near Palenque, in Guatemala, Spanish America (London, 1822). Although they appear to have a sexual design,

yet I doubt whether the similarity is not accidental. After a close examination of the plates given by Cabrera, I am inclined to think that nothing of the linga-yoni element prevailed in the mind of the ancient American sculptors. All the males are carefully draped in appropriate girdles, although in some a grotesque or other ornament, such as a human or bestial head, a flower, etc. is attached to the apron or "fall" of the girdle, resembling the sporran of the Highlander and the codpiece of mediæval knights and others. I may, however, mention some very remarkable sculptures copied; one is a tree whose trunk is surrounded by a serpent, and whose fruit is shaped like the *vesica piscis;* in another is seen a youth wholly unclothed, save by a cap and gaiters, who kneels before a similar tree, being threatened before and behind by some fierce animal. This figure is peculiar, differing from all the rest in having an European rather than an American head and face. Indeed, the features, etc., remind me of the late Mr. Cobden, and the cap is such as yachting sailors usually wear. There is also another remarkable group, consisting apparently of a man and woman standing before a cross, proportioned like the conventional one in use amongst Christians. Everything indicate American ideas, and there are ornaments or designs wholly unlike any that I have seen elsewhere. The man appears to offer to the cross a grotesque human figure, with a head not much unlike Punch, with a turned-up nose, and a short pipe shaped like a fig in his mouth. The body is well formed, but the arms and thighs are rounded off like "flippers" or "fins." Resting at the top of the cross is a bird, like a game cock, ornamented by a necklace. The male in this and the other sculptures is beardless, and that women are depicted, can only be guessed at by the inferior size of some of the figures. It would be unprofitable to carry the description farther.

Figs. 11, 12, are from vol. i., plates xix. and xxiii., of a remarkably interesting work, *Recherches sur l' origine' l' esprit et les progrès des Arts de la Grèce*, said to be written by D'Harcanville, published at London, 1785. The first represents a serpent, coiled so as to symbolise the male triad, and the crescent, the emblem of the yoni.

Fig 12 accompanies the bull on certain coins, and symbolises the sexual elements, *le baton et l' anneau.*

Fig. 13 is, like figure 5, from Sharpe's *Egyptian Mythology*, p. 14, and is said to represent Isis, Nepthys, and Osiris. One of the many Mizraite triads. The Christian trinity is of Egyptian origin.

Fig. 14 is a spmbol frequently seen in Greek churches, but

appears to be of pre-christian origin. The cross we have already described as being a compound male emblem, whilst the crescent symbolises the female element in creation

Figure 15 is from D' Harcanville, *Op. cit.*, vol. i., p. xxiii. It resembles Figure 11, *supra*, and enables us by the introduction of the sun and moon to verify the deduction drawn from the arrangement of the serpent's coils. If the snake's body, instead of being curved above the 8 like tail, were straight, it would simply indicate the linga and the sun; the bend in its neck, however, indicates the yoni and the moon.

Figure 16 is copied from plate xvi., fig. 2, of *Recueil de Pierres Antiques Gravés*, folio, by J. M. Raponi (Rome, 1786). The gem represents a sacrifice to Priapus, indicated by the rock, pillar, figure, and branches given in our plate. A nude male sacrifices a goat; a draped female holds a kid ready for immolation; a second man, nude, plays the double pipe, and a second woman, draped, bears a vessel on her head, probably containing wine for a libation.

Figure 17 is from vol. i. *Réeherches*, etc., plate xxii. In this medal the triad is formed by a man and two coiled serpents on the one side of the medal, whilst on the reverse are seen a tree, surrounded by a snake, situated between two rounded stones, with a dog and a conch shell below. See *supra*, Plate iv., Fig. 6.

PLATE VI.

—With two exceptions, Figures 4 and 9,—exhibits Christian emblems of the trinity or linga, and the unity or yoni, alone or combined; the whole being copied from Pugin's *Glossary of Ecclesiastical Ornament* (London, 1869).

Fig. 1 is copied from Pugin, plate xvii., and indicates a double union of the trinity with the unity, here represented as a ring, *l'anneau*.

Figs. 2, 3, are from Pugin, plate xiv. In figure 2, the two covered balls at the base of each limb of the cross are extremely significant, and if the artist had not mystified the free end, the most obtuse worshipper must have recognised the symbol. We may add here that in the two forms of the Maltese cross, the position of the lingam is reversed, and the egg-shaped bodies, with their cover, are at the free end of each limb, whilst the natural end of the organ is left unchanged. See Vol. I., Figs. 36, 37, p. 151. This form of cross is Etruscan. Fig. 3 is essentially the same as the preceding, and both may be compared with Fig. 4. The balls in

this cross are uncovered, and the free end of each limb of the cross is but slightly modified.

Fig. 4 is copied in a conventional form from plate xxxv., fig. 4, of *Two Essays on the Worship of Priapus* (London, 1865). It is thus described (page 147): "The object was found at St. Agata di Goti, near Naples......It is a *crux ansata* formed by four phalli, with a circle of female organs round the centre; and appears by the look to have been intended for suspension. As this cross is of gold, it had no doubt been made for some personage of rank, possibly an ecclesiastic." We see here very distinctly the design of the egg- and systrum-shaped bodies. When we have such an unmistakable bi-sexual cross before our eyes, it is impossible to ignore the signification of Figs. 2 and 3, and Plate vii., Figs. 4 and 7. See *supra*, Figs. 36, 37, Vol. I., p. 151.

Figs. 5, 6 are from Pugin, plates 14 and 15, and represent the trinity with the unity, the triune god and the virgin united in one.

Fig. 7 represents the central lozenge and one limb of a cross, figured plate xiv. of Pugin. In this instance the Maltese cross is united with the symbol of the virgin, being essentially the same as Fig. 9, *infra*. It is a modified form of the *crux ansata*.

Fig. 8 is a compound trinity, being the finial of each limb of an ornamental cross. Pugin, plate xv.

Fig. 9 is a well known Egyptian symbol, borne in the hand of almost every divinity. It is a cross, with one limb made to represent the female element in creation. The name that it technically bears is *crux ansata*, or "the cross with a handle." A reference to Fig. 4 serves to verify the idea which it involves.

Fig. 10 is from Pugin, plate xxxv. In this figure the cross is made by the intersection of two ovals, each a *vesica piscis*, an emblem of the yoni. Within each limb a symbol of the trinity is seen, each of which is associated with the central ring.

Fig. 11 is from Pugin, plate xix., and represents the *arbor vitæ*, the *branch*, or tree of life, as a triad, with which the ring is united.

PLATE VII.

Contains both pagan and Christian emblems.

Fig. 1 is from Pugin, plate xviii., and is a very common finial representing the trinity. Its shape is too significant to require an explanation; yet with such emblems our Christian churches abound!

Fig. 2 is from Pugin, plate xxi. It is a combination of ideas concealing the union patent in Fig. 4, Pl. vi., *supra.*

Fig. 3 is from Moor's *Hindu Pantheon.* It is an ornament borne by Devi, and symbolises the union of the triad with the unit.

Fig. 4 is from Pugin, plate xxxii. It is a double cross made up of the male and female emblems. It is a conventionalised form of Fig. 4, Plate vi., *supra.* Such eight-rayed figures, made like stars, seem to have been very ancient, and to have been designed to indicate the junction of male and female.

Fig. 5 is from Pugin, plate xvii., and represents the trinity and the unity.

Fig. 6 is a Buddhist emblem from Birmah, *Journal of Royal Asiatic Society*, vol. xviii., p. 392, plate i., fig. 52. It represents the short sword, *le bracquemard,* a male symbol.

Fig. 7 is from Pugin, plate xvii. See plate vi., fig. 3, *supra.*

Figs. 8, 9, 10, 11, 12 are Buddhist (see Fig. 6, *supra*), and symbolise the triad.

Figs. 13, 14, 15, 16, 17 are from Pugin, and simply represent the trinity.

Figs. 18 and 19 are common Grecian emblems. The first is associated with Neptune and water, the second with Bacchus. With the one we see dolphins, emblems of the womb, the name of the two being assonant in Greek; with the other, must be coupled the saying, *sine Baccho et Cerere friget Venus.*

PLATE VIII.

Consists of various emblems of the triad and the unit, drawn almost exclusively from Grecian, Etruscan, Roman, and Indian gems, figures, coins, or sculptures, Maffei's *Gemme Antiche Figurate*, Raponi's *Recueil*, and Moor's *Hindu Pantheon*, being the chief authorities.

FIGURES IN THE TEXT.

Figures 1, 2, page 191, represent the Buddhist cross and one of its arms. The first shows the union of four phalli. The single one being a conventional form of a well-known organ. This form of cross does not essentially differ from the Maltese cross. In the latter, Asher stands perpendicularly to Anu and Hea; in the former it is at right angles to them. "The pistol" is a well-known name amongst our soldiery, and four such joined together by the muzzle would form the Buddhist cross. Compare Figure 38, Vol. I., p. 151.

Figures 3, 4, 5, page 191, indicate the union of the four creators, the trinity and the unity. Not having at hand any copy of an ancient key, I have used a modern one; but this makes no essential difference in the symbol.

Figures 6, 7, page 191, are copied from Lajard, *Sur le Culte de Venus*, plate ii. They represent ornaments held in the hands of a great female figure, sculptured in bas relief on a rock at Yazili Kaia, near to Boghaz Keni, in Anatolia, and described by M. C. Texier in 1834. The goddess is crowned with a tower, to indicate virginity; in her right hand she holds a staff, shown in Figure 7, in the other, that given in Figure 6; she stands upon a lioness, and is attended by an antelope. Figure 6 is a complicated emblem of the 'four.'

Figure 8, 12, pages 220, 222, are copied from Moor's *Hindu Pantheon*, plate lxxxiii. They represent the lingam and the yoni, which amongst the Indians are regarded as emblems of God, much in the same way as a crucifix is esteemed by certain modern Christians.

Figures 9, 10, 11, pages 221, 222, from Moor, plate lxxxvi., are forms of the argha, or sacred sacrificial cup, bowl, or basin, which represent the yoni and many other things besides. See Moor, *Hindu Pantheon*, pp. 393, 394.

Figure 14, page 254. Copied from Rawlinson's *Ancient Monarchies*, vol. i., p. 176, represents Ishtar, the Assyrian representative of Devi, Parvati, Isis, Astarte, Venus, and Mary. The virgin and child are to be found everywhere, even in ancient Mexico.

Figures 15, 16, page 259, are copied from Lajard, *Sur le Culte de Venus*. The first is from plate xiv. b, fig. 5, and represents a male and female, the symbolic triad and unit. The star on the left appears to indicate "the four." The staff below is mystical, and as yet I have not met with anything to explain its meaning. The second represents the male and female as the sun and moon, thus identifying the symbolic sex of those luminaries. The legend in the Pehlevi characters has not been interpreted. Lajard, plate xix., fig. 6.

Figure 17, page 260, is taken from a mediæval woodcut, lent to me by my friend, Mr. John Newton, to whom I am indebted for the sight of, and the privilege to copy, many other figures. In it the virgin Mary is seen as the Queen of Heaven, nursing her infant, and identified with the crescent moon. Being before the sun, she almost eclipses its light. Than this, nothing could more completely identify the Christian mother and child with Isis and Horus, Ishtar, Venus, Juno, and a

host of other pagan goddesses, who have been called 'Queen of Heaven,' 'Spouse of God,' the 'Celestial Virgin,' etc.

Figure 18, page 261, is a common device in papal churches and pagan symbolism. It is intended to indicate the sun and moon in conjunction, the union of the triad with the unit. I may notice, in passing, that Mr. Newton has showed to me some mediæval woodcuts, in which the young unmarried women in a mixed assemblage were indicated by wearing upon their foreheads a crescent moon.

Figure 19, page 262, is a Buddhist symbol, or rather a copy of Maitnya Bodhisatwa, from the monastery of Gopach, in the valley of Nepaul. It is taken from *Journal of Royal Asiatic Society*, vol. xviii., p. 394. The horseshoe, like the *vesica piscis* of the Roman church, indicates the yoni; the last, taken from some cow, mare, or donkey, being used in eastern parts where we now use their shoes, to keep off the evil eye. It is remarkable that some nations should use the female organ, or an effigy thereof, as a charm against ill luck, whilst others adopt the male symbol. In Ireland, a female shamelessly exhibiting herself was to be found sculptured over the door of certain churches, within the last century. See Vol. I., p. 114, and Vol. II., p. 262. The male in the centre sufficiently explains itself

That some Buddhists have mingled sexuality with their ideas of religion, may be seen in plate ii. of Emil Schlagintweit's *Atlas of Buddhism in Tibet*, wherein VAJARSATTVA, "The God above all," is represented as a male and female conjoined. Rays, as of the sun, pass from the group; and all are enclosed in an ornate oval, or horseshoe, like that in this figure.

I may also notice in passing, that the goddess DOLJANG (A.D. 617–98) has the *stigmata* in her hands and feet, like those assigned to Jesus of Nazareth and Francis of Assisi.

Figure 20 is a copy of the medal issued to pilgrims at the shrine of the virgin at Loretto. It was lent to me by Mr. Newton, but my engraver has omitted to make the face of the mother and child black, as it ought to be. Instead of the explanation given in the text, of the adoption of a black skin for Mary and her son, D'Harcanville suggests that it represents night, the period during which the feminine creator is most propitious or attentive to her duties. It is unnecessary to contest the point, for almost every symbol has more interpretations given to it than one. I have sought in vain for even a plausible reason for the blackness of certain virgins and children, in certain

papal shrines, which is compatible with decency and Christianity. It is clear that the matter will not bear the light.

Figure 21, page 276, is from Lajard, *Op. cit.*, plate iii., fig. 8. It represents the sun, moon, and a star, probably Venus, The legend is in Phœnician, and may be read LNBRB, the diamond being a symbol of Venus or the yoni; or it may stand for the letter ע *ain* = *a*, *g*, or *o*.

Figure 22, page 277, is from Lajard, plate i., figure 8. It represents a priest before a vacant throne or chair, which is surmounted by the sun and moon, and a curious cross-shaped rod and triangle; before the throne is the diamond or oval, which symbolises the female, and behind it is the palm tree, an emblem of the male. In the temple of the Syrian goddess the seat of the sun was empty. See Vol. II., p. 788.

Figure 23, page 278, is Harpocrates, on a lotus, adoring the emblem of woman; see Figure 95, p. 497, *ante*. Lajard and others state that homage, such as is here depicted, is actually paid in some parts of Palestine and India to the living symbol; the worshipper on bended knees offering to it, *la bouche inférieure*, with or without a silent prayer, his food before he eats it. A corresponding homage is paid by female devotees to the masculine emblem of the scheik or patriarch, which is devoutly kissed by all the women of the tribe on one solemn occasion during the year, when the old ruler sits in state to receive the homage. The emblem is, for many, of greater sanctity than a crucifix. Such homage is depicted in Picart's *Religious Ceremonies of all the people in the World*, original French edition, plate 71. See also *The Dabistan*, translated from the Persian (London, 1843, vol. ii., pp. 148–153).

Figures 24, 25, pages 325, 326, are explained above, Figure 18.

Figure 26, page 329, is copied from Bryant's *Ancient Mythology*, 3rd edition, vol. iii., p. 193. That author states that he copied it from Spanheim, but gives no other reference. It is apparently from a Greek medal, and has the word CAMIΩN as an inscription. It is said to represent Juno, Sami, or Selenitis, with the sacred peplum. The figure is remarkable for showing the identity of the moon, the lozenge, and the female. It is doubtful whether the attitude of the goddess is intended to represent the cross.

Figure 27, page 329, is a composition taken from Bryant, vol. iv., p. 286. The rock, the water, the crescent moon as an ark, and the dove hovering over it, are all symbolical; but though the author of it is right in his grouping, it is clear that he is not aware of its full signification.

The reader will readily gather it from our articles upon the Ark and Water, and from our remarks upon the dove.

Figure 28, page 351, is explained. Fig. 16, page 106, Vol. I., *ante.*

Figure 29, page 352. See Figure 16, page 259, Vol. II., *ante.*

Figure 30, page 354. See Figure 9, page 99, Vol. I., *ante.*

Figure 31, page 398, is from Lajard, plate xxii., fig. 3. It is the impression of an archaic Babylonian cylinder, and is supposed to represent Oannes, or the fish deity. It is supposed that Dagon of the Philistines resembled the two figures supporting the central one.

Figure 32, page 399, is from Lajard, plate xxii., fig. 5, and is supposed to represent a priest of the fish god. The fish's head appears to be the origin of the modern bishop's mitre.

Figure 33, page 475. See Figure 19, *supra.*

Figure 34, page 491, is copied from Maffei's *Gemme Antiche Figurate*, vol. 3, plate 40. In the original, the figure upon the pillar is very conspicuously phallic, and the whole composition indicates what was associated with the worship of Priapus. This so-called god was regarded much in the same light as St. Cosmo and St. Damian were at Isernia, and St. Foutin in Christian France. He was not really a deity, only a sort of Saint, whose business it was to attend to certain parts. As the Pagan Hymen and Lucina attended upon weddings and parturitions, so the Christian Cosmo and Damian attended to spouses, and assisted in making them fruitful. To the last two were offered, by sterile wives, wax effigies of the part cut off from the nude figure in our plate. To the heathen saint, we see a female votary offer quince leaves, equivalent to *la feuille de sauge*, egg-shaped bread, apparently a cake; also an ass's head; whilst her attendant offers a pine cone, and carries a basket containing apples and phalli. This gem is valuable, inasmuch as it assists us to understand the signification of the pine cone offered to 'the grove,' the equivalent of *le verger de Cypris.* The pillar and its base are curiously significant, and demonstrate how completely an artist can appear innocent, whilst to the initiated he unveils a mystery.

Figures 35, 36, 37, page 493, are various contrivances for indicating decently that which it is generally thought religious to conceal, *la bequille, ou les instrumens.*

Figure 38, p. 494, represents the same subject; the cuts are grouped so as to show how the knobbed stick, *le bâton*, becomes converted either into a bent rod, *la verge*, or a priestly crook, *le bâton pastoral.* There

is no doubt that the episcopal crozier is a presentable effigy of a very private and once highly venerated portion of the human frame.

Figures 39, 40, 41, p. 495, are, like the preceding four, copied from various antique gems; Fig. 39 represents a steering oar, *le timon*, and is usually held in the hand of good fortune, or as moderns would say, "Saint Luck," or *bonnes fortunes;* Fig. 40 is emblematic of Cupid, or Saint Desire; it is synonymous with *le dard*, or *la pique;* Fig. 41 is a form less common in gems; it represents the hammer, *le marteau qui frappe l' enclume et forge les enfans.* The ancients had as many pictorial euphemisms as ourselves, and when these are understood they enable us to comprehend many a legend otherwise dim; *e.g.*, when Fortuna, or luck, always depicted as a woman, has for her characteristic *le timon*, and for her motto the proverb, "Fortune favours the bold," we readily understand the *double entendre.* The steering oar indicates power, knowledge, skill, and bravery in him who wields it; without such a guide, few boats would attain a prosperous haven.

Figure 42, page 612, is copied from plate 29 of Pugin's *Glossary of Ecclesiastical Ornament* (Lond., 1868). The plate represents "a pattern for diapering," and is, I presume, thoroughly orthodox. It consists of the double triangle, see Figures 21, 31, 32, Vol. I., pp. 119–146, the emblems of Siva and Parvati, the male and female; of Rimmon the pomegranate, the emblem of the fertile womb, which is seen full of seed through the "*vesica piscis*," *la fente*, or *la porte de la vie.* There are also two new moons, emblems of Venus, or *la nature*, introduced. The crown above the pomegranate represents the triad, and the number four; whilst in the original the group which we copy is surrounded by various forms of the triad, all of which are as characteristic of man as Rimmon is of woman. There are also circles enclosing the triad, analogous to other symbols common in Hindostan.

Figure 43, page 642, is copied from Moor's *Hindu Pantheon*, pl. 9, fig. 3. It represents Bavani, Maia, Devi, Lakshmi, or Kamala, one of the many forms given to female nature. She bears in one hand the lotus, emblem of self-fructification, whilst in the other she holds her infant Krishna, Christna, or Vishnu. Such groups are as common in India as in Italy, in Pagan temples as in Christian churches. The idea of the mother and child is pictured in every ancient country, of whose art any remains exist.

Figure 44, page 645, is taken from plate 24, fig. 1, of Moor's *Hindu Pantheon.* It represents a subject often depicted by the Hindoos and the Greeks, viz., androgynism, the union of the male and female

creators. The technical word is Arddha-Nari. The male on the right side bears the emblems of Siva or Mahadeva, the female on the left those of Parvati or Sacti. The bull and lioness are emblematic of the masculine and feminine powers. The mark on the temple indicates the union of the two; an aureole is seen around the head, as in modern pictures of saints. In this picture the Ganges rises from the male, the idea being that the stream from Mahadeva is as copious and fertilising as that mighty river. The metaphor here depicted is common in the East, and is precisely the same as that quoted from some lost Hebrew book in John vii. 38, and in Num. xxiv. 7. It will be noticed, that the Hindoos express androgyneity quite as conspicuously, but generally much less indelicately, than the Grecian artists.

Figure 45, page 647, is a common Egyptian emblem, said to signify eternity, but in truth it has a wider meaning. The serpent and the ring indicate *l' andouille* and *l' anneau*, and the tail of the animal, which the mouth appears to swallow, *la queue dans la bouche*. The symbol resembles the *crux ansata* in its signification, and imports that life upon the earth is rendered perpetual by means of the union of the sexes. A ring, or circle, is one of the symbols of Venus, who carries indifferently this, or the triad emblem of the male. See Maffei's *Gems*, vol. iii., page 1, plate 8.

Figure 46, page 647, is the *vesica piscis*, or fish's bladder: the emblem of woman and of the virgin, as may be seen in the two following.

Figures 47 and 48, page 648, are copied from a Rosary of the Blessed Virgin Mary, printed at Venice, 1582, with a license from the Inquisition; the book being lent to me by my friend, Mr. Newton. The first represents the same part as the Assyrian grove. It may appropriately be called the Holy Yoni. The book in question contains other analogous figures, all resembling closely the Mesopotamian emblem of Ishtar. The presence of the woman therein identifies the two as symbolic of Isis, or *la nature;* and a man bowing down in adoration thereof shows the same idea as is depicted in Assyrian sculptures, where males offer to the goddess symbols of themselves. Compare Figs. 62, 64, 65, 67, Vol. I., pp. 159–161.

If I had been able to search through the once celebrated Alexandrian library, it is doubtful whether I could have found any pictorial representation more illustrative of the relationship of certain symbolic forms to each other than is Figure 48. A circle of angelic heads, forming a sort of sun, having luminous rays outside, and a dove, the emblem of Venus, darts a spear (*la pique*) down upon the earth (*la terre*),

or the virgin. This being received, fertility follows. In Grecian story, Ouranos and Ge, or heaven and earth, were the parents of creation; and Jupiter came from heaven to impregnate Alcmena. The same mythos prevailed throughout all civilised nations. Christianity adopted the idea, merely altering the names of the respective parents, and attributed the regeneration of the world to "holy breath" and Mary. Every individual, indeed, extraordinarily conspicuous for wisdom, power, goodness, etc., is said to have been begotten on a virgin by a celestial father. Within the *vesica piscis*, artists usually represent the virgin herself, with or without the child; in the figure before us the child takes her place. It is difficult to believe that the ecclesiastics who sanctioned the publication of such a print could have been as ignorant as modern ritualists. It is equally difficult to believe that the latter, knowing the real meaning of the symbols commonly used by the Roman church, would adopt them.

Figures 49 to 63, page 649, are copied from Moor's *Hindu Pantheon;* they are sectarial marks in India, and usually traced on the forehead. Many resemble what are known as masons' marks, *i. e.*, designs found on tooled stones, in various ancient edifices, like our own 'trade marks.' They are introduced to illustrate the various designs employed to indicate the union of the "trinity" with the "unity," and the numerous forms representative of "*la nature.*" *A priori*, it appears absurd to suppose that the eye could ever have been symbolical of anything but sight; but the mythos of Indra, given in note 129, page 649, proves that it has another and a hidden meaning. These figures are alike emblematic of the "trinity," "the virgin," and "the four."

Figure 64, page 650, represents a part of the Roman vestments, called, I believe, a *pallium;* in shape it resembles the systrum of Isis, and is indicative of the yoni; when donned by a Christian priest, he resembles the pagan male worshippers, who wore a female dress when they ministered before the altar or shrine of a goddess. Possibly the Hebrew ephod was of this form and nature.

Figure 65, page 650, is taken from Pugin's *Glossary of Ecclesiastical Ornaments;* it represents the *chasuble*, and the yoni. When worn by the minister, "the four" are completed. The priest also thus worships, with the emblem of the virgin as part of his dress. The *alb*, which is also worn by Roman ecclesiastics, is a woman's chemise; so that these priests are clothed as far as possible in garments intentionally feminine. Even the tonsured head, adopted from the priests of the Egyptian Isis, represents "*l' anneau;*" so that on head, shoulders, breast, and

body, we may see in Christian churches the relics of the worship of Venus and the adoration of woman ! See VESTMENTS, Vol. II., p. 914.

Figure 66, page 650, is from Pugin, plate 5, figure 3. It is the outline of a pectoral ornament worn by some Roman ecclesiastic in Italy, A. D. 1400; it represents the Egyptian *crux ansata* under another form, the T signifying the triad, the O the unit.

Figure 67, page 650, is taken from Knight's *Pictorial History of England*, and represents a mediæval bishop. The aureole, the tonsure, the pallium adorned with the phallic cross, and the apple in the hand, are all relics of pagandom, and adoration of sexual emblems.

Figure 68, page 651, represents the cup and wafer, to be found in the hands of many effigies of papal bishops; they are alike symbolic of the sun and moon, and of the "elements" in the Eucharist. See Pugin, plate iv., figs. 5, 6.

Figures 68*, 69, pages 744, 745, are different forms of the sistrum, one of the emblems of Isis. In the first, the triple bars have one signification, which will readily suggest itself to those who know the meaning of the triad. In the second, the emblem of the trinity, which we have been obliged to conventionalise, is shown in a distinct manner. The cross bars indicate that Isis is a virgin The cat at the top of the instrument indicates 'desire,' Cupid, or Eros The last is copied from plate x., R. P. Knight's *Worship of*, etc.

Figure 70, page 746, represents the various forms symbolic of Juno, Isis, Parvati, Ishtar, Mary, or woman, or the virgin.

Figures 71, 72, 73, page 767, are copied from Audsley's *Christian Symbolism* (London, 1868). They are ornaments worn by the Virgin Mary, and represent her as the crescent moon, conjoined with the cross (in Fig. 71), with the collar o' Isis (in Fig. 72), and with the double triangle (in Fig. 73).

Figure 74, page 881, represents a common tortoise, with the head retracted and advanced When it is seen that there is a strong resemblance between this creature and the linga, we can readily understand why both in India and in Greece the animal should be regarded as sacred to the goddess personifying the female creator, and why in Hindoo mythoses it is said to support the world.

Figures 75, 76, page 885, represent a pagan and Christian cross and trinity. The first is copied from R. P. Knight (plate x., fig. 1), and represents a figure found on an ancient coin of Apollonia. The second may be seen in any of our churches to-day.

Figure 77, page 887, is from an old papal book lent to me by

Mr. Newton, *Missale Romanum*, written by a monk (Venice, 1509). It represents a confessor of the Roman church, who wears the *crux ansata*, the Egyptian symbol of life, the emblem of the four creators, in the place of the usual *pallium*. It is remarkable that a Christian church should have adopted so many pagan symbols as Rome has done.

Figure 78, page 887, is copied from a small bronze figure in the Mayer collection in the Free Museum, Liverpool. It represents the feminine creator holding a well marked lingam in her hand, and is thus emblematic of the four, or the trinity and the virgin.

Figure 79, page 887, represents two Egyptian deities in worship before an emblem of the triad

Figure 80, page 917, represents the modern *pallium* worn by Roman priests. It represents the ancient systrum of Isis, and the yoni of the Hindoos. It is symbolic of the celestial virgin, and the unit in the creative four.

Figure 81, page 917, is a copy of an ancient *pallium*, worn by papal ecclesiastics two or three centuries ago. It is an old Egyptian symbol, representing the male and female elements united. Its common name is *crux ansata*.

Figure 82, page 917, is the alb worn by Roman and other ecclesiastics when officiating at mass, etc. It is simply a copy of the chemise ordinarily worn by women as an under garment.

Figure 83, page 917, represents the chasuble worn by papal hierarchs. It is copied from Pugin's *Glossary*, etc. Its form is that of the *vesica piscis*, one of the most common emblems of the yoni. It is adorned by the triad. When worn by the priest, he forms the male element, and with the chasuble completes the sacred four. When worshipping the ancient goddesses, whom Mary had replaced, the officiating ministers clothed themselves in feminine attire. Hence the use of the chemise, etc.

Figure 84, page 925, is a very common form of yoni and linga in Hindostan. In worship, *ghee*, or oil, or water, is poured over the pillar, and allowed to run off by the spout. Sometimes the pillar is adorned by a necklace. See Moor's *Hindu Pantheon*, plate xxii.

INTRODUCTORY.

CHAPTER I.

The origin of names. Assumed by or given to adults. In ancient time names were conferred on individuals in infancy. Names given by Parents, or by Priests, or by Oracles. Not hereditary in early times. God-given names tell us of the names and nature of the God or Gods worshipped at the time when certain appellatives were given. Some names appear to be appropriate to the character or career of the individuals who bore them. This indicates mythic writing. The judgment required in recognising mythoses. The motives which influence moderns in their selection of names for their children. Descent of names of unknown significance. Puritan idea of names. Example of ancient names current at present. Names are carried from old to new countries. Examples of Spanish names in America, telling of religious faith—of English names, telling of men or towns in the old country. Names adopted by explorers from aborigines — how changed — sound — the origin of spelling — propensity to assimilate an unknown sound to a known word: Examples — Green, Brown. Varieties in spelling with similarity in sound.

The Red Indian of America assumes no name, until he has been, by many painful probations and sundry rites and ceremonies, introduced into the ranks of men and warriors. He then assumes some such title as "The Agile Deer," "The Fierce Bear," "The Cunning Snake," and the like; he changes it at will, and always on an upward scale. But the name is personal, it does not descend to his children.

Amongst the American aborigines, there are "medicine men," but there is no regular class of priests to any settled worship. Belief in the present suffices for the savage: like a child he is cowed by imaginary terrors, but those terrors

have not been reduced to a system. The Negro resembles the Red Indian. Dread of the unseen is perhaps common to us all.

The comparatively savage denizens of some of our mine districts, and elsewhere, resemble the American too—they are "Long Bill," "Broad Bottom," "Squinting Dick," or any other name appropriate to the individual. These names do not descend to their offspring. In some parts the father has a single name, and his son takes for a second one that of his parent, and "Tom of Jones," or "William ap Richard," is the name of a person who neither receives nor transmits a family cognomen.

In no country at the present day, that I know of, is the name of an individual given ostensibly by Divine authority. Yet in days gone by, in Chaldæa, Assyria, Egypt, Judea, and in Phœnicia, names as a rule were given apparently by the Oracle of God, but really by the Priest officiating thereat. In fixing the cognomen he was judicious enough always to introduce the name of the God of whom he said he was the mouthpiece.

As there were Schools of Prophets founded by Samuel in Judea, so we may believe that there were schools of a similar kind elsewhere, whose model he followed. These Schools would bring about a certain uniformity of doctrine, and would prevent, to a great extent, individual caprice in those educated for the Oracle. Consequently, we should expect diversity in detail in the names given, but unity of purpose—the glorification of the God. When all persons, from the King to the meanest slave, owe their names to the Priest of the Temple which they attend, we can easily understand that none would presume to choose a name for his offspring so long as he had access to the holy man.

But if by the chances of war, or by a voluntary or forced emigration, a man was not able to have his child named by

Divine command, he would naturally give to the young boy or girl his own name, and unite it with some other old one. If "God-given" to *him*, it could not be unlucky *for his child.* Thus, we may infer, it happened, that certain names became hereditary; and if we allow this reasoning, we conclude that hereditary names tell of a past race of devout religious men, governed by an earnest priesthood, who, like the Romish ministers in the eternal city, used to take part in every important event of life. They tell also of a severance between priest and people, and compulsory, rather than optional succession.

We find that in Chaldæa and Assyria *every* child was named by the Oracle or the Priest — and one cognomen recorded in the Cuneiform inscriptions was translated by Rawlinson as "Nebo gave the name."

All the Old Testament kings, priests, captains, and other great men seem in like manner to have had names given to them as individuals, each one expressive of some religious dogma; and the name was given at circumcision, or soon after birth.[1] The practice seems to have disappeared during the troubled times following the return from "the Captivity"— for we find that when John the Baptist was ready to receive his name, he was about to be called after the name of some of his kindred, until his father authoritatively dictated a new one. This is the first evidence we have in the Bible of hereditary names.[2] This episode teaches us, that names were given at that period to the child while still young; and we infer that a similar practice existed in the time of David, for shortly after the birth of his second son by Bathsheba, he receives the name of Solomon from his father, and the name of Jedidiah through the intervention

[1] See Gen. iv. 1. xxix. xxx., Sam. i. 20, Luke i. 59.

[2] From other evidence, — see Kitto's *Cyclopædia*, new edition, article Education,—it appears that names were hereditary in certain families for more than two centuries before Christ.

of Nathan the Prophet. It is of importance to note, that the practice thus indicated seems to have been universal; and the exceptions are few in which the original God-given name was changed. It would indeed have been blasphemous to alter, or even to supplement, the original cognomen given by the Oracle, and such alteration can only have been effected by a second divine command; or (as in the case of Daniel and his fellows) where the original name, telling of a heretic faith, was by royal or divine authority suppressed, to give place to one telling of a more orthodox belief. When once this point is conceded,—and all who know Scripture history, the naming of Cain, Abel, Seth, Reuben, Gad, Samuel, Esau, Jacob, and many others, as children, must concede it readily,—it will follow, that the name given can have nothing to do with the future of the infant. It would be absurd to call a baby "The warrior of Jehovah," or a female nursling "The fair one of El," or a puling infant "A cord with a noose."[3]

We conclude, therefore, that the cognomen must refer to the deity after whom the child is called, rather than to any thing peculiar to the individual case. In this view we are supported by the fact, that the word *Noah* is given to the hero of the Deluge, and to one of the daughters of Zelophehad alike; and that in the Cuneiform inscriptions of Assyria and Chaldæa no distinction can be found between male and female appellatives.

We expect then to find, in the ancient names of what are called the Shemitic races, the names of the Gods worshipped by the parents of the children—either alone or joined to some attribute; as "God the good"—"The just"—"The merciful"—"The strong," or "The warrior God." But as the Almighty had then as now many appellatives, the changes were rung upon these, and we have "God (is) El," or "God the El," or "God Jah," or "El Jah," "El, or Il, the Mother,"

[3] See Rebekkah, in Vocabulary.

or "The mother El," "El the father," or "The father Jah," "Jah is high," "El is bright," &c.

By analysing Ancient appellatives in different nations, we are able to trace out the names and attributes of their divinities, and to compare their respective faiths. When the cognomens used by various nations resemble each other closely, we naturally presume that they have something in common; and when we find the names in one people differ so greatly from those of another that no resemblance can be traced in any, we conclude that the two are distinct in their origin and faith.

But another inference to be drawn from the practice of naming children in infancy cannot be passed by in silence; viz., if we, in any past history, find that the only name given to an individual has strict reference to some peculiar quality of the full grown man, or woman, it is far more probable that such name was given by some writer in his study, than by parents, or by an oracle of God.

As yet few names have been found in Chaldæa, Assyria, Phœnicia—and, I think, in Palestine generally—which do not contain the name of a deity, his attributes or his qualities, &c. To take the name of a God and apply it to a man could only be done by one who did not know, or care for, the Majesty of the Supreme, or who wished to elevate his hero to equality with the Most High.

An illustration of my meaning is furnished by the two well known names of Abraham and Sarah, both of whom were Chaldees, born of Chaldee parents, and most probably named by a Chaldee Priest. Their meaning is "The Great Father," and "The Celestial Mother." Yet the historian speaks of them as if their appellation was given to them on account of something which happened nearly a century afterwards. The names are taken by the historian as the basis of a sort of Prophetic pun. This would lead the philosopher to consider

the story as mythical; and I shall, in the course of the inquiry, show far stronger reason than this to believe that it is so. It is usual to say, in cases of the kind adverted to, that a name has been given prophetically — we have a few such examples in profane writers — and *then* the explanation is, that the prophecy or the oracle was a fiction of the historian. I see no reason to believe that the same fiction was unknown to those called *sacred* authors. Each writer on divine subjects wishes to demonstrate that the theology he has adopted is superior to all others; and we, who know the falsification of modern history for religious purposes, may well believe it to have existed in ancient times, when there was far less regard to truth than even exists now.

A Chaldæan of old might have believed the stories of Berosus and rejected those told by Samuel; a Jew would do just the reverse; the impartial critic, weighing both in the same scale, might doubt them all, though he could persuade neither Jew nor Babylonian to modify his faith in each respectively.

The Romanist, taught by his Church to put implicit faith in all her teachings, credits, as he is bound to do, all the stories of miracles worked by Saints and Virgins which are put forth by authority; to disbelieve them is an act of impiety. Yet there are others, of different faith, who do not scruple to laugh at them all as transparent frauds. The Protestant divines of former days made no difficulty in expunging from the Sacred Scriptures books which they called Apocryphal; those of the present day seem to think it impossible that other books may contain absurdities to the full as great as those told of in 'Tobit.'

I know of no law which takes the Scriptures called 'Sacred' away from the same criticism which applies to all writings, and would fain hope that none will formally uphold that blind faith is superior to impartial reason.

In modern times, and in most Christian countries, we have now two sets of names, one for the most part hereditary, the other given shortly after birth, with or without some form or ceremony.

The hereditary, or surname, can in many cases be traced back unchanged into the dark chambers of modern antiquity. Into those recesses we shall not attempt to follow it, hoping rather to find or take it up again in the remoter, yet comparatively clear, period of the ancient historic times. Just as the geographer, who sees a river disappear down into some obscure cleft, would rather seek in a distant spot for its emergence, than trust himself to travel with the stream through the sombre caverns along which it flows.

The birth, or Christian, name is in many instances as old as ancient surnames; and to find out how this happens it is well to pause, and ask ourselves the motives which guide us at the present day in the selection of an appellative for our children.

1. We call them after our father, brothers, mother, sisters, or friends. As we do, so did our progenitors; and Robert, Thomas, Charles, George, &c. can be traced as family names in many genealogies, as certainly as any physical peculiarity, from the present to the remote past.

2. We call them after kings, queens, princesses, or other great, wise, or noble beings; and they, in their turn, have been called after some persons who went before them.

3. We call them after some eminent Scripture character, and thus, in a Christian country, perpetuate the names of what we now would call heathen deities; for, as we shall show, the names of eminent Jews resembled those borne by eminent Chaldæans, Assyrians, Phœnicians, &c.

4. We call them after some Saint, whose legendary

history has taken our fancy, whose virtues, as told to us, we admire, and, if we believe such things, whose very particular intercession we wish to bespeak for our child.

The names given to the late Royal Family in Spain are eminently religious, and tell not only of the saints which are adored, but of certain dogmas in faith believed.

5. In comparatively modern times, we have seen the Greeks name their children "Theodore," or "The gift of God;" "Theophilus," "The friend of God;" and amongst the Romans "Augustus" was used to express "The Majesty" of an Emperor. English history tells us of Puritans whose children were named "In the Lord I put my trust," or any other pious formula; and one of the few names which are retained in my recollection of the history of those times is "Praise God Barebones."

These cognomens, though exceptional, we mention to show, first, that the Puritan scholars, amongst whom we must class Milton, knew the real significance of many of the names current amongst us; and, secondly, that they wished to imitate, in the vernacular, the piety which dictated to the Jews the Hebrew equivalent to that they used. To their minds it was more reverent to call their children, or themselves, "The Lord careth for me," than "Jehoiada;" and "The Gift of God," rather than "Jonathan;" and "The Beloved," rather than "David."

It is unnecessary for me to go into the subject of Nick-names, for they rarely descend, except as occasional surnames, from father to son.

Of the long duration of the descent of particular names, I may point out the word Melech, which stood for King before Abraham's time, as it does in Arabia at the present; and Elimelech is a cognomen still to be found in our post-office directories. We find that other names, besides those given to human beings, have had a sacred origin, and have

enjoyed an immense duration of life. Sunday and Monday tell of a Primitive Chaldæan faith, as surely as Tuesday, Wednesday, Thursday and Friday tell of that faith being modified by Scandinavian Priests. Whilst the junction of "St. Columba," "The blessed dove," with "The sacred Ai," Hii or Iona, and the holy "Aodh" in Scotland, represents faithfully the sacred dove, the Jonah of the Assyrian race, nestling in a strange and remote nest, side by side with some Phœnician "Judah."

Let us now turn our attention for a moment to the results of European enterprise in distant lands.

We find that the fierce Spaniards, under Cortez and Pizarro, took with them Missionaries, who carried with them all the religious zeal, doctrine, and practice which characterised them at home. They forced the natives, conquered *vi et armis,* to change their own faith, and assume that of the victors. To the places they conquered or colonised, they gave names derived from their own religion, and "Santa Cruz," "Trinidad," "Santiago," "Monte Christo," "San Lorenzo," "St. Helena," "Los Angelos," "Concepcion," and other places in America, tell of the religious names held in respect by old Spain.

On the other hand, "New York," Boston," "Troy," "Louisiana," "Melbourne," "Sydney," and a number of similar names, carried by the more Northern Europeans into America and elsewhere, tell of the names of towns and eminent persons in the old country, without any intermixture of religion. No English explorer has yet named a new island "The Virgin Mary," or "The Holy Ghost;" nor can I recal a single locality which he has named "Jesus," "Christ," or "God." Yet all these are names reverenced more or less by the Anglo-Saxon.

We infer, then, that the names given by explorers may

tell of faith, of the names of towns or of persons in the old country, or of all, according to the ideas of the discoverers. But when once a lodgment in a new continent is effected, there are always pioneers to be found on the outskirts of the "factory," "fort," or "settlement," who, like skirmishers in an army, are in advance of the main body, and prepare the way for them. These come into contact with the Aborigines, whom, taking America for a pattern, we will call Indians. In their wild life, the pioneers league with some tribes, and oppose others, or trade with all. From this intercourse they learn the geography of unknown parts, and the names of rivers, hills, peaks, and passes, till then unknown. These names subsequently become incorporated into the language of the invader, just as we have incorporated into ours the word Nyanza, the native name for one of the vast lakes whence the Nile flows.

A number of names will therefore be found, in almost every large continent, which are not derivable from the language of the original conquerors; and perhaps, as will soon be the case in Eastern America, these names will be the sole remembrances we have of a defunct race.

But there will always be a tendency to approximate the outlandish name to something like the current diction, and Mississippi, Missouri, and Chesapeake may, and very probably will, become Mrs. Ippi, Miss Houri, and Cheese Peak. Just as the old inn, whose sign was the motto, "God encompasseth us," became the "Goat and Compasses," and "Wavertree," near Liverpool, has become "Watery."

I am not quite sure whether some of our very common names have not this origin. With us *Green* is a familiar word, and Mr. Green is supposed to be a lineal descendant of somebody who was 'Jolly Green.' A minute's thought, however, will show us that our present association of 'Green' with absurdity is very modern; and when we find *Green*an

in Ireland and Scotland, *Green*aun in Clair, and *Green*algh in Lancashire; *Greene* in Brunswick, *Green*ock in Scotland, and *Green*ore in Ireland; *Grin*au in Switzerland, and *Grind*, *Grin*dalythe, *Grin*denwald, *Grin*don, *Grin*nel, *Grin*stone, and the like in Switzerland and Britain, we may fairly doubt whether there is not some other meaning of the word than colour. Especially when we remember that *Grian* was an ancient name of the Sun—now *Gran* or *Graun* in Ireland.[4] We may say the same of *Brown*. We imagine that the first of the race may have been tanned by the sun, and so earned a cognomen; but where all alike are so tanned, as our more savage forefathers were, the use of the word as a distinctive appellation is absurd. When we find, moreover, that *Bran*, *Brana*, *Branas*, *Branca*, *Brancas*, *Branche*, *Branchon*, *Brand*, *Brandeis*, *Brant*, *Brantome*, *Brenes*, *Brent* are names found all over Europe, specially in the maritime districts, we may fairly doubt the connection of the word *Brown* with the colour alone. My present ideas would lead me to associate it with the honourable title of *Baron*, which coincides with the Phœnician *Bar-On*, "Son of the father," or "Son of On."

Not only do nations change an unknown into some familiar word, but they often change one outlandish form into another equally barbarous and unknown. As we hope to show by and by, the origin of *John* was *Jonah*; this has become, as we learn from Miss Yonge, *Ian*, *Jan*, *Shawn*, *Eoin*, *Hans*, *Jens*, *Jantje*, *Jehan*, *Hannes*, *Johan*, *Han*, *Jean*, *Juan*, *Joao*, *Giovanni*, *Jannes*, *Joannes*, *Vanni*, *Nanni*, *Giankos*, *Ivan*, *Vanja*, *Yan*, *Jovan*, *Jonas*, *Janos* and *Jopan*, and *Evan*, in various countries of Europe.

Yet, though there be a variety in the spelling of all these words according to the phonetic value we give to the various letters in use amongst us, the difference between them all

[4] The scholar will remember that the Gens Grania was one of the oldest families of ancient Rome.

will be found comparatively insignificant if we give to J its proper sound of Y, and consider that G and J are often used interchangeably; we must also consider that U and V are essentially the same. The Ancient Romans, like the Hebrews, and I suppose the Phœnicians also, had only one sign for the two, which represented *U* or *V* according to its position in a word. If we read for *Ivan, Juan,* we should call the word as if it were spelled Jew-an ; but if we retain the pure value of the I, we should pronounce the word Yuan or Yawn.

These observations introduce us to the difficulties attached to the study of names, which we must consider in the ensuing chapter.

CHAPTER II.

In tracing names, is sound or spelling to be most trusted? Speech precedes writing. Correctness in spelling is rarely met with amongst writers recording the names of their countrymen—is more rare when foreign names are reduced to the alphabet of the historian. Varying value of the same letters in different nations. The value of assonance, and of spelling—neither to be trusted. The Arian and Shemitic languages. Their radical words contain few letters. Difficulty in determining whether any long name is simple or compound—Omphelos, Rebecca, Elizabeth. Necessity for the inquirer to identify himself with those of whom he writes. Ancient and modern ideas of propriety in conversation.

In pursuing the study of names, there are two or three difficulties which have to be faced, and, if possible, surmounted. The first is, Whether, in tracing their descent, we are to trust more to spelling or to sound? The second is, Whether we must refrain from tracing a word or name to a foreign language, when there is any interpretation for it in the tongue of the people using it?

In considering the first question, we naturally turn our minds to some apparently foreign, but strictly analogous subjects. I know that over the world there are many races of men with black skins. They receive various names—Negroes, Nubians, Caffres, Kroomen, Papuans and the like; but the philosopher does not therefore conclude that they are essentially distinct from each other. As we found the belief of the paternity of a child on its resemblance to its parent, and the genus of a plant by its resemblance to others of the same class, so we judge of the alliance of a man more by his colour than his name, and of a name more by its sound than by the way that sound is or has been spelled.

It is clear that words must have been uttered, ere any one thought of committing them to writing; and, from what we know of the early times of our own country, we may be sure that incorrectness in spelling was common, even when the knowledge of writing was considerable. Lysons states that he has seen his own name spelled in seven different methods in one document; and "Shakespeare" was so uncertain how to spell his own, that he spelled it in various ways; and since his time no one has been able to discover the true orthography.

This difficulty, bad enough as it is in our own language, is increased greatly when we try and reduce to writing the names current in lands to whose tongue we are strangers. I may write Father, Murder, Tuscany, and pronounce them in our ordinary way; but the German, the Irishman, and the Italian will, in reading those letters, trying to imitate us, say 'Vater,' 'Murther,' and 'Thoscano.' Those being the nearest sounds to which they can bring their lips, they will, in educating their countrymen, change the English spelling, just as we have changed the foreign spelling of proper names to suit our own tongue; *e. g.*, Buonaparte into Bonaparte, and Louis into Lewis.

Not only so, we vary the pronunciation of our own words capriciously; and though both *arch*angel and *arch*bishop have the same first syllable, we talk of it as *ark* in the one, and *artch* in the other.

When we have determined, however, to trace names by sound rather than spelling, and yet not to cast aside the last completely, we begin to study the nature of the departures from strict rule. We can do this to a great extent amongst ourselves, if we carefully note the pronunciation current in the various parts of our island. The Welshman pronounces "ooman" for "woman," "Pilly" for "Billy," while the Scotchman turns *out* into *oot*. I was once profoundly puzzled by a

north country gardener, who, while praising his peaches, assured me they were *Dutch Hesses*, and bothered me still more by asking me to procure him some *shir-ceds* from my tailor. At last I discovered that he meant "Duchesses" and "shreds."[1]

We find, as a general rule, that B and P, V and F, S and Z are interchangeable, and that one vowel is very generally interchangeable with all the rest.[2]

Under all circumstances we must, I think, look very suspiciously, both to similarity of sound and spelling, ere we venture to build any theory upon those grounds alone.[3]

I may speak of a *do*, a *dew*, *adieu*, a *Jew*, a *du*plex movement, a *du*bious statement, a long *du*ration, a *du*ty, and a *du*el; but though the sounds of *dew*, *do*, &c., are similar, their meanings are unlike. Yet I may speak of *oinos*, *vinum*, and *wine* as being essentially the same, though the appearance of the words does not suggest identity. So, *pauper*, *paper*, *pepper*, *piper*, *poppy*, *puppy*, though sounding much

[1] See the way the writers in the Septuagint have altered the Hebrew proper names; *e.g.*, Elisheba into Elizabeth.

[2] The following letters are interchangeable:

A, E, I, O, U, W, Y.	א with י, ו, ע, ה	ל with מ, ר, נ.
B, V, T, P, M.	ו „ ב.	מ „ ל, ו, פ, ב.
C, K, G, S.	ע „ צ, ק, כ, ג, א.	נ „ י, ל.
D, T.	ב „ מ, ו, פ.	ס „ צ, ז, שׂ.
S, C. Z.	ג „ ח, ע — ק, כ.	פ „ מ, ב.
F, P. PH.	ד „ ז ל — ת, ט.	צ „ ע, ס, שׂ, ז, ד, מ.
J, G, Y.	ה „ ו, א.	ק „ כ, ג.
Q, R, C.	ז „ ר, שׁ, ס, ע.	ר „ ז, ע, נ, ל.
X, Z.	ח „ ג, ה.	שׂ „ ז, צ, ס, שׁ.
	ט „ ד, ת, צ.	שׁ „ צ, ז.
	כ „ ח, ק, י, ג.	ת „ ט.

[3] In Vol. 1, 2nd Series, of the Transactions of the Royal Society of Literature, there is an Essay on this subject by Sir T. Phillips, in which he attempts, and I think successfully, to show that the names of Cingetorix, Vercingetorix, and Orgetorix, given by Cæsar as those of certain German chieftains, was the nearest approach that the Roman writer could make to frame in his own language the German sounds for King Dietrich, Viking Dietrich, and Herr Dietrich; and he concludes the paper with the remark, "that the names of persons and places are the nearest approaches which we have left to the most ancient mode of orthography, either of lost or of living languages."

the same, are essentially different ; while on the contrary *ham, am,* and *cham ; Anna, Hannah,* and *Channah ; Camacha* and *Gamakh ; Tamyras* and *Damuras,* though looking different, are essentially alike.

Amongst the many phases the difficulty we have adverted to presents, one of no slight magnitude is—How far can we assume similarity of origins, in words of identical sound and somewhat similar meaning, in nations widely separated from each other ? We find, for example, in Grecian and Roman Mythology, a god called "Bacchus." He is frequently attended with a tiger, or leopard. He conquered India. But he is also represented as a young man, handsome, jolly, full of fun and frolic, and one making free use of wine and women. In Indian Mythology, we have *Baghis,* or *Vagis,* as a name for Siva, the terrible—the *destroyer.* It means, I understand, "Lord of Speech." *Bâgh* is the name for a tiger, and, putting the two together, fancy may see the origin of the western god who conquered Ind. But the philosopher refuses to see, or rather is unable to see, any connection between the awful Siva, the murderous bâgh, and the rollicking vine-god seated on a cask. He prefers rather to seek another origin for the word, and finds in the Hebrew, one of the living representatives of the language spoken by the colonists from Tyre and Phœnicia generally, the word *Pachaz* פָּחַז, which signifies "full of fun," "enjoyment," "luxury," &c., "indulgence in luxuries of every kind ;" and he thinks that this latter is so similar in sound and character to *Bacchus,* that it is preferable to deduce the European god from a Phœnician, rather than an Indian source. It is possible that neither solution is correct, but the last is sufficiently near truth to pass for it until something nearer presents itself.

Another difficulty consists in the fact, that, in the great families of languages, there are certain words of great similarity in sound, but materially differing in their signifi-

cance; and this difficulty is the greater when we can recognise in the tongue used a mixture of roots. In the following Vocabulary, I have introduced many Aryan or Sanscrit words, to show their general diversity with the Shemitic, and yet their occasional resemblance. One philologist recognises in Greek, Latin, German and English words, in forms of inflexion of verbs, and in construction of tenses, cases, &c., a strong Aryan and Sanscrit element; while another enlarges upon the strong evidence there is that our language has been framed on a model similar to that of the Hebrew; and both probably are right. In the former, there is a word *Ar*, which signifies "to plough" or "till the earth,"—from (I understand) the idea of driving something forwards; and from this biliteral many other words are formed. But in the Shemitic languages, and especially in the ancient Chaldee and Assyrian, "the Moon God" had a name pronounced like *Har*, and another one called *Air*, *Aer*, or *Ar*, was "the God of the Atmosphere," the "Jupiter" of the Greeks.

The inquirer who has studied Sanscrit attempts naturally to derive all names containing *Ar* from an Aryan, while the Shemitic scholar wishes to trace them to a Chaldæan origin. The first would make the name of the renowned Arthur, king of Britain, to mean "Thor the Ploughman"—the second would read it as "the Celestial Thor," the "Prince of the Power of the Air," "Jupiter Tonans," or "Pluvius." While the two are contending which is the prettiest conceit, and demonstrating the relative merits, or absurdities, of their own or their opponents' interpretation, another might step in and say that both are wrong, since *Arthur* comes from the Persian *Athar*, which means *fire*, and since its predecessor may be recognised in the word *Ithuriel*.

This imaginary discussion leads us to notice another form which the verbal difficulty assumes, viz., how far we are

justified in dividing any word into two or more elements? A great deal depends upon this, of which I give the following as an example. *Omphalos* in Greek signifies "the navel," pure and simple; but if we cut the word in two, we find that *om* signifies *maternity*, and *phallos*, paternity. This result would be only a curiosity, unless it led us farther. If we pursue the idea of the navel, we come upon an Ancient Indian Myth, to the effect that Mahadeva and Sara-iswata, *i. e.*, the celestial phallus and celestial womb, had a great contest as to their respective power over creation, and the combat was so sharp that neither would have anything to do with the other, the consequence of which was that all creation died out. But Vishnu took upon himself to make all things right. To do this, he slept on the sea on his back, while from his navel sprung a new world.[4] From the shape of the navel we conclude that the Myth was intended to veil the well known fact enunciated by St. Paul, 1 Cor. vii. 4, that *union* is necessary for the continuance of animated nature. If, then, we find that the single word *omphalos* signifies this union, we are entitled to believe the word a compound rather than a simple one.

When we consider that, normally, all Scripture names of Jewish Kings in the later period are compound—that, as a rule, Oriental cognomens are long, and their common words very short, we are justified in assuming, that it is more probable that any given name, if it be a long one, is *compound* rather than *simple*. We are, however, sometimes driven to extremities in our choice, of which the following is an example. The name *Rebecca* is stated by the learned Gesenius to mean "a rope with a noose;" adding, that "it is not unfit, as the name of a girl who ensnares men by her beauty." But (1) the name was given to her in Chaldæa while a baby and without beauty—(2) "the noosed cord"

[4] See Nabhi, Nebo, &c., in a subsequent chapter.

comes from an Arabic, rather than a Babylonian root, and (3) "a cord with a noose" is more likely to remind one of hanging a cat, dog, or oneself, than of a "woman alluring men by her beauty." Consequently, we reject this interpretation, and go to the Chaldee. We then find that *Rab* or *Reb* means "chief," "great," (as in *Rabsaris*, *Rabmag*,) and that *bahak* בָּהַק is a very old word for "whiteness," or "brightness;" and, putting these together, we conclude that the name signifies "The great white one," or "The chief white shiner," *i.e.*, "The Moon," a God in Chaldæa. And in this deduction we are strengthened, when we find that she was the daughter of *Nahor*, which means light. It is spelled נָחוּר *Nachur*, which means "snorting!" the real signification is נָחוּר *Nahur*, "light."

In venturing to divide any word, it is I think essential, first, that the division shall be, phonetically, natural,—secondly, that the idea wrapped up, so to speak, shall be consonant with the opinions current at the time. The word "Elizabeth," or "Elisheba," to which we shall have to refer shortly, is an example of the various ways there are of dividing words, and of the meanings which may result therefrom; in one form it is derivable from *El*, *issa*, and *beth*, in the other, *Eli* and *Sheba*; and for the latter word we can find two distinct meanings.[5]

In the succeeding pages I have endeavoured, as far as possible, to avoid any derivation which seems incompatible with sound deduction. It has been my endeavour to identify myself with the ideas, forms of belief, dogmas of faith, habits of thought, manner of speaking, &c., which existed amongst the Orientals *then*, rather than apply to the comparatively coarse Eastern the *modern* refined ideas of a highly civilised Englishman. I do not know anything which illustrates the difference between ancient and modern times

[5] See Elizabeth, in the Vocabulary.

more than the frequency with which circumcision is spoken of in the sacred books, and the carefulness with which the subject is tabooed now. To speak of any man as being worthy or contemptible, as men and women did amongst the Jews, according to the condition of an organ never named, and very rarely even alluded to, in a mixed company of males and females amongst ourselves, shows us that persons holding such ideas must have thought far more of these matters, and spoken of them far more freely, than we have been taught to do; and we shall see in the sequel how all, or nearly all, of the blessings promised to the faithful, culminated in the abundance of offspring; an occurrence which could not happen, except the parts destined to that purpose were in an appropriate condition.

Another difficulty in ascertaining the meaning of certain proper names arises from the critical canon, "that if a word can be explained in the language of the persons using it, such explanation must be held to be the good and true one, against all others."[6]

The value of such criticism we may best appreciate by adducing a few examples. We have in English the words *burrow* and *borough*. The two mutually explain each other; one is a residence of a community of rats, rabbits, mice, or foxes; and the other is a town, where great and small people live together, and to which they can run, after having made an excursion abroad to pillage from their neighbours [?]. We have, too, a *wick* in a candle, and a *wick* a town. The first represents a sort of tower in a plain, whence it draws

[6] The following paragraphs are inserted in answer to strictures which were made by an individual on the author's views, when he read the draft of this Essay at the Liverpool Literary and Philosophical Society. It was then alleged, that if in the language of Northmen, Danes, Saxons, Germans, &c., a word could be found which seemed to explain another, such explanation must take precedence of any attempt to trace a particular word or name to a Phœnician, or to any other source, more remote than the comparatively modern one.

a supply of fuel to keep the flame burning; the second denotes an erection of houses in the middle of a fertile country, which finds in the town a market for its produce, and helps to keep the citizens alive!! We will leave to the imagination of our readers the task of multiplying such absurdities, and pass on to another answer to the canon. There is cause to believe "that things have been as they are now, unless we have reason to believe them different," is a fair assumption to go upon. Human nature is not different now to what it was in the days of yore, though education has done much to modify its manifestations. Amongst ourselves there are singularly few names of purely English origin, or which can be explained by our own tongue. Robert, Thomas, Charles, George, John, William, Caroline, Mary, Margaret, convey to us no meaning whatever; not only so, but the few names which do exist, such as "Asse," "Boots," "Cheese," "Dunce," "Goose," "Cheeke," "Sponge," "Spittle," "Teat," "Bugg," and a lot of others,[7] are considered so mean and vulgar, that their possessors wish to change them, and ultimately will.

Moreover, we do not find that an invader of a country compels the natives to learn the meaning of the victors' names, and to adopt those names for themselves, adapting them to their own language. It was so in days gone by; for we find a celebrated oracle laying down the maxim that "it was not right to destroy the names of barbarians, for that many of them were important in the mysteries."

But we do see, on the other hand, that fierce fanatics like the Spaniards have at times forced new names upon their conquered foes; and we know that, at his or her taking religious vows, the monk or nun rejects his or her worldly,

[7] A catalogue of these, copied from *The Times* newspaper, may be found in Anderson's *Surnames*, page 139.

and assumes some sacred, name; but under none of these circumstances has there been any effort to explain the new name which supplants the old one.

Now we do not for a moment deny that many ancient names find their meaning in the language of the country which has initiated them—indeed the whole of our argument is based upon that fact; but what we deny is the universality of the law in modern times. We hold that names, like faiths, have been imported into nations from without, and that, though such names are twisted by those who adopt them, yet they may still be traced by the philologist to their origin.

The positive mischief done by converting an occasional fact into a constant law may be seen in the stories in which topographists occasionally indulge, and by which they often stifle further enquiry. Thus, for example, *Bury* St. Edmonds is said to take its name from being the burial place of St. Edmond, and *Bury* in Lancashire is of course a vast cemetery for the whole county; but when we find *Berri* in France, *Berry* in France and Devonshire, *Burai* in Bengal, *Bure* in Switzerland, Belgium, Sweden, and Abyssinia, *Buri* in Bombay and Bengal, *Beera* as an old Jewish name signifying "a pit," and *Burry* in Wales, we may conclude that they all have something in common, and that the bond is not an idea of funereal rights.

Being discontented with referring this name to Anglo-Saxon, German, Danish, Latin, &c., we turn to some other source. Considering that the Hebrew may help us to the Phœnician, we look to the Lexicon, and find that בְּאֵרָא (*bera*) means "a fountain, well," or "spring;" that בִּירָה (*birah*) is "a fortress" or "castle;" "that there is a Persian word, *baru*, meaning the same thing, and that there are Sanscrit words, *bura, buri, pur*, = πύργος and βάρις (*purgos* and *baris*),

with similar meanings."[8] Finding the same, or nearly the same, word in the Aryan and the Shemitic families, we conclude that the most probable meaning of *Bury* is *a stronghold,* and that it has a very close affinity to the word *Borough.* The one etymology is the result of indolence of mind, and indisposition to think more than is absolutely necessary; the other involves much labour and considerable thought. The one leads us on to the vast plans of antiquity; the other bids us "rest and be thankful" in the dark ages of modern antiquarianism.

This same canon is, however, capable of convenient stretching in the hands of those who use it. If, they say, you cannot find an explanation of an English name in the British tongue, and you can find one in Latin, Greek, German, Scandinavian or other north-country part, that must suffice, without going any farther. This observation is essentially the same as the last we animadverted upon; but we may take it as a text for some additional remarks. A recent writer (Lysons) has noticed, that when one of our old invaders conquered any place, or built any town, it went by the name of *Ham,* or "The town." When it again was subdued by another horde, speaking a different tongue, the place would be named "The *town* called *Ham,*" or "Ham-ton;" and when it, again, was captured by another tribe, speaking a different tongue to the foregoing, the place would be called "*wick*" (or town), and designated as the one before called Hampton. Thus a certain locality has become "Hamptonwick;" and by a similar process we have "Berkhampstead." The etymologist cannot fail to see that such names tell of a succession of possessors, and there perchance his interest would end. If, on the contrary, he were to trace these very words farther, they would tell a

[8] Gesenius, p. 115, ed. Bagster.

more interesting tale. He would find that חָם (*cham* or *ham*), in the Hebrew and Phœnicio-Shemitic, means *joined together* by relationship or marriage; and that לָטָא (*latah*) is to *cleave to the ground;* and he would infer that *ham* and *hamlet* meant the settlement of a tribe or family who builded huts, rather than used tents or makeshifts. *Ton*, again, tells us of תָּנָה (*tanah*) *habitations*, and of טִין (*tin*) *clay*. We remember *Thun* in Switzerland, *Ton* in Belgium, *Tona* in Spain, *Tonal* in Austria, *Tonara* in Sardinia, *Tun* or *Toon* in Persia, *Tun* in Norway, &c., &c.; and we conclude that the word *ton*, or town, *toon* in Scotland, comes from the ancient mariners, the preceders of the Anglo-Saxon in colonisation, namely, the indomitable Phœnicians. *Wick* we can only trace to *Vicus*, the Roman name for a straight collection of houses. How this little bit of philology may affect my readers I know not. To me it has given a thrill of pleasure to believe that we have evidence around us of being really lineal descendants from some Tyrian colonists, and that, after long years of inglorious repose, the spirit of the old Phœnician has revived, to carry us onwards far beyond the points they reached.

I will not, however, indulge this fancy now, as I hope to enlarge upon this part of the subject in a subsequent chapter.

Another perplexity, and one far more difficult to avoid, in the study of names, is the propensity to attribute all those which have a similar sound or spelling to some common root, to mistake a coincidence for a relationship, and to see in a recently adopted or coined word the lurking of some grand or ancient idea. This propensity has been happily hit off by Shakspeare, who makes Pistol argue about the identity of Monmouth and Macedon, as a river flows by each; by Sir Walter Scott, in *The Antiquary;* and by Dickens, in *Pickwick, apropos* of Bill Stumps his mark.

We might naturally consider that it would be easy to avoid failing into this error in every case, but I confess to the belief that the most careful author is liable to it occasionally. Where I can trace, over a large extent of time and geographical space, a set of names so closely allied as *Bury, Berri,* and *Beeri,* I feel on tolerably safe ground; and after I have traced a number of others over the same track, I feel emboldened to draw a deduction that others, which I cannot trace by intermediate steps, may be equally closely related. Thus, I may conclude that *Ballapur,* in Bengal and Madras, owes its name to a similar source to which *Ballyporeen* in Ireland does, after I have ascertained the readiness with which kindred words may be traced along the course of the Indo-Germanic migration, and yet the particular words selected as typical of lineage may appear to be allied by the merest chance, *i. e.*, not really related at all.

Being conscious of all this, I have avoided, as far as possible, using as the basis, or even the support, of an argument or position, any word which I could not so fairly trace as to take it out of the "probable coincidence" class. Whether or not I succeed in my attempt time will show.

CHAPTER III.

Origin and meaning of the name of John. The proper pronunciation of the English J. The meaning of Jonah. Mystical names assumed by prophets. Connection between John and the Dove. Artistic ideas of John. John a solar name — the ideas it involves. Joannes a compound word. Jao. Nature of ancient faith. Oannes. Hoa and Anunit. John the Baptist—particulars of his birth and parentage. Eli. Elias. Dionysus. Bacchus. Jacchus, Jack, Jacques, or Jacob. Female ideas predominate over male in certain forms of faith.

The name of John is not only a common and a favourite appellative in England, but it is equally so all over the world. A glance at Miss Yonge's pages shows us the way in which it is spelled in *twenty-seven* different languages, a few of which I have already given.

In analysing the sound of these and other forms of the word, we find two leading facts: first, that there is in one form the simple syllable *Yon*—I scarcely need repeat that the letter J has, or ought to have, the sound of Y;—this is commonly pronounced sharply, but originally it had a breathing sound after it, as in the word Jonah: secondly, many of the forms have two elements in them—*Jo* or *Yo*, and *an*. This is very distinctly seen in the Greek form Ἰωάννες, in *Joan* and *Johanna*.

I propose to consider the word under both these forms.

The sound of *Yon* gives us the idea that it is identical with יוֹנָה, *Yonah*, or Jonah of the Hebrews. Now the same word means a dove, which bird was held in peculiar honour amongst the Assyrians, Chaldæans, and Jews; the reason we shall give in a subsequent chapter. The *Yoni* is an Indian emblem, the meaning of which we must also post-

pone, merely remarking, that there is a close connexion of ideas between the words *Jonah* and *Yoni*. Knowing that amongst ancient nations generally, and *always* amongst the Chaldæans, names were given by the priesthood with reference to some divine emblem or being, we can well understand the use of the name *Jonah* amongst them, and its being assumed by a prophet, who declares himself, as it were, affiliated with the Almighty, and to be his mouthpiece upon earth.[1]

How closely the idea of the Dove is united to the word John, we may see from the frequency with which both the Baptist and the Evangelist of that name are accompanied by the bird, in Roman Catholic countries and elsewhere, as an emblem. I would also call attention to the way in which St. John himself is pourtrayed. He, of all the Apostles, is characterised as feminine in his appearance. The artist loves to give to the favourite of our Lord all the physical graces that adorn woman, with scarcely sufficient beard to show that he is male. The devout equally love to dwell upon the tender affection which breathes in all his writings, and which, though so thoroughly contrary to the fierce denunciations of a Boanerges, yet have the captivating gentleness of a loving mother.

If we attempt to examine into the meaning of this sound, *Yon*, we shall find ourselves in a maze of curious facts. The learned Godfrey Higgins, who gives us a great deal upon the subject, quoting from Jamieson's *Hermes Scythicus*, writes thus:

[1] As far as I have been able to investigate the matter, I conclude that the names of the prophets were invariably *assumed* by them. When they entered upon the profession, they dropped their birth name, and adopted a sacred one, just as any monk, nun, or preaching friar would do. This appellation affords us an idea of the name of the God they professed adhesion to; *e.g.*, Samuel is an adorer of *El*; Isaiah and Jeremiah, of *Jah*; Ezekiel adopts *El*; Joel adopts both *Jah* and *El*; Daniel's God is *El*, the Judge; Hoshea's God is the Saviour; Chenaanah adopts *Anu*; Balaam, both *Bel* and *Am*.

"Vallency dit que *Jonn* était le même que *Baal*. En Gallois *Jôn*, 'le Seigneur,' 'Dieu,' 'la cause première.' En Basque *Janna, Jon, Jona*, &c., 'Dieu et Seigneur Maitre.' Les Scandinaves appelaient le soleil *John* . . . . des Troyens adoraient le même astre sous le nom de *Jona*. En Persan le soleil est appelé *Jawnah*. Tous ces noms ont un rapport evident avec le *Janus* des Etrusques, que était considéré comme le Dieu supreme. On pourrait encore rapprocher ces denominations de l' Arab *Janab*, 'majesté,' et du Persan *Jauan*, 'un chef.' "[2] The author calls attention, too, to the fact that the Apostle Peter is spoken of as Bar *Jonah*, or the son of *Jonah*, and the frequent connection there is between Peter as a fisherman, and Peter as the door-keeper of heaven, having the keys of the *Janua*.

We may still further extend our interest in the name when we remember that amongst the Greeks and Romans *Juno* was the spouse of the Almighty, the Maker of all things, and the Queen of Heaven.

We find, then, that the word *John* combines the idea of the *sun*, of the *dove*, and the tenderness of *a loving mother*.

In the Sanscrit, *Yauna*, or *Yoni + a*, signifies "uterine," also "nubile man;" and *Yauvana*, or *Yauvan + a*, signifies "juvenile," "manhood," "puberty."

We now proceed to inquire into the signification of the two sounds, which we presume are elements in the Greek form of the word Ἰωάννες, and in *Joan, Johanna*, &c.

The first I look upon as *Jo* or *Jao*, or *Jah*, and the other *Anna, Ana, Hannah*, &c. Now, who or what were these?

It would not be profitable to reproduce here all the arguments adduced by the ingenious Bishop of Natal, to show the origin of the first name; but I may say that

[2] *Anacalypsis*, p. 650.

I have satisfied myself, from a close examination of the names current prior to David's reign, and after it, that the word *Jah* was introduced into Judæa by that king himself, or by the prophet Nathan, after sojourning amongst the Philistines and Phœnicians; and that an old oracle of the Clarian Apollo says that the names of Zeus, Aides, Helios, Dionysus, and *Jao* represent the sun at different seasons. Macrobius tells us that another oracle of Apollo says that *Jao* is the greatest of all the gods; and he adds, that *Jao* is the sun.[3]

Jao, or *Jah*, is one of the appellations of God the *Father*, and I must now, I think, anticipate a little of what will come at greater length hereafter, and tell of the nature of the ancient faith.

It may be described thus:—The world above, around, and below us was made by an Almighty being, whose attributes the human mind could not grasp, and to whom no substantive name could be given, for a substantive name must imply a person. He was, therefore, spoken of with reverence, under names implying self-existence, as, "I am," "He is," "Supreme Wisdom," &c.

No man 'could by searching' find Him out, but the devout might hope to attain to some knowledge of Him by studying His works.

Of all His works none were more glorious than the sun, the moon, the stars, and the wandering planets: to study their courses was to study the Almighty who created them. As the knowledge of astronomy increased, the system of

[3] Macrobius—*Saturn.*, i. 18. I quote from Colenso, vol. 5, p. 305, and the translation in preference to the Greek.—"Helios (the Sun), whom men surname Dionysus;" again, "One Zeus, one Aides, one Helios, one Dionysus;" and again, "It was right that those knowing should hide the ineffable orgies, for in a little deceit there is prudence and an adroit mind. Explain that Jao is the most high God of all—in winter Aides, and Zeus in commencing spring, and Helios in summer, and at the end of Autumn the tender Jao."

thought was developed, and the sun in its various phases was spoken of under different names ; *e. g.*, Creator in spring, Preserver in autumn, when it ripened fruit, Destroyer in winter, when its face was hidden or modified by storms. It was natural that the Almighty should be invoked against enemies under His name of Destroyer, and under His name Creator, or Preserver, by those who wished for offspring or success in life.

With various names came the idea of person, and a person, to human ideas, must have a sex. Observation told men that the male was a finer animal than the female, but that both were necessary to reproduction. The sun, then, darting his beams upon the earth, was said to be the male, and the earth the female. That idea might suit terrestrial, but not the celestial worlds. The fiction then was started that the Almighty was both male and female. As it was blasphemy to think that carnal connexion could take place, the female idea was associated with Virginity.

It is necessary to know thus much before proceeding to the word *Annes, or Oannes*. The former we shall speak of under the head *Anna;* the latter was a name given by Sanchoniathon and Berosus to an Assyrian deity, who was the teacher of mankind, and who was mystically united with the form of the sacred fish. Sardanapalus has epithets given to him, in some Cuneiform inscriptions, of "the Sentient Guide," "the Intelligent Fish." The Fish was a female emblem.

Of the nature and meaning of the fish as an emblem I shall treat hereafter, and here content myself with saying that it is intimately associated with the worship of the Divine Mother, or the Queen of Heaven.

We conclude, therefore, that the word *Joannes* has an androgynous signification, and that it denotes the belief in the Almighty as both our Father and our Mother.

We now return to consider the writings of St. John the Apostle, and the position of his predecessor, the Baptist. Of the general tenour of the former's writing I need say no more than what I have already said, and will only refer specially to the account which he gives of the vision he saw and described in the Apocalypse. In the 13th verse of the first chapter, he depicts the Son of man as having the paps of a woman; the words in the original being εζωσμένον πρὸς τοῖς μαστοῖς, the last being the same word as is used in the passage, "Blessed is the womb that bare thee, and the *paps* which thou has sucked." The corresponding word used for the small male breasts would have been μαζοῖς. It seems very curious, at first sight, that the idea of androgynism should ever have attached itself to Jesus Christ; still, that it has done so, no one acquainted with the old Italian paintings can doubt.

The Baptist was born of parents who had become aged. His birth was foretold by an angel. His name was dictated beforehand. His father was "Zacharias," or "the Watchful Sun." His mother was "Elizabeth," or "the Temple of the Sun the Helper," or "of Alitta;" and his mission was to be as "Elias," ἥλιος, the Sun. The name of the Angel was *Gabriel*, or "the mouthpiece of the Royal Sun." We find our Lord saying of this John, that he was the "Elias which was foretold." We turn to the prophecy, and find in the Septuagint version (Malachi iv. 5), ἐγὼ ἀποςτελλῶ ὑμῖν Ἥλίαν τὸν Θεσβίτην, "I will send to you Elias the Tishbite." The name of that prophet was Elijah, or "El is Jah." "El" and "Ilos" are both Shemitic names for "the Sun," or God, and Ἥλιος, *heelios*, was "the Sun" in Greek.

John, therefore, was the personification of the Sun's power on earth, the idea being the same as that expressed

subsequently by the Samaritans in regard to Peter (Acts viii. 10), "This man is the great power of God."

Though I am unable to say whether the Jews generally associated the idea of the Godhead with the sun, I cannot see how any of those who wrote or spoke in Greek could fail to see the connexion. I may, in passing, express surprise at the remarks made by the bystanders at our Saviour's dying cry, "Eli, Eli, lama sabacthani." They said, "He calleth upon *Elias* (Ἠλίαν); let be, and let us see whether Elias (Ἠλίας) will come to help him." I cannot help thinking that the spectators believed that the sufferer invoked the bright orb of day, in whose sight he endured such undeserved anguish, to come and help him; and it is remarkable, when we consider the great reverence in which the Jewish nation held the name *Jah*, or *Jehovah*,—a name which almost entirely superseded *El*, or *Elohim*,—that the word *Eli* should have been selected by our Saviour. God never told the Jews expressly that His name was Eli, but He did tell them—so at least we read—that His name was Jehovah. That our Lord selected the name known to Abraham (*Eli*) is pregnant with significance, but it is beyond the scope of the present chapter to follow the subject up.

Having come to the conclusion that John is an appellation signifying "The Androgynous Sun," let us now examine one of the other names which that luminary has obtained. *Dionysus* is one of the names which was specially favoured by the Greeks. I scarcely like to speculate upon the meaning of the word, beyond expressing the suspicion that it means "The Divine *On*, the Saviour;"[4] but we know that another of his names was Bacchus. This, it will be seen, I deduce from a Hebrew word, *Pachaz*, meaning "to be jolly." Another name for the same deity was *Jacchus*, which I take to be אָחַז *achaz*, "the one who conjoins," and some-

[4] See the word Dionysus and Bacchus, in the Vocabulary.

what similar to Ahaz;[5] or possibly it may be from another word, יָקֹשׁ *yakosh*, signifying "to ensnare." But, whatever its meaning, John was indentical with Elias, Helios with Dionysus, Dionysus with Jacchus, from which legitimately comes our Jack; and from the same derivation, we presume, comes Jacques.

In continuation of the same subject we note the expression, "Every Jack has his Gill," being a homely phrase for every man is mated. Now, Gill was one of the many names of the sun amongst the ancient races who used the Shemitic language, and whom, for brevity's sake, I propose to call the *Phens*, being an abbreviation for Phœnicians. In the Cuneiform we have it as Gull, or Gal; in Scotland it is Gill, as in *Gill*ian; in France it is Guill, as in *Guill*aume.

Jacques or *Jacob* cannot, however, be traced with equal facility to mean the sun. We hope to show by and by that the word implies the feminine idea of the Creator, and that James and John may be brothers in the same mystic sense as are Esau and Jacob. While writing, I am struck with many coincidences, which seem to show that what I am now speaking of was familiar to the religious writers and teachers in days long gone by. In the Old Testament, we find *Jacob* preferred before *Esau*—the female idea before the male—the one personifying gentleness and love, the other turbulence and licentiousness. In the New Testament, John is the "beloved" disciple, who outlives all the rest; and in Roman Catholic countries, the worship of the Mother—the Celestial Virgin—the Queen of Heaven, has practically superseded that of "the Father" and of "the Son." The idea of love is more attractive than that of power or vigour.

5 Compare with יַחֲזִיאֵל Jachazi-al (Jahaziel in our version), and יַחְזְיָה Jachas-Jah (Jahaziah of our version), but which literally means "*Jacchus* is Jah," the translation of the Hebrew being "Jah, the watcher."

Moreover, it will be remembered that the name of the mother of John the Baptist was Elizabeth. This name I proceeded to analyse in my Essay; but if I were to follow the same plan now, I should feel so strongly the inconvenience of referring my readers constantly to something yet to come, that it would be almost as intolerable to them as to myself.

I must, therefore, suspend the consideration of any more names until I have sketched the history and the mythology of antiquity.

CHAPTER IV.

A Leaf from the Books of Ancient History. The story of Columbus. Progress of Spanish enterprise in America. Of England and Holland. The American family — its unity all over the Western Continent — compared with Russia. Progress of an English settlement in America—collision with natives—extension of territory. Sketch of the early Babylonians—their progress inland—collision with natives. Phœnician enterprise—their colony at Sidon—spread over the basin of the Mediterranean and along the shores of Europe — influence of their language on natives—extent of their traffic. Abraham, a Chaldee, travelling overland, comes into contact with the branch of the old family who had travelled by sea—similarity of faith and language. Arian influences evident in early Babylonia. Similarity of Hindoo and Chaldæan ideas in matters of faith. Assumption of supernatural powers common to all hierarchs. Modern history coloured by the prejudice of its writers — Ancient history was no better.

It has been well remarked that "what is, hath already been." Believing in the saying, we look around us at the present, as a prelude to an examination of the past.

Our libraries teem with books which tell us the stirring story of the exploits of the great Columbus. They tell how, barely four hundred years ago, he set sail in some small barks, on an unknown sea, to search out an unheard-of land. They tell us, too, of his arrival at the Western shores, and how he found a primitive people, differing from all the world besides. They tell us of scores and hundreds of hardy adventurers who followed in his wake, and took great towns, adorned with vast piles of cumbrous architecture; how they went pushing on, over thousands of obstacles, until they came to the Pacific Ocean, a sea undreamed of; and how they established on its shores a number of new towns, on the ruins of an ancient empire. They tell us how those stubborn warriors took with them

their own faith, and that fierce intolerance, which preferred the destruction of those who differed from them in creed, to permitting them to live in the faith of their ancestors.

A love of gold drove the Spaniard to this enterprise, but in process of time religious dissensions in England drove a colony of its sons to the Western world, where they could indulge uninterruptedly the faith and the discipline which were denied them in the Eastern world. A legitimate love of trade and the spirit of enterprise multiplied expeditions, and ere a century had elapsed there were vessels from Spain and Portugal, Holland and England, to be met with in every part of the world. Two hundred years have sufficed for Britain to enable her to plant colonies in Canada on the North and New Zealand on the South, Shanghai and India in the East, and Australia and the Cape of Good Hope to the South East. Her language is spoken over a continent whose shores were unknown in 1496 A. D.; and where the Red-man roved and trapped, hunted and fought, farms and factories, steamboats and warehouses, and all the paraphernalia of peace and trade abound. But though the Indian has well nigh disappeared from the lowlands, he still survives in the highlands; and ere he departs, entirely, the philosophers amongst his supplanters are trying to rescue him, his traditions, and his religions from entire oblivion. Conspicuous amongst these is Mr. Squier, who has written most ably on the subject. He tells us that, from North to South, in every portion of the two vast continents of America, the natives are of the same race, bearing the same general features, having the same colour, varying only in shades, and speaking a language common to all, distinct, it may be, in detail, but not to a greater extent than the Somersetshire differs from the Yorkshire dialect of England. We turn thence to Russia, in Europe and Asia, and find

the same tongue spoken in the far East and in the near West, where civilisation has been hitherto unable to alter it. The same may be said of the vast empire of China, and to a certain extent of the great continent of Africa.

Before, however, going to the ancient times, let us investigate our own more closely. When colonising any new country, Australia for example, a maritime nation makes a settlement on the coast, close by some eligible bay, or near the mouth of a navigable river. That place, by whatever name it may go, is strengthened by art, and furnished with materials to stand a smart attack. It usually contains a church, and slowly, if trade be prosperous, increases in bulk. The jealousy of the natives rouses them to war with the invader, and thus gives him a reason for extending the bounds of his domain at the expense of the vanquished. With increased prosperity comes increase of numbers, and the intruder supersedes the aborigines. The natives are driven farther and farther back from the settlements, until they take their stand in some mountain land not worth fighting for, and to which the colonist cares not to send an army. Few are the Red-men now to be found on the plains of Eastern North America, but they still exist as a miserable remnant in and beyond the Rocky Mountains.

Three hundred years have sufficed to effect this change ; and when we compare the size of Great Britain on the map with the extent of country more or less dependent upon, affiliated with, or proceeding from her, we feel a pardonable pride in the enterprise of our nation.

Let us now turn to remote antiquity.

Some four thousand and three hundred years ago there was a maritime nation, as adventurous as the Spanish, and equally religious, (*i. e.*, possessing as firm a belief in the sanctity of the faith which it had been taught,) which planted a colony near the mouth of the Euphrates.

Whence that people came, whether from the East, or from the West, North, or South, we cannot divine. All that we know is, that they had certain of the arts of civilisation: they had the power of writing, and of course of reading too, and they used characters which, in their style, remind us of the Chinese method of expressing ideas and sounds, by the arrangement of lines. The people were devout, had a somewhat elaborate theological system, knew something of astronomy, and their kings, influenced by the priests, built temples to the planets and "the greater Gods." The settlement was surrounded by tribes who spoke a different language to that of the maritime people, but who were sufficiently friendly to hold intercourse with them, to such an extent as to influence somewhat the language of the new comers, and possibly to modify or extend their religious faith and the number or names of the deities. These natives seem to have spread over a wide space of country, if they did not extend over the whole continent of Asia and of Europe, as the Red-Indians did over America when the white man invaded it. Either in consequence of increase of trade, fecundity, or of fresh importations from the mother country, the colonists multiplied, and gradually spread upwards, along the course of the Euphrates and the Tigris, absorbing in their march the original inhabitants, or driving them away before them.

Though a nation, they do not seem to have had any very close cohesion together, and each large town appears to have possessed a separate king. Things apparently went on smoothly with them till their settlements touched upon the mountains to the East and North; they then came into frequent and hostile collision with their predecessors in the soil, and were sometimes so signally defeated, that the rulers of the people were not of their own blood.

But the colonists had also quarrels amongst themselves: Babylon and Nineveh were in turn conquerors and con-

quered; just as we have seen the Northern fighting with the Southern States of America. The nation was more trading than pastoral, and the records, which have been rummaged out of its ancient archives, tell of busy traffic, and of merchants whose country was Egypt, Tyre, Palestine, &c., resident in their towns.

To the people whom we have described the names of Chaldæans, Babylonians and Assyrians have been given.

Leaving them for the present, we return to their brethren. They had a settlement on the Persian Gulf, which, not being suitable for them, they abandoned, and went up the Red Sea. With bold enterprise, they crossed the Isthmus of Suez, and finding a new and unknown sea, of apparently vast magnitude, they settled on an appropriate part of its shores. I cannot find any evidence of an aboriginal stock here, nor do the emigrants appear to have met with any opposition. They scattered widely, and peopled the whole of Palestine, and were known as Phœnicians, Canaanites, &c.

From their seats in Tyre and Sidon they traded with all the known world: they brought curiosities from China,[1] ivory, apes, and peacocks from Ceylon; elephants, gold, spices, and precious stones from India. They once circumnavigated Africa, and traded largely on its Western shores, most probably for slaves, which they paid for in gold made in a peculiar form, and of some curious alloy not yet discovered.

A colony from the mother country built Utica and Carthage in North Africa, and they made settlements in all the islands of the Mediterranean, and along its northern

1 Fortune found ancient Egyptian curiosities in *virtu* shops in China, and Chinese curiosities have been found in ancient Egyptian tombs. Antique Chinese seals have been dug up in Ireland, some 17 feet below the surface, and the Ancient Ring money found in the bogs of the Green Isle is identical with that used still as coin in Africa.

banks. The nation extended its commerce around the shores of France and Spain, Holland and Scandinavia, even reaching as far as Iceland. It traded largely with, if it did not colonise, our own group of islands, and with its ships it brought its religion, faith, and customs. Where-ever it landed its sons, they found a race allied to that with which the Chaldæan settlers came into contact, and by the influence of communion of interests, or trade, there would be a considerable fusion in their respective languages. The maritime nation would pick up much from the nomade, and the latter would get more from the sea rovers; and, consequently, we should expect, wherever the two met, a mingling of tongues, a sort of ancient *lingua Franca*, similar to that existing in the Mediterranean of to-day. On the sea coast the maritime element would be the strongest, while in the interior little of it would be known. England, originally colonised largely by this nation, has since been invaded by other maritime people, but all, having had in themselves a strong infusion of the old Phœnician blood, have not materially modified British nomenclature.

To this offset of the old stock the name of Phœnicians has been given in modern books.

They had a written language, differing from that in use in Chaldæa, and their alphabet became the model after which the Greek, the Hebrew, and, subsequently, the Roman one was formed.

Since England has spread her fame and her language round the world in three centuries, it is not too much to suppose that the Phœnicians might have done the same in two thousand years.

Let us now examine another phase of the story. We have a book of ancient date which tells us that, so far as we can judge, some six hundred years after the first settlement

in Chaldæa, one of its inhabitants joined his father,[2] wife, and other kindred, to emigrate to a distant land. Having travelled along the Euphrates for a distance, they turned towards Palestine, where the traders had doubtless told them that there was room for emigrants in plenty. The father died by the way, the rest proceeded. On their arrival, they found cities of greater or lesser magnitude, and kings and priests whose God, faith, religion, and language were the same as their own. There may, however, have been some trifling difference in ritual, or other littleness, which is even yet thought of so much importance as to lead to the estrangement of friends; seeing that when the Chaldæan sought a wife for his son, he sent to his own country, that his offspring might have a consort accustomed to the old orthodox faith and practice.

As this Abraham is spoken of especially as "the friend of God," and as he sent to Babylonia to get a wife for his devout son, it is tolerably clear that the religion of Chaldæa, or at any rate of *Ur* of the Chaldees, was conformable to the will of the Being whom Abraham adored. Now it is equally clear that Rebecca, like Abraham, preferred for her favourite son, the God-chosen of the twins, a wife imbued with Chaldæanism to one belonging to Palestine. We conclude, therefore, that the faith of the early patriarchs was the same which was held and taught in the old country of Babylonia.

The examination of that faith we must postpone to a subsequent chapter.

The careful reader of the ancient story cannot fail to be struck with the fact, that the Babylonian patriarch spoke

[2] "And Terah took Abram his son, and Lot the son of Haran, his son's son, and Sarai his daughter-in-law, his son Abram's wife; and they went forth with them from Ur of the Chaldees, to go into the land of Canaan; and they came unto Haran, and dwelt there. . . . . And Terah died in Haran."—Gen. xi. 31, 32.

familiarly with kings, priests, and peoples in Palestine without the intervention of an interpreter. We have a graphic description of his bargaining with the children of the land for a possession wherein he could bury his wife. The chieftains of town and country, Ephron and Abraham, Lot and the Sodomite, spoke together with facility, and each interlocutor appealed in a common tongue, to a common God, of whom Melchizedek, a Canaanite, was priest.

That an interpreter was not required we infer from our having been told that such an officer was necessary between the Hebrews and the Egyptians. The mention of this fact at one time, and not at another, shows that the historian paid attention to such points. We, therefore, conclude that, when not specified, interpreters were unnecessary.

We observe subsequently that the Israelitish spies, who continued to talk their own tongue, notwithstanding their long sojourn in Egypt, could converse with the harlot Rahab as freely as with their own countrymen; and that the Gibeonites of old could talk to Joshua with the ease of brother Germans of to-day. David, too, consorts easily with the Philistines, without the aid of an interpreter; and Hiram, his friend, sends a congratulatory message to Solomon, the text of which is retained in sacred history.

The ancient Hebrew alphabet is almost identical with the Phœnician; and there is a very close resemblance between the words discovered in Assyrian, Chaldæan, and Tyrian inscriptions and writings, and those current in Hebrew.

Now, the first three languages have all but perished; the Hebrew, whether it be really of the Jewish, or later Chaldee family, remains an almost spoken tongue at the present moment. We consider, then, that we may appeal to it to explain many words in the Phœnician or Assyrian language, using only such license as we are justified in, by

noting the variety of dialects in Greece and England, Italy, and Spain.

If we give any credence to the preceding sketch, which is certainly not drawn from fancy, but is the result of much reading and thought, we can see that Hebrew is of importance in the explanation of many words which are supposed to be of Phœnician origin.

The Chaldees, Assyrians, Phœnicians, Hebrews, &c., are called "the Shemitic group:" they are distantly allied to the Arian group, having had a common ancestor.

To prevent the unity of my design being interfered with, I have thought it unnecessary to introduce into this history any speculations upon the Arian, Turanian, or Indo-European races. We must, however, say a few words respecting the first, to enable the reader to understand the frequent references which will be made to Hindoo mythology. Sir Henry Rawlinson informs us that it is certain that a strong Arian element is to be detected in the earliest Babylonian records, about 2400 B. C.[3] We find elsewhere that there is strong reason to believe that the old Vedic or Hindoo mythology is of Arian origin; at what period of time it is unnecessary to inquire. If, as we shall show, there is a great resemblance between the Phen and the Hindoo faith, it does not therefore follow that the one has been a copy of the other, but that both may have had a common origin; and if so, we may fairly use the one to assist in the explanation of the other, and argue from the known to that which is somewhat doubtful.

One thing, however, is clear, namely, that there is little resemblance between the names of the Hindoo and Chaldee deities, though there is considerable affinity in idea. Some few words, however, must be excepted, to which we shall

[3] See Rawlinson's *Herodotus*, vol. 1, page 510, note 1; also, *Journal of Royal Asiatic Society*, vol. 1, New Series, p. 230, note 4.

refer at length by and bye. I am quite alive to the fact that the human mind will form the same conceptions about the Creator, and His will towards us, in one place as in another; and so similar may be the religions resulting therefrom, that they may seem to be cognate, and yet not be related at all. This fact does not influence my argument in the smallest degree, for it is clear, in the case of similarity of mythology, religion, or faith, either that the system has been founded on direct revelation from the Almighty, or that it has emanated from men who, having the same premises to argue from, and all possessing a human mind, have naturally fallen into the same, or very similar, trains of thought. If a religion, said to be God-given, resemble in all important points another of human origin, the philosopher may doubt whether the first has really a claim to the title it assumes, or whether the latter is not unduly depreciated. Similarity in worship indicates a common idea on religious points, which has been given either by revelation to all alike, or been drawn by men from a common source.

If the philosopher wish to ascertain the amount of the divine or the human element, he will carefully abstain from using a different standard for different nations. He will not believe a priest or prophet on his own *ipse dixit,* because he is of one nation, and discredit all others with equal pretensions, because they speak another language, and belong to a different nation.

I know no people whose priests, oracles, sibyls, pythonesses, &c., have not assumed to be of divine origin, and to have supernatural powers; nor do I know a religion whose promulgators have not attempted to bolster it up by the use of miracles, and in some instances by fabricated documents. Even with the care of the modern historian, there are to this day two sets of English histories, and Henry the Eighth, Mary and Elizabeth, Cromwell and

Charles the First, are alternately painted as good or bad according to the predilections of the writer towards Romanism or its opponent creed. As it is at present it doubtless always has been.

We will now attempt, as impartially as we are able, to draw a sketch of the Religion of the Early Babylonians.

CHAPTER V.

The Religion of early Chaldæa. The Sacerdotal profession exists in every nation—how established—terror a powerful agent—transmission of religious power—in families, schools, or colleges. History falsified. The Philosopher's idea of the Almighty sketched, contrasted with the idea of ancient hierarchs. The Mosaic, Mahometan and Mormon codes of law compared with each other and the Papal code. Ancient Gods of Babylonia—Gingei, Guthiber, Mir-mir and Hubishaga—signification of their names—development of Chaldee theology.

From the earliest ages known, to the present day, amongst the most savage heathen and the most polished Christian nations, there has been, and always will be, a set of men who assume to have some peculiar, mysterious, God-given power. Amongst barbarous nations this power is gained by sleight of hand, natural magic, or some combination with a confederate, which enables the acute trickster to triumph over the careless mind. Even to this day has come down the annual juggle, at Naples, of the liquefaction of St. Januarius' blood. Here let me note, in passing, that fear of the supernatural is not confined to the human race. Dogs, bears, tigers and other fierce animals are cowed by a heavy thunderstorm; the watch-dog will not bark at a naked thief; and the horse will go wild with terror at the rattling of a chain. It very rarely can "pay" any one to take the trouble to work upon this feeling in quadrupeds, but there is much encouragement to do so with man, where immunity from manufactured terrors may be bought by an offering to him that produces them. The more the thinking faculties of man remain undeveloped, the greater is his fear of the supernatural, the stronger is

his belief in the power of the priest[1] to procure good and avert evil; the more profound is his faith in religious dogma, and the greater is his trust in agencies wielded by the hierarchy. The child who shuns "Old Bogy" in the dark, because a lad like himself has told him that such a thing haunts cellars, will, if he exercise not his reason, believe, as a man, in "Old Scratch," with a long tail nicely barbed at the end, who amuses himself with pitching those who do not pay the priest for hush money, from a bed of burning brimstone to another of eternal ice.

Faith and superstition always go hand in hand, for "faith" means simply credence in that which you are told by somebody else to believe; and superstition is acting upon and clinging to that faith to the exclusion of reason. We have been taught implicitly to believe what our fathers did, and must therefore not abuse the heathen or the Chaldee for crediting what their fathers told them.

How large a portion of the religion of Babylon has come down to us, we shall have frequent occasion to show.[2]

The priest who assumes to possess superior power, avers that it comes to him from on high, or that he is the personification on earth of the Creator in heaven. We have in Lucian's story of Alexander, the false prophet, an interesting account of the details by which this belief may be instilled into the mind of the commonalty. Those whose memories are good, and their reason clear, need not, however, go farther back than to the "*séances*" given by Davenport brothers and sundry other "spiritualists" amongst ourselves, who assume to be *media* by which the living can converse with the dead.

Sometimes the supernatural power is said to be imparted

[1] I use this word as I would that of Physician—the name of Priest to include all whose profession it is to influence the mind religiously, the name of Doctor to embrace those who endeavour to influence the body when diseased.

[2] For much information on this head, see Hyslop's *Two Babylons*, 3rd edition.

by the parent, himself supernatural, before birth;[3] and it remains through life. Sometimes it runs in the family, as did "second sight" in Scotland; sometimes it comes on with *fits*, as in the Sibyls and Pythonesses of old, and the dancing Dervishes of to-day. Sometimes, nay very frequently in the East, it is an appanage of insanity; nor can the educated physician wonder at this, for none are so earnestly religious, so fanatically enthusiatic, and so replete with visions, and direct communications from on high, as the religious monomaniac, of whom we believe Swedenborg and Irving to have been apt illustrations.

Sometimes the power descends through schools and colleges, and a man is taught to wield the prong of the devil's tail, as easily as the lawyer is taught to draw a brief, or the doctor to amputate a limb.

But by whatever method the supernatural power is assumed, its wielder is always certain to be cross-examined as to the individual who grants the power. Moses was quite conscious of this, when he asked Him in the burning bush, what he should answer to those demanding the name of the God who gave His commission to lead them. In answering the question put to him, the priest will naturally give his own construction of the character, style, and title of the Almighty. By lapse of time, and the acquiescence of sons in their fathers' judgment, or by the descent of the writings of some distinguished hierarch, the description becomes more or less uniform. Yet even in our own day, with scriptures of venerable antiquity, our God is described as loving, merciful, just, revengeful, taking vengeance on them that know Him not, &c., punishing children unto the third or fourth generation of those that hate Him, or damning for ever those who whistle on Sunday, but looking leniently

[3] For an account of which, see "The Prophecy" in *The Lady of the Lake*—"Of Brian's birth strange tales were told," &c.

on those who tipple whiskey on the same day to enable them to sit devoutely still, according to the peculiar views of the exponents of "the word."

Before we describe the ideas held by other people respecting the Almighty, it will be well if we endeavour to form some conception of the Deity for ourselves.

Let any one go out on a calm evening, and contemplate the heavens;[4] let him think of the vast distance of the fixed stars from us, and from each other; and then let him try to imagine a limit to the space before and around him; he will be baffled; yet he feels that the Maker of them pervades all.

Let him again take up a drop of dirty water, and examine the various forms of life which it contains, all beautiful, finished on an exquisite design, and in their way enjoying life. Through the means of the microscope he will become familiar with thousands of details which tell of creative power, but which no mortal eye can view, if unaided by glasses that few can afford to buy. Leaving the microscope, let us allow our thoughts to roam over the myriad forms of life to be seen in the air, the water, and on land; over the lovely flowers and luscious fruits, which gladden the eye and charm the palate; then turn to spring-time and harvest, blighting heat and killing frost; to the fruitful field laid low by the dread hail-shower, and herds and shepherds destroyed by the thunder-bolt.

We shall observe that certain animals are made to eat grass; that the carnivorous, again, are made to eat the graminivorous; and that provision is made for the greatest amount of enjoyment in every animal compatible with its powers. The sickly hare, the feeble rabbit, and the diseased rat fall victims to death sooner than the aching man, who strives to prolong a painful and pleasureless

[4] Compare Psalm viii. 3.

existence. We see that, throughout the organic creation, means are ever contrived to bring forward new beings as the old die off; and he must be blind who does not perceive that the primary part of that duty devolves upon the male, who experiences fierce pleasure in the performance of his task, and that the labour is preeminently one of love.

In farther contemplation, the mind recognises its superiority, or the reverse, to others with which it measures itself; it recognises a similar disparity in bodily strength and constitutional vigour. In fine, we begin, detail by detail, to see and feel that the Universal Maker does everything that He[5] sees fit: that everything is perfect in its kind—that everything has its appointed place in the economy of the world; and we feel that He is every where present, making, and ruling, and governing all things. Of all His apparent works, the sun and moon seem the greatest, but that is only because we are nearer to them than we are to the more distant stars. As the greatest of His works, we may in a thoughtful mood apostrophise them; but we know that God is in every part of our body as much as He pervades the sun. To such a being we are always present—nor could we, if we wished, reach him better through the intervention of another mortal than by the secret utterance of our own thoughts. That 'presence' knows what I now write, as it will know the thoughts of him who reads. For such an one my reverence is profound.[6]

Admitting this conception, necessarily imperfect, of the God recognised by a Christian philosopher, let us now examine the idea presented by priests, to common mortals, in ancient, and partly in modern times.

Few systems of theology have been completed at once.

[5] I say *He* from habit, and to save circumlocution, but, respecting such a being, it is impossible to form an idea of *he*, *she*, or *it*.

[6] Compare Psalm cxxxix., also Pliny's *Natural History*, b. ii., c. 5-7.

The Mosaic law, given as we are told directly by the Almighty, was not consummated till the death of the great lawgiver. Questions were constantly arising which required continual recourse to revelations, and the code was perfected through the gradual recognition of the failures of the first draft. It is precisely the same with the Mahometan law; and with that which is still being developed amongst the Mormons; and I need hardly tell the educated Englishman how the system of Popery, current in the greater part of Europe, has required centuries to attain its present dimensions. The careful historian can give the date of the introduction of each new dogma, which, when once introduced by authority, became an article of faith. The last new doctrines, the Immaculate Conception and Papal Infallibility, are quite modern.

The Chaldee mythology was no exception to this rule. At first there was no very clear conception framed of the nature of the Creator. When the priests were asked by their votaries, "who He was, whence He came," &c., they answered with stories such as I remember to have been told to me, when, as a child, I asked, whence the little babies came, which we found in the nurse's arms on our return from some unusual walk.

Rawlinson tells us that he reads the names given to the Proto-Chaldæan gods as follows:—

Gingir—who was subsequently replaced by Ishtar.

Guthiber—equivalent to the later Merodach.

Mir Mir—the god of the air.

Hubishaga—the same as Cronos, or Time.[7]

If we attempt to analyse these words, we find that *Jan* in the Aryan tongue is a *woman*, and the compounds of the word are all connected with generation and parturition. *Gin* is *a wife*, or *woman*, in Australia; γυνὴ (*gune*) is a woman

[7] See *Journal of the Royal Asiatic Society*, vol. 1, New Series, page 231, note.

in Greek; *regina*, or female king, is a Latin word; גַּן (*gan*) is a garden in Hebrew, also *a chaste woman;*[8] גּוּנִי *guni*, is "painted with colours," as women used to be, and still often are; and *Gan*esa is a Hindoo deity.

In Hebrew, גּוּר *gur*, has, amongst other meanings, that of *suckling;* גִּיר *gir*, is "swelling up like lime does;" and גָּרָה *garah*, is "to be hot," "jealous," or "active."

I conclude, then, that the word "Gingir" may mean "the nursing mother," which answers precisely to the Hebrew word *Shaddai*.[9]

[8] Compare Song of Solomon iv. 12—"A garden enclosed is my sister, my spouse, a spring shut up, a fountain sealed;" upon which Ginsburg's note is as follows:—"The trees of Lebanon referred to at the end of the last verse suggested this beautiful metaphor of a garden, under which the shepherd describes the unsullied purity and chastity of the Shulamite. Gardens in the East were generally hedged or walled in, to prevent the intrusion of strangers. (Isa. v. 5; Joseph. *de Bell. Jud.* vii.) From this arose the epithet of 'closed garden,' for a virtuous woman shut up against every attempt to alienate her affection. The contrary figure is used in viii. 9; there accessibility is described as a door, *i.e.*, open to seduction. A 'sealed fountain' is another metaphor to express the same idea. The scarcity of water in arid countries renders fountains very valuable. To secure them against the encroachment of strangers, the proprietors formerly fastened their fountains with some ligament, and the impression of a seal upon clay, which would quickly harden in the sun, that would soon dissolve wax. This mode of rendering pits safe is found in Dan. vi. 18; Matt. xxvii. 66. A fountain, sealed in this manner, indicated that it was private property. Hence its metaphorical use to represent chastity as an inaccessible fountain." (*Song of Songs, with a Historical and Critical Commentary*, by Christian D. Ginsburg, p. 160; Longmans, 1857.)

[9] שָׂדָה *Shadah*. signifies "to shoot," "to pour out;" "a teat;" as *Shidah*, it signifies "the Lady," "the Princess," "the Mistress," equivalent in the feminine to Baal in the masculine; also "Spouse," "Wife."

שַׁד *Shad*, signifies "the breast" or "pap," and שַׁדַי signifies "my breast," and. figuratively, "my mother."

שָׂדַי *Saddai*, signifies "a field," an euphemism for a female; and שַׁדַּי *Shaddai*, signifies "the most powerful," "the Almighty."



Figure 1.

Figure 1.—The woodcut represents Isis and Horus, and is an apt illustration of the "nursing mother." It has, however, much interest on other accounts. The shape of the "glory," proceeding from the bodies, resembles the Assyrian "grove," snd pourtrays to the initiated the door through which all living beings pass into life. The flowers are those of the *ciborium*, or Egyptian bean, and represent both a bell and a teat. Bells were much used in old rituals. Aaron wore on his priestly garment a fringe of "bells and pomegranates" (Exod. xxviii. 34). The latter (*Rimmon*) symbolises the full womb, the former by their shape remind us of the *mamma*, which is supplemental to the *uterus*. Diana of the Ephesians, and the Indian Bhavani, have their statues covered with paps, indicating that teeming nature has nourishment for abundance of offspring. The matured fruit of the *ciborium* is somewhat like the male organ, and we are told by Herodotus (b. 2, c. 37), that the Egyptian priests would not even look upon the *legume*, since it was considered impure.

The bells in the woodcut have an especial interest when we consider one of their uses in Oriental countries. No greater reproach can be cast upon a woman, than that she has carried into married life the evidence of precedent impurity. Those who are familiar with the Mosaic law will remember the stress laid upon "the tokens of virginity," and the importance which the mother attached to being able to produce them for her daughter (Deut. xxii. 13–21).

There is a belief, that what physiologists call "the hymen" may be destroyed by such an accident as too long a stride in walking, running, or stepping over a stile, or by a single jump. To prevent the possibility of such an occurrence, and the casualty which it involves, all maidens have their dress furnished with a light cord or chain about the level of the knees. This enables them to take short paces, but not to "straddle" over anything. To make the fetter as ornamental as possible, the ligature is furnished with bells. This custom is referred to in the sentence, "Moreover, because the daughters of Zion are haughty . . . . walking and mincing (or tripping nicely) as they go, and making a tinkling with their feet" (Isa. iii. 16–18). The custom also prevailed in ancient Arabia, as is evident from Mohammed's injunction in the *Koran*,

"Let them (*i.e.* the women) not make a noise with their feet, that the ornaments they hide may thereby not be discovered." (Sale's *Koran*, ch. xxiv.; see the note.)

When marriage is consummated there is no occasion for the use of the jingling chain. "To bear away the bell," therefore, is equivalent to "taking a virgin to wife." In Pompeii and Herculaneum, where paintings still tell us of the inner life of Italian and Grecian cities. a vast number of bronzes and pictures have been found, in which the phallus is adorned with one or more bells. The intention is clearly to show that, like Solomon, it had many wives, all of whom brought with them the tokens of virginity.

To surround, therefore, "the nursing mother" with bells, is to indicate that she is still a virgin, and we recognise in the picture the same dogma which is still current in many parts of Christendom, viz., that the celestial mother is, and always has been, *virgo intacta*. Whatever may be the value of the doctrine amongst modern theologians, it is clear that it was held in equal reverence by the Egyptians, the Assyrians, and the Hindoos.

Upon the head of Isis are placed horns, as of a cow, with a globe, apparently the sun, between them; but possibly the sphere denotes the planet Venus, that goddess being sometimes symbolised by a globe placed between the sun and moon. We know that the same divinity is also depicted as a cow, giving suck to her calf. The idea veiled under the symbol is given by Ælian (*de Natur. Animal.*, x. 27, thus, Κώμη Αἰγυπτία Χουσαὶ τὸ ὄνομα, τελεῖ δὲ ἐς τὸν Ἑρμουπολίτην νομόν, κὰι μικρὰ μὲν δοκεῖ χαρίεσσα μήν—ἐν ταύτῃ σέβουσιν Ἀφροδίτην Οὐρανίαν αὐτὴν καλοῦντες. Τιμῶσι δὲ καὶ θήλειαν βοῦν, καὶ τὴν αἰτίαν ἐκείνην λέγουσι, πεπιστεύκασιν αὐτάς προσήκειν τῆδε τῇ δαίμονι. Πτοίαν γὰρ εἰς ἀφροδίσια ἰσχυρὰν ἔχει βοῦς θῆλυς, καὶ ὀργᾷ τοῦ ἄῤῥενος μᾶλλον ἀκούσασα γοῦν τοῦ μυκήματος εἰς τὴν μίξιν θερμότατα ἐξηνέμωται καὶ ἐκπέφλεκται· καὶ οἱ ταύτὰ γε συνδεῖν δεινοὶ καὶ ἀπὸ τριάκοντα· σταδίων ἀκούειν ταύρου βοῦν, ἐρωτικὸν σύνθημα καὶ ἀφροδίσιον μυκωμένου, φασί; καὶ αὐτὴν δὲ τὴν Ἶσιν Αἰγύπτιοι βούκερων καὶ πλάστουσι καὶ γρὰφουσι; which may thus be rendered into English:—There is a place in Egypt called Chusea; it belongs to the Hermopolitan nomos, and though small is very attractive. The Aphrodite is worshipped in it under the name of Urania. The people also worship a cow, and state, as a reason for their faith, that cows belong to this divinity. For the cow has an intense burning for copulation, and longs more for it than the male, so much so that when she hears the bellowing of the bull she becomes exceedingly excited and inflamed. Indeed, those who are acquainted with the subject aver that when the bull indicates the sign of life by his bellowing, the cow hears it at the distance of thirty stadia. The Isis herself, however, the Egyptians depict with horns like a cow. For further remarks upon this subject, *vide infra*, *s. v.* ATHOR, CALEB.

The figure before us forms a sort of introduction to the import of many of the mysteries which we have to unfold. It is copied from a copper vase, covered with symbols, found near Cairo. The original is to be seen in a book entitled *Explication de divers monumens singuliers qui ont rapport á la religion des plus anciens peuples*, par le R. P. Dom Martin, à Paris, 1739.

Guthiber has probably the same origin as the word *Gath*, viz., "a wine-press," "the place where grapes are trodden;" it has also a hidden meaning, referring

to the female door of increase. The addition of עָבַר = *abar*, "to pass over," which also signifies "to impregnate," or "to cover," leads to the belief that the name is equivalent to "Ceres," "the female Creator." *Abr*, in the Babylonian, meant "strengthening;" Heb. אָבַר *abar*, "strong," "to mount upwards;" the word may then mean "The mother who gives strength," or, "quæ facit arrigere concha."

Hubishaga means probably "the being whose paternity, or generation, is not known;" from חָבָא *Haba*, "to lie hid," and שָׂגָה *Shagah*, "to be great," or שָׁגַל *Shagal*, "to copulate." In the Cuneiform, *Shaga* is "holy."[10] The god was equivalent to Chronos, or *Time*,[11] and it may be that the real meaning was "The Great Unknown."

Mir Mir is, I conclude, one of the prototypes of Myrrha, Miriam, or Mary, and means "The Celestial Virgin."[12]

[10] The connection between the three words in the text opens to our view a strange chapter of human life. To us it is inconceivable that the indulgence of 'passion' could be associated with religion, but so it was. The words expressive of "Sanctuary," "consecrated," and "Sodomite," are in the Hebrew essentially the same. It is amongst the Hindoos of to-day, as it was in the Greece and Italy of classic times; and we find that "holy women" is a title given to those who devote their bodies to be used for hire, which goes to the service of the temple. The word *Shagal*, current in the early Jewish times, seems to have been thought by more modern Hebrews to be unfitted for the sacred pages of the Bible, and the law obtained that it should be changed for an euphemism. We find, for example, the following words from the pen of a learned writer: "Exegetical *Keris*, or marginal readings, which substitute euphemisms for cacophonous terms used in the text, in accordance with the injunction of the ancient sages, that 'all verses in which indecent expressions occur are to be replaced by decent words,' *e.g.*, ישגלנה by ישכבנה [of which the Keri exhibits four instances, viz., Deut. xxviii. 30, Isa. xiii. 16, Jerem. iii. 2, Zech. xiv. 2]." (Ginsburg, in Kitto's *Cyclopædia of Biblical Literature*, *s. v.* KERI and KETHIV, &c.) Further observations will be found under the words BIT SHAGGATHA and KEDESH in the Vocabulary.

The reader who wishes to obtain a definite idea how religion and immorality may be conjoined, will find much curious information in the *History of the Sect of the Maharajahs in Western India*, p. 300; Trubner and Co., London, 1865.

[11] We still speak of Time as if it were a person; *e.g.*, Time flies. Time consumes all things. A Time will come. Time tries all things. Time makes all but true love old. &c.

[12] See MARY, in the Vocabulary

We, who have no less than three creeds in our ritual have yet an indefinite notion of the faith held by ourselves. We talk of a Father, and a Son, and speak of them as being co-eternal — a necessary contradiction in terms. We speak of the Son as *begotten* by his Father before all worlds, and say that it is necessary to salvation that the dogma shall be held as true, yet think it blasphemy to assign a wife to the Creator. We talk of angels as *messengers*, yet believe that the Almighty is everywhere present, and cannot require any one to carry his wishes to a distant part. We contrive to mix up the idea of Omnipresence with two localities — Heaven and Hell. We speak of the "All powerful" and wise God, and invoke His aid against an "adversary" as omnipresent, and almost as powerful, as He is — more powerful indeed, if we are to judge from the number of the subjects assigned to him by theologians. We talk of God as one, and yet subdivide him into three beings, to which we add Satan as a fourth. In prayer we lift up our eyes unto heaven, as if the Creator resided above us, rather than in and around us, and yet pity the heathen who see His residence in the sun. We are told that the Creator burns "throughout eternity" those who do not believe the individuals calling themselves His ministers or vicegerents on earth, and yet reprobate those who immolated their children to Moloch, the Great King, that he might receive them purified by fire. We believe that the Almighty maketh His sun daily to rise on the evil and on the good, yet act as if we thought He took pleasure in seeing His creatures abuse, torment, and even kill each other, if they differ in matters of faith. We talk of a Holy Ghost, *proceeding* from the Father and the Son, and yet co-eternal with both — another contradiction in terms, which no sophistry can harmonise, however much it may muddle it; and we speak so constantly of the Spirit as to lead outsiders to

think that the Father and the Son must be material. We are taught to believe that the Almighty talked familiarly with various men, from Adam to Malachi, during some four thousand years, and yet never told them of a future life; and not only so, but gave them to understand that all rewards and punishments are meted out to each individual during his life on earth.

Again, amongst those who call themselves Christians, we have "the Virgin" held in as much reverence to-day as she was in Chaldea four thousand years ago; and controversy is still rampant about the homage due respectively to the Father, the Son, and "the Mother of God." But no matter which is the side taken by theologians, all pertinaciously hold to, and fight fiercely for, their individual influence over their respective flocks. Heresy is still treated by some Christians as it was by the heathen in the days of Socrates; and Priests and Popes anathematise sovereigns, as did the Priests of Meroë the Egyptian kings, and with greater impunity.[13]

13 "The influence of the Egyptian priests at Meroë, through the belief that they spoke the commands of the Deity, is fully shown by Strabo and Diodorus, who say it was their custom to send to the king when it pleased them, and order him to put an end to himself, in obedience to the will of the oracle imparted to them; and to such a degree had they contrived to enslave the understanding of those princes, by superstitious fears, that they were obeyed without opposition. At length a king, called Ergamenes, a contemporary of Ptolemy Philadelphus, dared to disobey their orders, and, having entered the golden chapel with his soldiers, caused them (the priests I presume) to be put to death in his stead, and abolished the custom. Ergamenes had studied the philosophy of Greece, and had the sense to distinguish between priestly rule and religion, knowing that blind obedience to the priests did not signify obedience to the divine will. But these vested rights on man's credulity seem to have been afterwards revived among the Ethiopians; and the expedition sent by Mohamet Ali up the White Nile learnt that the same custom, of ordering the king to die, now exists amongst some of their barbarous descendants." Note by Sir Gardner Wilkinson in Rawlinson's *Herodotus*, vol. ii. p. 36.—While writing this note, I am reminded of the days of the English Henry II. and John, of the submission they made to priestly power, and contrast it with the effect of the excommunication, or interdict, hurled by the present Pope against the King of Italy, and with the imprisonment of a recent Pope by Napoleon. There are few of us who do not applaud resistance to theological influences in those of a different

But although we cannot construct a system of the Chaldee faith, we find sufficient to lead us to the belief that it acknowledged the power of a supreme Being, as maker, preserver, director, and destroyer of every thing. To that Being many names were given, whose full significance is unknown. Like the Hindoos, and the Shemitic nations generally, the Chaldees had the idea of a trinity. They personified the great works of that Being, and spoke of them as active agents. They had a "god of the air,"[14] just as we have amongst us a 'clerk of the weather office,' whom we only name to laugh at. With them the Priest was consulted, and a God propitiated, for freedom from storm and hail; whilst we consult the barometer, and can foretel the coming gale without going to the oracle. Baker tells us that "rain-makers" are common in Northern Africa, and held in high esteem.

Like ourselves, the Phens described the Almighty as resembling man. We talk of his right hand and his left, his face and his back parts; they thought of him as requiring a wife. Each division of the trinity had his own spouse, who played no active part in the heaven or world, and seems only to have been introduced to be invoked by women.

There was a second trinity as well as a first, consisting of the sun, moon, and the heavens generally, which was subordinate to the first.

My present idea is, that the main characteristics of the

faith to ourselves; but there are not many who will shake off the fear they have of their own teachers, and the powers assumed by them.

[14] "There are angels who preside over all the phenomena of nature; an angel presides over the sun (Rev. xix. 17); angels guard the storm and lightning (Ps. civ. 4; Heb. i. 7); four angels have charge over the four winds (Rev. vii. 1, 2); an angel presides over the waters (Rom. xvi. 5); an angel also presides over the altar in the Temple (*ibid.* xiv. 18)." *Coheleth, commonly called the Book of Ecclesiastes,* by Christian D. Ginsburg, p. 342. London, Longmans, pp. 528.

Phens' faith and worship resembled those of the mediæval Roman Catholics.

The Chaldees believed in a celestial virgin, who had purity of body, loveliness of person, and tenderness of affection; and who was one to whom the erring sinner could appeal with more chance of success than to a stern father. She was pourtrayed as a mother with a child in her arms, and every attribute ascribed to her showed that she was supposed to be as fond as any earthly female ever was. Her full womb was thought to be teeming with blessings, and everything which could remind a votary of a lovely woman was adopted into her worship.

The worship of the woman by man naturally led to developments which our comparatively sensitive natures shun, as being opposed to all religious feeling. But amongst a people whose language was without the gloss of modern politeness, — whose priests both spoke and wrote without the least disguise, — and whose God, through his prophets and lawgivers, promised abundance of offspring and increase in flocks and herds, as one of the greatest blessings He had to bestow, — we can readily believe that what we call "obscenities" might be regarded as sacred homage or divine emblems."[15]

In India, at the present time, both the thoughts and the conversation of the lords of the soil turn, unpleasantly to us, upon the power possessed by each to propagate his race, and European doctors are more frequently consulted for the increase or restoration of this power than for any other cause.

Not only does the man think thus, but the female has her thoughts directed to the same channel, and there has been a special hell invented by Hindoo priests for childless

[15] *Vide infra, s. v.* ASHER.

females.[16] It is curious to see at India's antipodes a similar idea started amongst the offshoots of a Christian community; but so it is, and Mormon women join themselves in numbers to one man, from the belief that without union with him they cannot attain to celestial glory.

The Bible student will remember the plaintive entreaty of Rachel—"Give me children, or else I die;"[17] the earnest prayer of Hannah, and the spiteful persecution of Peninnah;[18] and he will recall the longing for offspring which induced Abraham to connect himself with a black (Egyptian) slave girl, and how complaisant his wife was in delegating for a time her rights.[19]

In Deuteronomy xxviii. 4, we find "the fruit of the body" promised as one of the special blessings for obedience to the law; and in Psalm cxxvii. 3, we are distinctly told that "children are an heritage of the Lord, and the fruit of the womb is his reward."

If abundance of offspring was promised as a blessing, it is clear to the physiologist that the pledge implies abundance of vigour in the man as well as in the woman. With a husband incompetent, no wife could be fruitful. The condition, therefore, of the necessary organs was intimately associated with the divine blessing or curse, and the impotent man then would as naturally go to the priest to be cured of his infirmity, as we of to-day go to the physician. We have evidence that masses have been said, saints invoked, and offerings presented, for curing the debility we refer to,

[16] "The practice of marrying a second wife, in the event of the first having no issue within ten years, also obtained in Italy, till about the fifteenth century; the Pope giving a special dispensation for it." Ginsburg, in Kitto's *Cyclopædia*, *s. v.* MARRIAGE. This certainly did not condemn barren women to an eternal hell, but it was equivalent to inflicting misery upon them so long as they subsequently might live.

[17] Gen. xxx. 1. [18] 1 Sam. i. 10, *et seq.*

[19] Gen. xiv. 2–5.

in a church in Christianised Italy during the last hundred years, and in France so late as the sixteenth century,—evident relics of more ancient times.[20]

Whenever a votary applied to the oracle for help, to enable him to perform his duties as a prospective father, or to remove that frigidity which he had been taught to believe was a proof of Divine displeasure, or an evidence of his being bewitched by a malignant dæmon, it is natural to believe that the priest would act partly as a man of sense, though chiefly as the minister of a God. He would go through, or enjoin attendance on, certain religious ceremonies—would sell a charmed image, or use some holy oil, invented and blessed by a god or saint, as was done at Isernia—or he would do something else.

We can readily see, then, how some sacred rites might be intentionally provocative of sexual ideas; how desirable it might have been for hierarchs to compose love philtres, or satyrion, and to understand the influence over the sexual powers possessed by various kinds of aliment; and we can also understand how certain Gods would be invented whose images should act as amulets, and who, like special Roman saints, would take charge of this particular part of the body.

Even after "the Reformation," France introduced Saint Foutin into the Christian calendar, to whom offerings were made by the faithful who found themselves unable to procure the blessing of fertility; — they are thus described:—

"Temoin Saint Foutin de Varailles, en Provence, auquel sont dediées les parties honteuses de l' un et de l' autre sexe, formées en cire; le plancher de la chapelle en est fort garni, et quand le vent les fait entrebattre, cela débauche un peu

[20] See R. P. Knight's work on the *Worship of Priapus*.

les devotions à l' honneur de ce saint." (*La Confession de Sancy*, vol. v. *Journal de Henri III.*, by Pierre de l' Etoile, ed. Duchat, pp. 383, 391.)

"Other saints were worshipped for similar purposes, as St. Guerlichon, or Greluchon, at Orange, Porigny, Cives, Vendre, Auxerre, Puy en Velay, in the convent in Girouet, and at Bourg Dieu; St. Gilles in Brittany, St. Reni in Anjou, St. Regnaud in Burgundy, St. Arnaud and St. Guignolè near Brest and in Berri. The worship of many of these was in full practice in the last century." (*Two Essays on the Worship of Priapus*. London, 1865; privately printed.)

If, with all the vaunted enlightenment of Christian Europe, there are several canonised mortals whose special care, in the heaven to which they have been promoted by men on earth, is to help unfortunates who require their aid "pour les parties honteuses," we cannot wonder that sexual saints should be found amongst the heathen races of Asia; nor can we refuse credence to the idea, that the act of propagation was sometimes the end of certain forms of worship, which were specially adapted to bring about that act.

As a Physician, I know how much intense misery is felt by those men who, from any cause, are unable to do their part in multiplying their race. I can readily understand that a cure of *impuissance* would raise to the highest pitch, in the mind of a soliciting devotee, his estimate of the saint who wrought it; and I do not see why masses should not be said to St. Greluchon, for raising the courage of the living, as much as to St. Denis (or Dionysus), for the consolation of the dead. At any rate, the Chaldees used some of their Gods, or divinities, for comparatively a holy worship, *and* for a cult as peculiar as that paid to the modern Priapus, St. Foutin.

In the next few chapters, I propose to give an account of some ancient Deities. My information is mainly derived from Rawlinson's *Herodotus,* and the various papers written by Cuneiform scholars in the *Journal of the Royal Asiatic Society:* but which I neither servilely copy nor implicitly believe.

CHAPTER VI.

The gods On and Am. On is not known in the Cuneiform as a God — the word enters largely into composition in ancient Syrian names. On, an Egyptian God — its probable significance — its etymology in Hebrew identical with the Sun. List of names into which On enters, and their probable significance. Am, a feminine deity — the name is still reverenced in India — it is equally honoured in Thibet and Tartary. There are no traces of the name in the Cuneiform. List of names into which Am, Aum, or Om enters in composition.

I do not find in the Cuneiform translations, or in the Essays by General Rawlinson, or others, any distinct mention made of the name of On or Am. The nearest approach to the former is *Anu:* there is no name like the latter. On is only once mentioned as a God in the Bible. The first time we meet with the word *On* as the compound of a name is in Ephr*on*, a Hittite of Canaan, and friend of Abraham; and in the same chapter we find the word Hebr*on* introduced. We find it again in the family of Judah as *On*an, and we find it also in Zibe*on*, the wife of Esau, Sime*on*, the son of Jacob, and I think also in Zid*on*.

We do not meet with it as the name of a deity until we come to Joseph's history, when we find that he marries the daughter of the Priest of On. It is not clear whether Potiphera is the high Priest in a town called On, or the minister to a god of that name; but, as cities were often called after the deity therein worshipped, we may take either interpretation. It will be most convenient to adopt the latter.

History tells us that the name by which the town was known to the Greeks was Ἡλιοπόλις, or city of the sun; in Mahometan times, "*Ain Shems,*" or "the sun's eye;" and

during the time of Jeremiah it was "*Beth Shemesh*," or "the sun's temple." "In the Coptic books," I quote from the Lexicon, "the place is constantly called *On*, and it can hardly be doubted that, in the ancient language, this signified *light*, especially the sun." An obelisk is said to be still standing[1] to mark its sight; and obelisks, spires, minarets, tall towers, upright stones (Menhirs), or rocks, and, generally speaking, all erections conspicuous for height and slimness, were representatives of the Sun, or the Creator, under his male emblem.

When we turn to the Hebrew we find that the word און or אֹן, *Aun* or *On*, signifies *strength*, *power*, and specially *virile power*.[2] We therefore conclude that the word, when used in its religious sense, implies the idea of the Sun, or the Creator, as being masculine, and ready to operate.

There is another form of the word occasionally found,

[1] Kitto's *Cyclopædia*, *s. v.* On.

[2] Phallic emblems abounded at Heliopolis, in Syria. Not having any knowledge of their existence at Heliopolis, in Egypt, I took means to ascertain it from a brother Physician, who had recently visited the country. The following is his reply to my query:—"I am very sorry that I am not enough of an antiquarian to give you much information on the subject you are interested in. I was in Egypt last winter (1865–6), and there certainly are numerous figures of Gods and Kings on the walls of the temples at Thebes, depicted with the penis erect. The great temple at Karnak is, in particular, full of such figures, and the temple of Danclesa likewise, though that is of a much later date, and built merely in imitation of the old Egyptian art. I remember one scene, of a king (Ramses II.) returning in triumph with captives, many of whom are undergoing the operation of castration, and in the corner of the scene are numerous heaps of the complete genitals which have been cut off, many hundreds in all, I should think. This is on the walls of Medinet Haboo, at Thebes," &c. This letter is very interesting, for it shows (1) how largely the idea of virility was interwoven with religion; (2) how completely English Egyptologists have suppressed a portion of the facts in the histories which they have given to the world; (3) because it tells us of the antiquity of the practice which still obtains among the negroes of Northern Africa, of mutilating entirely every male captive and slain enemy. (Compare 2 Kings xx. 18, and Isa. xxxix. 7; also 1 Sam. xviii. 25–27.) In Assyria and Palestine, conquerors counted the heads of the slain, which were piled in heaps before them. The learned Egyptians were content with a less bulky emblem. A man when beheaded is useless; if only emasculated he is of value as a slave. The Asiatic gratified a temporary revenge; the African had an enduring triumph.

viz., *Aven*. This only differs from the former in the way in which the Hebrew letters are pointed, and in the pronunciation we give to *Var*. Of course, reading the *v* as *u* the word becomes *Aun* or *Auen*, and we recognise in *Beth-aven* the same idea as in *Beth Shemesh*, viz., the House of the Male Sun.

The word *On*, or *Aun*, is frequently found as a compound in ancient names. Jupiter Amm*on* was the Greek name for a deity adorned with ram's horns (Neapolitans still carry horns in their pockets for *luck*). Amm*on* was an offshoot from the stock of Terah, Abraham's father. Am*un* Ra was the appellative of a powerful Egyptian king, Am*on* was the son of the Jewish Manasseh, and Zo*an* is another name for No-Am*on* or Amm*on*.

Ammon, אָמוֹן, means, amongst other things, "a ram:" the ram was held sacred in Egypt, and especially at Mendes. The figure of Amon, given in Kitto,[3] has a ram's head and horns, holding in one hand the crozier, or what has inappropriately been called the shepherd's or Apostolic crook; and in the other hand the *crux ansata*, the emblem of the male and female organs. Sheep were held sacred by his followers, and a ram was annually sacrificed in his honour, the hide being used as a covering to his image. His colour was blue, or slatelike. There can be little doubt that he represented "The Sun in Aries."

In the Scriptures we find the word *On* repeatedly in combination with other words, which help us to understand the nature of the God:—

On, און, is a prince of Reuben: *On*an is the son of Judah.

Aaron, אַהֲרֹן, is the brother of Moses. His name seems to be a compound of the Aar, Aër, or Air of the Chaldee, the *αὔρα*, *αὖραι*, or *ὀυρανός*, of the Greeks; and the whole word signifies "The Heavenly On," "The God of the Air."

[3] Kitto's *Cyclopædia of Biblical Literature*, s. v. AMON.

Abdon, עַבְדּוֹן, means the slave of On.

Aijalon, אַיָּלוֹן, *Aialon*, signifies the Great Ram, On; אַיִל, *Ail*, meaning a ram.[4]

Ashcalon is a town amongst the Philistines, and its name is very significant. It is spelled in Hebrew אַשְׁקְלוֹן, *Ashkelon*. No meaning is assigned to it by Gesenius, and Fürst only calls it the *holm-oak;* but אֶשֶׁךְ, *eshech*, is a testicle, and אֶשְׁכֹּל,[5] *eschol*, is a *cluster*, not of grapes necessarily, but metonymically, meaning the whole phallic emblem, which resembles two full plums hanging from a long stem. Accordingly, Ashcalon would mean "the cluster of the Sun," or "the cluster of On." I shall have frequent occasion to show the curious designs used to indicate to those initiated in the ancient mysteries the idea of the male organ—the fleur-de-lys and the trefoil are amongst them. To the vulgar, a cluster, a lily, and a clover leaf have no significance—to the scholar, they are pregnant with meaning.

Chilion, כִּלְיוֹן, I take to be, כִּלְיָה, *Chilah* and On; *i.e.*, "The loins of On," or "The inmost mind of On." The idea of calling an infant boy "wasting away," the meaning given by Gesenius to the word, is preposterous.

Ezbon, אֶצְבּוֹן, seems to come from אֶצֶב, *atzab*, and *on*, or "The On toiling, or ready for work;" or it may be from אֶצְבַּע, *etzba*, a finger, used in *dipping*.[6]

4 See Accho, in the Vocabulary

5 "Quadriliterals are sometimes formed for triliterals, (*a*) by inserting ל after the first radical, as זַלְעָף זַעַף (*b*) by adding ל at the end, a form which, perhaps, in Phenicio-Shemitic, as well as in Greek, Latin, and German, has been used in a diminutive sense; by adding ל to the end of אשֶׁך we get אֶשְׁכֹּל, with only a slight difference in the vowel-points."—Gesenius, *Thesaurus*, *s. v.* ל.

6 The idea of toiling and dipping is often used in connection with paternity. See Isa. li. 1, 2—"Look to the rock whence ye are hewn, and to the hole of the pit whence ye are digged. Look unto Abraham your father, and unto Sarah that bare you." The idea is very conspicuous in the Hebrew words זָכָר and נְקֵבָה, *sachar*, and *nkebah*. The former, amongst other meanings, signifies the male organ, from the idea of its digging, penetrating, infixing. We have continued the

Elzaphan, אֶלְצָפָן, is "El, the Shining On."

Enon, Αἰνών, עֵינוֹן, is the "Eye of On," similar to Ainshems.

Eglon, עֶגְלוֹן, is the "revolving On," from עָגַל, *agal*, to roll.

Ekron, עֶקְרוֹן, has a meaning similar to that of Ezbon, אָכַר, *acar*, being "to dig, to till the ground, and to prepare it for seed;" and the word would signify the "Digging On," or, euphemistically, "On, the Husbandman."

I confess to have been staggered when I found cities called by names which, to our ideas, are grossly obscene; but reflection, and my medical experience, led me to see that the emblem of On was one which was in itself characteristic of strength of body, courage, vigour, and boldness—every thing, in fine, of which the natural man would be proud; and familiarity with words from infancy takes away any sense of shame couched in them.[7]

I would note, too, in passing, that the Philistine towns generally had names strongly connected with sexual ideas. Ashdod, אַשְׁדוֹד, is a compound of אֵשׁ, *aish*, *ash*, or *esh*, which means "fire, heat;" and דוֹד, *dod*, denoting "love — to love, to boil up, to be agitated," &c.; the whole meaning "the heat of love," or "the fire which impels to union."

Eshton, אֶשְׁתּוֹן, signifies "the uxorious On."

Gath, גַּת, means a trough in which grapes were trodden—the poultry fancier still uses the word *tread* in a certain sense—and I find that in Phœnicio-Shemitic the *wine-press* was an euphemism for the *pudenda muliebria*.

appellation to the present day, for the notion of pricking is embodied in a substantive. The latter signifies a hole, a pit, a place which has been dug out; — an idea expressed by our words, nick, nock, notch. In Genesis i. 27, we have in our version, "*Male* and *female* created he them;" in the original the words used are *sachar* and *nkebah* — the part put for the whole.

[7] *Vide infra*, p. 79, note 2.

We have the word combined with Rimmon in Dan's towns, and Hepher in Zebulon's, the former being significant of the full womb, the latter, of the sacred heifer.[8]

Gaza, עַזָּה, simply means "very strong," a *double entendre*.

Gershon, גֵּרְשׁוֹן, a son of Levi, signifies "The driving or thrusting On;" גָּרַשׁ, *garash*, meaning to push, to spoil or plunder, to put forth fruit, or that which is propelled or put forth, according to the vowel-points.

Gideon, גִּדְעוֹן, I think, is from גָּדִי, *gadi*, = good fortune, *i. e.*, "The Fortunate or happy On."

Gibeon, גִּבְעוֹן, signifies "On erected, lifted up," elevated, גָּבַע, *gaba*, meaning something high, raised up, a hill, &c.

Helbon, חֶלְבּוֹן, a Syrian city, suggests חָלָב, *halab*, and *on*, or "The fat, or smooth On."

Hebron, חֶבְרוֹן, is a very significant word. It is derived from חָבַר, *Habar* or *Chabar*, which is given as, "to join together, to bind, to fascinate (a word whose origin was *fascinum*), to connect together," &c. Accordingly it signifies the *On* which causes connexion. Hebron had another title, *i. e.*, *Kirjath Arba*, the last half of which, viz. עֶרְוָה, *erva*, signifies *membrum virile*. This *Arba* was one of the sons of *Anak*, "The Great I, I by myself." Another, or the same *Arba*, was reverenced in Chaldæa, where it was said to mean "The four great Gods," the very ancient ones, more revered than all the others. The name *Arbela* is classic: it designates the sun as being *the four* great ones; and these, I surmise, were Mahadeva and Sacti, Eschol and Nun — the triple male in union with the single female organ, thus bringing about creation.

In the Cuneiform, *abr* signifies "strengthening," and אַבִּיר, *abir*, is "strong, the bull." The word *Hebron* may

[8] See Gath Rimmon and Gath Hepher, in the Vocabulary.

accordingly denote The Strong On. See *Arba*, *Hebron*, &c.

Hezron, חֶצְרוֹן = enclosed or guarded by On.

Horon, חֹרוֹן, as in Beth Horon, is The Moon On, Hur being the *moon*, a male God at first, and still so in German.

Hermon, חֶרְמוֹן, = laid waste by On, a barren mountain.

Heshbon, חֶשְׁבּוֹן, is the thinking On.

Helon, חֵלוֹן, the God Sun, or El is On.

Jadon, יָדוֹן, the loving On.

Kishon, קִישׁוֹן, the firm or hard On.

Mahlon, מַחְלוֹן, the filling On.

Maon, מָעוֹן, the pudenda of On, מֵעַ, *mea*, = pudenda.

Madon, מָדוֹן, the lengthened On, מָדָה, *mada* = to extend.

Migron, מִגְרוֹן, the On who throws down, מָגַר, *magar*, = to throw down.

Naaman, נַעֲמָן, the pleasant On.

Naashon, נַחְשׁוֹן, the shining On.

Paran, פָּארָן, the boring or digging On, or the proud, erect, or beautiful On, פָּאַר, *paar*, = to dig or bore.

Pithon, פִּיתוֹן, the inflated On.

Padon, פָּדוֹן, the preserving On.

Punon, פּוּנֹן, the setting On.

Rimmon, רִמּוֹן, the erect On; also a pomegranate.

Shimon, שִׁימוֹן, the glory of On.

Shimson, or *Samson*, שִׁמְשׁוֹן, the shining On.

Shimron, שִׁמְרוֹן, the watchful On.

Shicron, שִׁכְּרוֹן, the rewarding On.

Simeon, שִׁמְעוֹן the hearing On.

Shomeron, שֹׁמְרוֹן, the marginal reading of "Samaria" (1 Kings xvi. 24), the watchful On.

Shushan, שׁוּשָׁן, the white On, the moon.

Sion, צִיּוֹן, the elevated On, צִיָּה, *tzia*, elevated.

Salmon, שַׁלְמוֹן, the strong On, from שַׁלְמָא.
Shihon, שִׁיאוֹן, the elevated or erected On.
Sihon, סִיחוֹן, the furious, the expanded On, סָאָה, *saah*, = to expand, סָעָה, *saah*, = to rush on.
Sidon, צִידוֹן, the inflated On, זִד, *zaid* = inflated, proud, erect.
Typhon, Τυφῶν. the inflated On, טָפָה, *taphah*, = to spread out.
Ziphion, צִפְיוֹן, the watching On, צָפָה, *zapha*, = to watch over.
Zephron, זִפְרוֹן, the shining On, זָפַר, *zaphar*, = to shine.

All these epithets suffice to show that there was throughout Palestine a great reverence for the Sun God under the phallic emblem.

In searching through the Lexicons for the etymology of the preceding names, I have been struck with the frequency with which the only word supplying a sensible or proper meaning, harmonising alike with myth and common sense, is designated either as "old" or "unused." I infer from this that the full significance of the names which I have interpreted was not known to the more modern Jews.

From the time of David there was, in general, an absence of the sexual or astrological element in proper names; still, a glance at Ezekiel's writings will show that there is not in that prophet's language any thing like the euphemism enjoined by the later Rabbins.

As *On* represented the male idea of the Creator, so *Am*, *Om*, *Aum*, or *Umma* represented the feminine idea.

We have evidence of its use in the most remote antiquity, and of its being held in supreme reverence to this day by the Hindoos. *Aum* is the mystic syllable which, like the *Jave* of the Hebrews, is never uttered except on holy festivals, or in hallowed rites. We recognise its presence in the West of Europe and in the East of Asia.

"*Om*mani pannee," or "*Om*mani padmi houm," is the "Ave Maria purissima" of the Tartar; and *Om*ar Pacha commands a Turkish army to-day. It is in use amongst the Freemasons all over the world. We find *Am*mon and *Am*un, *Am*non and *Am*on in Palestine and Egypt, and *Am*ulius and *Am*elia in ancient Rome and modern London. It is combined sometimes with *On*, as in *Am-on* and *On-am*. Sometimes, but rarely, it stands alone, and the epithets conjoined with it differ materially from those used with the former.

The Hebrew form is אֵם, or *am*, signifying "a mother," and also עוֹם, "to veil round," "to cover," "to protect."

In the time of Abraham we find an El*am* in Mesopotamia, which signifies "The Sun Mother." Later on we find עֲמָלֵק, *Am*alek, or "The Mother King." We subsequently find עֲדֻלָּם, Adull*am*, or "The Mother is Just," or "The Just Am."

Amam, אֲמָם, the mother of mothers.

Amana, אֲמָנָה, the mother Ana; though it is probable that the correct reading of this word is Abana, as in our version = Father Anu.

Amnon, אַמְנוֹן, I think, is a compound of Am and *nun, the fish*. The difference between וּ = *u*, and וֹ = *o*, *i.e.* נוּן, *nun*, נוֹן, *non*, being insignificant.

Amariah, אֲמַרְיָה, and *Omri*, עָמְרִי, appear to mean (*a*) "The Maternal Sun is Jah," (*b*) "The Maternal Sun."

Amorite, אֱמֹרִי, *Emmor*, *Hamor*, חֲמוֹר, may signify "The Celestial Mother."

Ammiel, עַמִּיאֵל, is "The Maternal Sun."

Ammishaddai, עַמִּישַׁדָּי, and *Zurishaddai*, צוּרִישַׁדָּי, connect the ideas of *Zur*, "The rock," or Phallus, with *Am*, "The mother," and *Shaddai*, "The nursing mother," *i.e.*, the mother with the child.

Enam, עֵינָם, is "The mother's eye."

Mamre, מַמְרֵא, is a Hittite, associated with *Aner* and *Eschol*, whose names respectively seem to indicate "The maternal sun," "a man," and "a cluster."

*Am*illarus, Ἀμίλλαρος, and *Am*menon, Ἀμμένον, were early kings in Chaldæa.

At first sight it is a matter of surprise that so little evidence should be found in the Scriptures of the Maternal Creator. I think it must be accounted for by the fact that most of the nations with whom the Hebrews came into contact had adopted the male idea. Baal Peor was evidently masculine, for he could not open anything without an appropriate instrument. Moses always speaks of the God of Israel as a male. The worship of the Groves, or Asheras, leads to the same conclusion. The Tyrian Hercules was, I think, phallic power personified, and we find Maachah making "a horror" in a grove, evidently a *fascinum*, from the context; and, though we would not like to lay much stress upon it, yet we cannot omit altogether the fact that boys were *consecrated* and attached, during certain reigns, to the Hebrew Temple, where, as Sodomites, they suffered from the lusts of those who showed their faith in the all-sufficiency of *On*, refusing, in the excess of their zeal, to associate with the representatives of *Am*.

Apart from Palestine, we find that *Om*adeus was the name of Bacchus, and *Am*adeus is still a name in the royal family of Piedmont. The mythic *Am*azons were prior to Bacchus and Hercules, and, though said to be of Scythic origin, they came to help at the siege of Ilion. In Carthage we have *Am*ilcar; in Italy, *Am*elia was a city older than Rome.

There is, however, in the Scriptures, an allusion to a doctrine about which much has been said both in ancient and modern times; namely, that, after the lapse of a

certain number of years, a portion of the Deity became incarnate. These incarnations pass in India by the name of Avatars. When they occurred, the Celestial Virgin was said to have conceived an individual who was essentially a portion of the Almighty-incarnate; but as all human beings must have a human mother, the myth obtained that the "virgin of the spheres" herself became incarnate as a woman, and as such remained "*virgo intacta*," and yet became a mother. She, like her own offspring, must be without the taint of human flesh, consequently she must be, like her child, the offspring of a pure virgin: farther back than this it was inconvenient to carry the myth. The dogma of the Immaculate Conception is older than Rome. We see, in the writings of Isaiah, that, as a portentous sign to Uzziah, the Virgin should conceive a son, whose name should be Immanuel. With that easy credence which leads men to believe absurdities, provided they are propounded as matters of faith, it is believed that the Prophet gave, as a sign to Uzziah of that day, something which was to happen seven hundred years after his death. No one reading Isaiah, chapters vii. and viii., by the light of common sense, can fail to see that every word there refers to a portent sent for the benefit of Uzziah, who himself declines to ask for one. This being the case, it shows — 1st, that Isaiah had, like the Hindoos, a belief in Avatars; and 2nd, that he considered a new Avatar approaching. This idea is carefully worked out in Higgins' *Anacalypsis*.[9]

[9] There is strong evidence to prove that Astrology was very largely cultivated in ancient times. How firm has been its hold, we may judge from its existence amongst ourselves, in spite of our boasted civilisation and Christianity. "Fortune-telling" has ever been a power assumed by Priests; and where they have disclaimed it, as has been done generally amongst the followers of the Saviour, a special order of individuals assumed the cast-off garment. To some, an insight into the future is more captivating than physical enjoyment of the present, and it is natural that he who professes to be able to afford the one should also assert his power to give the

The Roman church, that repertory of Ancient Heathen belief, rites, ceremonies, dogmas, and practices, has recently adopted the idea that the Virgin Mary was born as immaculately as her son; so that now two virgins are striving for preeminence amongst the faithful — the mother and the grand-mother of God. Though we shall see in the next chapter much that is shocking to our ideas, there will be nothing so utterly absurd as that the Son, who was co-eternal with his Father, and begotten before all worlds, had two virgins for his ancestors, one of whom preceded the other!

other. To the Philosopher, there is something fascinating in the inquiry, whether Astronomy was the father or the child of Divination, and whether sages were not obliged to "humbug the public and pocket the fee," as a means to enable them to prosecute pure science. "Vixere fortes ante Agamemnona;" and we can recognise in the past the existence of intellects as powerful, and knowledge as extensive in many subjects, as is to be found to-day. There was certainly as much false science then as there is now. As it would be difficult for a modern writer to give an account of all the current forms of "fortune-telling," so it would be hard for any one to describe those of antiquity. On a future occasion, I may perhaps be able to give some account of ancient oracles; but in the present volume, they will only receive occasional notice. Amongst the many hundred names which I have examined, very few have any apparent connexion with astrology, and a moderate number only with astronomy. I have thought it better, therefore, to postpone any lengthened notice of these subjects to a future period.

CHAPTER VII.

The Gods of Babylonia and Assyria arranged in triads, to which triad a female is added. Ideas associated with triads. Asshur — his various titles and names — the same as On, or Mahadeva. Anu — a God, resembles Diana, is food — his relation to Asshur — his titles. Hea or Hoa — his titles — he is water personified — his relation to Asshur and Anu. Ideas of water — its influence in creation. The Phallic element in Egyptian worship. The origin of the triad in India and Babylonia — Moses, Aaron, Hur, and Miriam — peculiarity in the history of the latter. The modern Trinity — amongst Protestants and Papists. The second Assyrian triad, Shamas, Aer, and Hur. The Sun — The moon — The Heavens — Vul. The names of Moses, Aaron, and Hur almost identical with the second Assyrian triad. No names of Egyptian origin to be found amongst the Jews in Moses' time.

THERE is so much difficulty in finding "who was who," and "who was what," in these ancient mythologies, that we must content ourselves with a meagre description, and a very halting or inconsecutive statement. I learn from Rawlinson that there were two triads of divinities, with each of which was associated a female. The first, or most sacred trinity, – and I use the word intentionally, to signify, as it does with us, three persons and one God,[1] — consisted of Asshur, — whose other names were *Il*, *Ilos*, Ηλ, Βηλ, Βολαθην, and *Ra*, — *Anu*, and *Hea* or *Hoa*. *Beltis* was the Goddess

[1] It is a curious subject of speculation to inquire how far the triune character of the male emblem of creation has influenced the introduction of the number three into theological systems. The Hindoos have a triad of gods, and another of goddesses. The Babylonians had a double triad of males, and a double triad of females ; and the Kabbalists had a triple triad, each containing a masculine and feminine element, and a third proceeding from the union of the two. They are thus described. — "When the Holy Aged, the concealed of all concealed, assumed a form, he produced everything in the form of male and female, as the things could not continue in any other form. Hence Wisdom, which is the beginning of development, when it proceeded from the Holy Aged, emanated in male and female, for Wisdom expanded and Intelligence proceeded from it, and thus obtaine male

associated with them. These four together made up *Arba,* or *Arba-il,* the four great Gods, the quadrilateral, the perfect creator. Let us study their names as best we may. Asshur is spelled alternately with one s or two, and in the Samaritan text of Genesis it is written Astun. "He is the King of all the Gods, and the Father of the Gods." Sometimes he is called *Khi.* In inscriptions he is constantly associated with *Nin* and *Nergal,* and "he defeats enemies by his arrows." If we turn to the Hebrew, we find a word spelled אָשַׁר, *Ashar,* which signifies "to be straight, upright, erect, firm;" "to prosper," "to guide," &c.; and a name derived from this root is given to a grandchild of the Chaldæan Rebecca, son of the Syrian Zilpah.

Again, we find that the word *Astun* is very similar to אִשָּׁת, *asheth* + On, and אִשָּׁת, is another form for אִשָּׁה, or *ishah.* Variously pointed, the word signifies "to prop" or "sustain," "fire," "a sacrifice," "a woman;" and קוֹא, *koa,* means "to cover," as does a camel its mate, and also "a stallion," and "a prince,"—a metaphor of frequent use amongst the Hebrews and the Arabs; *i. e.,* princes were assumed to be powerful in "manliness" as well as "state."

and female; viz., Wisdom the father, and Intelligence the mother, from whose union the other pairs of the *Sephiroth* successively emanated." "These two opposite potencies, viz., Wisdom and Intelligence, are joined together by the first potency, the Crown, thus yielding the first triad of the *Sephiroth.*"

"From the junction of the foregoing opposites, emanated again the masculine or active potency, denominated *Mercy,* or *Love,* also called *Greatness*—the fourth *Sephira,* which among the divine names is represented by *El.* From this, again, emanated the feminine or passive potency *Justice,* also called *Judicial Power*—the fifth *Sephira,* which is represented by the divine name *Eloha,* and amongst the angels by *Seraphim;* and from this, again, the uniting potency *Beauty,* or *Mildness*—the sixth *Sephira,* represented by the divine name *Elohim,* . . . and thus the second trinity of the *Sephiroth* is obtained."

"The medium of union of the second trinity, *i. e.,* *Beauty,* the sixth *Sephira,* beamed forth the masculine or active potency, *Firmness*—the seventh *Sephira,* corresponding to the divine name *Jehovah-Sabaoth;* and this, again, gave rise to the feminine or passive potency, *Splendour*—the eighth *Sephira,* to which answers the divine name *Elohim-Sabaoth;* and from it, again, emanated the *Foundation,*

Amongst the neighbouring nations of the Jews, the worship of אֲשֵׁרָה, *Asherah* was common, and, at times, it obtained even amongst the Jews themselves. Putting all these facts together, I conclude that Asshur was the same

or the *Basis*—the ninth *Sephira*, represented by the divine *El-Chai*, and amongst the Angelic hosts by *Ishim*, which is the uniting point between these two opposites; thus yielding the third trinity of *Sephiroth*. From the ninth *Sephira*, the *Basis* of all, emanated the tenth, called *Kingdom*, and Schechinah, which is represented by the divine name *Adonai*, and amongst the Angelic hosts by *Cherubim*. In the arrangement of this trinity of triads, so as to produce what is called the Kabbalistic Tree, denominated the *Tree of Life*, the first triad is placed above, the second and the third are placed below, in such a manner that the three masculine *Sephiroth* are on the right, the three feminine are on the left, while the four uniting *Sephiroth* occupy the centre, as shown in the following diagrams:—

Figure 2.

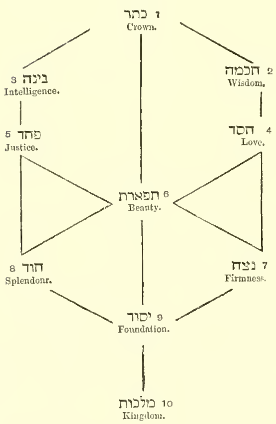
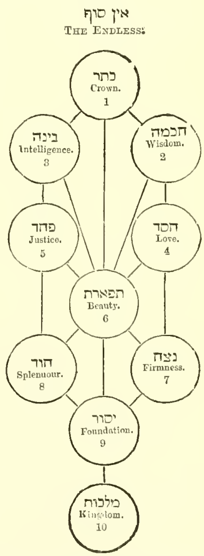


Figure 3.



Abridged from *The Kabbalah*, by C. D. Ginsburg, LL. D., pp. 180; Longmans, 1866. The above figure recals to the antiquarian that a figure like the following

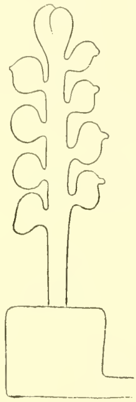
as the Mahadeva of the Hindoo theology — *i. e.*, The Phallus.[2]

(Fig. 4) has been found in Carthage; and another, of which the next figure (Fig. 5) is a *fac simile*, on an ancient sculptured stone in Scotland.

Figure 4.



Figure 5.



[2] Since writing the above, I have met with the following observations from the pen of Dr. Ginsburg, in Kitto's *Cyclopædia*, which confirm my views on certain points in a very decided manner. When writing upon Oaths, he says, "Another primitive custom which obtained in the patriarchial age was, that the one who took the oath 'put his hand under the thigh' of the adjurer (Gen. xxiv. 2, xlvii. 29). This practice evidently arose from the fact that the *genital member* — which is meant by the euphemic expression *thigh* (ירך) — was regarded as the most sacred part of the body, being the symbol of union in the tenderest relation of matrimonial life, and the seat whence all issue proceeds, and the perpetuity so much coveted by the ancients. (Compare the phrase יצאי ירך, Gen. xlvi. 26, Exod. i. 5, Judg. viii. 30.) Hence this creative organ became the symbol of the Creator, and the object of worship among all nations of antiquity (compare Ezek. xvi. 17; St. Jerome, Commentary in Hos. iv., &c.); and it is for this reason that God claimed it as the sign of the covenant between himself and his chosen people in the rite of circumcision. Nothing therefore could render the oath more solemn in those days than touching the symbol of creation, the sign of the covenant, and the source of that issue who may at any future period avenge the breaking of a compact made with their progenitor."

From this we learn that Abraham, himself a Chaldee, had reverence for the Phallus, as an emblem of the Creator; and we infer that the same faith existed in Damascus, to which his steward, who took the oath, belonged. Thus we have

Whilst attending hospital practice in London, I heard a poor Irishman apostrophise his diseased organ as "You father of thousands;" and in the same sense Asshur is the Father of the Gods. I find that a corresponding part in the female is currently called "The mother of all Saints."

The idea thus put forward would be simply too coarse for the common people to be allowed to understand it. There can, therefore, be no doubt that, in Chaldæa, as it is to this day in Hindostan, the doctrine was veiled, and the emblem religiously kept secret in the penetralia of Temples, to which few, if any, except the Priest had access.

It will be seen that Asshur is only another name for On.

Of Ra, Il,[3] El, Ilos, Helos, Bil, Baal, Al, Allah, Elohim, I cannot get any further information than that they were names given to the sun, as the representative of the Creator, who was spoken of reverentially as my Lord, the Lord, &c., the King, &c.[4]

The number of words, into the composition of which one or more of these words enter, is enormous. The following

evidence that the symbol was recognised by the old inhabitants of Babylonia, by the Syrians, and by the father of the Jewish people; profane history tells us of Phallic worship in Phœnicia, and that the Syrians learned circumcision from the Egyptians. Comp. *Herodotus*, ii. 104.

With such strong corroborative evidence as the preceding quotation supplies, I feel little doubt respecting the truth of my other deductions. If the organ was reverenced at all, every thing connected with it would receive attention. Its condition would be considered as a gauge of the amount of favour in which the individual was held by the Almighty, and everything which seemed to increase its prosperity would receive honour, esteem, or reverence.

My impression is very strong that the "strange gods" mentioned by Jacob (Gen. xxxv. 2) were images of a feminine character, and that the Canaanites generally were more inclined to adore the female than the male symbol; but it would be unprofitable to pursue the subject further in this place.

[3] I find a Sanscrit word, *Hil*, which means "to express amorous inclination, to dally." Though the word tallies with my ideas, I dare not trust myself to accept it as an etymon. An "Asher" certainly can be said to express amorous inclination, but I distrust the Sanscrit generally to explain the Chaldee.

[4] See Accho, &c., in the Vocabulary.

are derivations of Ra or Re. The Greek *Rhea*, Ῥέα; in Latin *rex, regis*, and the feminine *re*gina (ρε γυνή); Italian, *re;* French, *roi;* English, *royal.* We have it as a compound with *el* in the word Gab*riel, reale,* and I think in such English names as *Ell*-eray.[5] Having already identified On with the Sun and its phallic emblem, we shall have now no difficulty in identifying Il, El, Ra, Bel, &c., with Asher, with the Sun, and with God. No sensible man can imagine that any one ever mistook a part of the body for the Being who made all things. Such an idea would be as absurd as to say that women adore a plain gold ring. Yet the thoughtful can readily see how much of good or evil might lurk under the sign. I speak as a philosophic student of natural history, when I say that there is no chapter throughout all the book of creation more replete with the wonderful than that which treats of the renovation of life. The formation of a new being out of old matter is quite sufficient to arrest our thoughts. Hence we are not at all surprised that it should be taken as a type or symbol of creation.

The second God in the triad is called *Anu*, but historians have found great difficulty in arriving at definite notions about him. Whatever may have been his nature, his name was, at any rate, a popular one. *Anna* was one of the names of Dido, and Rawlinson quotes the names of Ἀννήδωτος, *Anne*dotus = "given by Anna," and Ἀνωβρὲτ, *Ano*bret, signifying "beloved by Anna," as the name of a Phœnician nymph.[6] *Ano*daphus, Ἀνώδαφος, and *Ane*mentus, Ἀνήμεντος, are mentioned by Berosus as Chaldæan kings. *Hannah* (חַנָּה), which seems to be the same word, only with the rough Hebrew aspirate, is the name given

[5] Gul, Gal, or Gil is another name for the Sun, and we have the word *Gil-ray* amongst us.

[6] We still have current amongst us the name *Anna*, and its various forms, as a Christian appellative, and *Brett* as a surname.

to the mother of Samuel; whilst *Anna*, a prophetess, the daughter of Phanuel (or the shining sun), and of the tribe of Asher,[7] welcomes our Saviour in the temple, and testifies of His mission. In Assyria there was, in Warka, a great temple, the oldest in the country, called Bit-*anu;* and in Palestine, Beth-*any* was a place to which our Saviour was partial.

Annas was the name of the High Priest before whom our Saviour was arraigned; and *Ana*nias was the cognomen of him who first welcomed Saul as a brother Christian. *Anah* was the father of one of Esau's wives; *Han*iel was a chief, and hero of the tribe of Asher. We find the word, in combination with other sacred names, as in *Ana*b, *Ana*el, *Ana*iah, *Ana*-mmelech, *Ana*niah; and again as in Sus*anna* and Joh*anna*, Is*anna* and Susi*ana*. In the Carthaginian colony, we meet with H*anno* and H*anni*bal, which is amongst us *Hanni*bol and *Honey*ball. *Ani*us was a son of Apollo, into whose history I need not enter; and *Æne*as was a son of Venus.

But though the name was so popular, no direct clue to its meaning has yet been given. Rawlinson says that Anu, or Anna, signifies *The God;* but this will hardly satisfy the etymologist, when he finds the name *Ana*na in Egypt, *Anna* Perenna in Rome, and *Anna* Poorna in Hindostan; since it is certain that *Anna* was not *The God* in all those places.

I do not find in the Hebrew any word which satisfies me as being explanatory of the name, since אֳנִי, *ani*, is *a ship*, אָנוּ, *anu*, is *we*, and אָנָּא, *anna*, signifies *I pray*. Remembering that there is evidence of Aryan influence on the early settlers in Chaldæa, we turn to the Sanscrit dictionary, and find that *anna* means *food;* we then

[7] The mention of the tribe of Asher, or Aser, here is very remarkable. There is no evidence, if I recollect rightly, either that any of the ten tribes taken away into Assyria ever returned to Palestine, or that they became reconciled to the tribe of Judah.

inquire into the ideas connected with Anna Perenna, and her counterpart in India, and, finding that both are Goddesses of Plenty, and that their festivals are specially marked by eating and drinking, we conclude that our etymology is tenable. We are confirmed in this conclusion by reading the account of the Indian Goddess Bhav*ani*, who appears to have been the prototype of the Greek Di*ana* of the Ephesians. Both the Hindoo and the Greek Goddesses are respectively represented with innumerable breasts, typifying the abundance of food prepared for their children.

At this period of my enquiry, the thought suggests itself to me that *Anna* must have some sort of mythical relationship to Asher, "The erect one," and I am reminded of the classical aphorism, "Sine Cerere et Baccho friget Venus," *i. e.*, that food and wine favour love, union, and creation.

But there is still another idea wrapped up in Anu and Hoa, an idea which has probably been adopted prior to that of *food*, namely, that the cognomen *Anu* has been given to the right testis, whilst that of *Hoa* has been given to the left. If Asshur represents the Phallus, it is natural that his appendages should be deified with him. The idea thus broached receives confirmation when we examine the opinions which obtained in ancient times respecting the power of the right side of the body and compare them with the titles given to Anu. It is believed that the right testicle produced the masculine seed, and that when males were begotten, they were developed in the right side of the womb. *Benjamin* signifies "son of my right side," and the name seems to attest the existence of the notion referred to in the mind of his father. The name *Benoni* בֶּן אוֹנִי, given to the same indivdual by his mother, may mean literally, either "Son of Anu" or "Son of my On." The male, or active principle, was typified by the idea

of "solidity" and "firmness"; the female, or passive principle, by "water," "fluidity," or "softness." It is, then, *à priori*, probable that *Anu* was the name assigned to the testis on the right side. Now, any one who will look at himself, or at a correctly-designed statue like the Apollo Belvidere, will see that the right "egg" hangs on a lower level than the left; for which there is a physiological reason. If our surmise be true, we shall expect to find that some of Anu's titles express this fact, while others show his simple function of producing seed. We therefore think that the reader will allow the titles "King of the lower world," "Ruler of the far off city," to be of the former order. To these titles we subjoin Rawlinson's remark:[8] "A very extensive class of synonyms, however, extending to about twenty names, which are found on the tablets, are quite unintelligible, except on the supposition that they refer to the infernal regions." As, however, "infernal regions," such as we now believe in, were not then known, we consider it to be more probable that the epithets have reference to the anatomical fact, rather than to the mythic Hades. Of the second order of titles are "The Original Chief," "Father of the Gods," "The Old Anu," &c., all of which indicate the belief that Anu prepared the material of which Asher made use. The one is comparatively useless without the other, but of the two Anu might claim precedence, inasmuch as he who makes money must be antecedent to him who spends it.[9]

[8] *Herodotus*, vol. i., page 486.

[9] The idea above ennunciated receives unexpected confirmation from a contemplation of the Kabbalistic diagrams, given on page 78. In those we see that all the male potencies are placed upon the right side of the figure, and the feminine upon the left, whilst the whole of them are attached to the upright central stem — the crown of beauty, and the foundation of the kingdom. When there are so many corroborative evidences respecting the nature of the ancient ideas about the creation, it would be unpardonable to pass them by as idle stories, or as the fitful fancies of a modern bookworm.

We have seen that the second of the triad was in one respect equivalent to Ceres; let us now examine whether the third does not in some degree correspond to Bacchus. The third divinity in the triad, Rawlinson states, was probably named Hea or Hoa, and he considers that this deity corresponds to Neptune. He is the presiding deity of the great deep, "Ruler of the Abyss," and "King of Rivers." He also regulates the Aqueducts, and waters generally.

There is something to be noticed in connection with water, which has never hitherto been observed in discussions on the part which it plays in cosmogony. We find in the Sacred Writings that "darkness was upon the face of the deep, and the Spirit of God moved upon (or brooded over) the face of the *waters*." The Hindoo legend is substantially the same. Berosus tells us that the Chaldee belief was, that "There was a time in which there existed nothing but darkness and an *abyss of waters*, wherein resided most hideous beings, which were produced of a twofold principle."[10] Sanchoniathon first speaks of a chaos which embraced the wind, "and brought forth *mot*, which some call Ilus (mud), but others the putrefaction *of a watery mixture*, and from this sprung all the seed of the creation and the generation of the universe.[11] The Hindoos consider that *water* is sacred; and in one of their prayers the fluid is invoked thus:—"Waters, mothers of worlds, purify us!"[12]

Again, the Ancient Egyptians, and the Jewish people to the present day, have the custom of pouring out all the water contained in any vessel in a house where a death has taken place, under the idea that as the living being comes by water so does it make its exit through water. Hence to drink, or to use in any way, a fluid which contains the life

10 Cory's *Ancient Fragments*, p. 23. 11 *Ibid.*, page 1.

12 Colebrooke, *On the Religion of the Hindoos;* page 86. New Edition. Williams and Norgate, London, 1858, 8vo. pp. 325.

of a human being, would be a foul offence. We are all familiar with the use of water in our own sacred rites, in which it typifies a new birth, as is proved by the expression, "born of water." Amongst all nations water has ever been used as a symbol of regeneration. In Assyrian theology, Hea or Hoa is associated with life and with water, and his name equally signifies the serpent.[13] There is, I think, no reasonable doubt that water plays a multifarious part in mythology. As it falls from heaven into the earth, and is the main cause of the growth of plants, it is considered as the seed of the Gods, and as such especially holy.

The most important part of the myth which water is made to veil is, I think, the physiological fact that every human being is living, during its intra-uterine life, suspended therein. Almost as soon as the embryo is formed, the "amnios" secretes a fluid in which the fœtus floats loosely, and in the midst of that liquid it continues until it has arrived at maturity. When birth begins, a gush of aqueous matter is the first symbol of the imminent approach of the infant; and when it has emerged into life, a second gush of water follows it. As the Priest took the place of the Physician in days gone by, he must have been cognizant of this. Knowing the constant occurrence of this phenomenon, and believing that God worked in creation on high as He did amongst men on earth; considering, moreover, that man was made in the likeness of the Creator — an idea which we recognise in the verse, "So God created man in His own image, in the image of God created He him, male and female (*perforantem et perforatam*) created He them" (Gen. i. 27); and that everything which told of His work here would be a clue to it in creation, the Priest dressed up the phenomena of conception, growth, and parturition

[13] See Eve, in the Vocabulary.

in mystic garments, and deified the representatives of reproduction.

When once the myth obtained, it was easy to interweave it with others, so as to form a compact web. As the "fruit of the womb" is both solid and fluid, it was natural to imagine that the two male appendages had a distinct duty; that one made the infant, the other the water in which it lived; that one generated male, and the other female offspring; and the inference was then drawn that water must be feminine, the emblem of the passive powers of creation. The use of water would then become the emblem of a new birth; it would represent the phenomenon which occurs when the being first emerges into day.[14] The night, which favours connubial intercourse, and the dark interior of the womb, in which, for many months, the new creature is gradually framed, are represented by "darkness brooding." It was night when the world was formed out of a chaotic mass; because it was obscure when the mingling of the male and female fluids started a new being into existence. Over that tiny speck of life the care of the Creator watched for months; and its emerging as male or female into the world of men was the prototype of the emergence of animal life from the bosom of the Earth, or the womb of Time, into actual existence.

To the philosopher, the mythic stories of the generation of the world are as clear as if he had been initiated into "the mysteries" by the priests who invented them. As man cannot invent a cipher which another cannot read, so no theologian can frame a narrative or propound a dogma which another, equally learned, cannot fathom.

It is often a thankless task to sweep away the cobwebs which enthusiasts have mistaken for costly hangings sur-

[14] See CUNNI DIABOLI, in the Vocabulary.

rounding a body whose mysterious awe no eye can bear to witness. While Mokanna remained veiled, the poetic fancy of his votaries painted his visage to themselves as one of ineffable loveliness; when, at their request, he drew his veil aside, they started with horror at his intense ugliness, and received with icy blood his sarcastic sneer, "Ye would be dupes and victims, and ye are." There is many a votary in the world of to-day who reverences the millinery which veils a form as repulsive as that of the prophet of Khorassan, and who would prefer to hug the sham rather than to know the reality.

Since writing the above, I have met with the following passage:—"Velim equidem ut pauca quæ de Osiride supersunt, silentio prætermittere mihi integrum esset; quin vel officio meo, vel Religione Ægyptiacæ deesse viderer: Res enim occurrunt quæ deformem turpemque aspectum exhibent, ac versantur in cogitationibus quæ mentes castas et incorruptas ad obscœna deflectunt. Sed alta mente repostum habere debemus, id descriminis intercessisse semper mysteria inter Ægyptiaca atque Hellenistica, id est cæterarum omnium nationum, ut quæ apud Ægyptiacos nativa sunt imago rerum cùm divinarum, tùm naturalium á Græcis primum deinde à Romanis ad lasciviam, et morum corruptelam traducta fuerint. (*Hanc turpitudinem ab oculis submovere religio fuit.*) Facessunt igitur qui peni quem hîc Osiris porrectum præfert, flagitia illa quæ in Bacchi, et Cereris sacris peragebantur affingerunt. Ægyptii enim quotiescunque *Osiridem humana specie representabant, erectum penem ipsi indebant;* ut docerent Soli innatam esse vim gignendi et alendi. . . . . . . Videntur itidem supra tripodem tres phalli: qui quidem Pamyliorum festa indicant: iis enim diebus circumferebatur simulacrum triplici veretro instructum; ut teste Plutarcho constaret Deum esse omnium principium: porro principium

vi propriâ generandi multiplicat id cujus est principium. Multiplicitas autem ternario numero designatur ut cum dicitur O ter felices ter tot vincula. Quamquam veteres proprie forsan triplici pene designare potuerint tria prima elementa," &c., &c.[15]

To this I might add many quotations from the writings of R. Payne Knight, but content myself with referring the reader to his *Inquiry into the Meaning of Symbolical Language*, and with expressing my own conviction that the origin of the *three* emblems mentioned above, and of the triple idea of the Creator, is to be found in "fascinum cum testibus duobus." Semen quod veretrum emittat ova duo parant. Tria unum est; singula, singulo, necessaria sunt singulumque singulis. Languet mentula si ova sint sicca. Ova et repleta, sine Asher sive fossore inutilia sunt. After this triad of Gods, and associated with it, comes the Supreme Goddess, but it will be more convenient to postpone a full account of her to the next chapter, as her history is too important to be hurried over, or confounded with that of the Gods.

I must, however, again advert to the fact that the Trinity is allied with a feminine element. If the opinion expressed above be true, that the origin of the Chaldee triad is to be found in the phallus and its two appendages,[16] it is clear that the addition of the female was to indicate that union of the sexes is essential to creation. The three-fold *Lingam* and the single *Yoni*, the male and female organs, formed Arba-il, the four great Gods = ארבע אל = ארבאל. This idea is corroborated by an examination of the symbolic worship offered by the priests in Assyria and Babylonia to Ishtar, the female element in creation. One priest presents

[15] *Explication de divers monumens singuliers qui ont rapport à la réligion des plus anciens peuples*, par Dom Martin, Religieux Benedictine de la congregation de St. Maur, a Paris, 1739, p. 180.

[16] See the Articles Apples and Eggs, in the Vocabulary.

a pine cone, an emblem of the testis, with one hand, whilst he holds in the other hand a basket, to indicate the scrotum; another priest projects the clenched hand, with the thumb or finger pointing to the sacred "grove" (Fig. 6). That portion

Figure 6.



of the hand, amongst Orientals, and some nations of Europe, has always been used as a symbol of the male organ. בֹּהֶן *bohen*, and אֶצְבַּע *etzbah*, had a similar signification amongst the Hebrews. Nor is it to be altogether passed by without notice, that the Pope, who has inherited so much of the ancient heathen mythology and practice, still uses the thumb and two fingers when he pronounces his benediction on the people—the first representing "the Father," and the others, the remaining members of the Trinity.

An idea so gross could not, however, be made presentable in all its bareness; it was, therefore, wrapped up in mysteries. Amongst the Hindoos, Brahma, Vishnu, and Siva are spoken of as Creator, Preserver, and Destroyer; they are in one myth made to proceed from Mahadeva, and in another they are represented as identical. With them comes Maia, as the Celestial Virgin, forming "the four."

In the Chaldee we do not find a division of the three into Creator, Preserver, and Destroyer, but one into Asshur,

Food, and Drink, and with them is associated the Queen of Heaven. In the Hebrew we find Moses, Aaron, and Hur, joined with Miriam as the feminine element, thus making four leaders of the Jews. To the thoughtful inquirer this would be pregnant with meaning if it stood alone; but when we find still further that the names we have spoken of form the second Assyrian triad, we shall be still more interested.

Nothing is more conspicuous throughout Scripture than the earnest desire of the females for legitimate offspring. To be barren was a reproach, and not to marry was equivalent thereto. Jephthah's daughter associates with her female friends "to bewail her virginity," and modern theologians as well as Jews account for this particular desire by the hope which each woman entertained that she might become the mother of the Messiah. We will not dwell upon the reason thus assigned, further than to say that it is very strange to find the ideas of marriage, and *offspring proceeding from matrimonial union*, with the notion that the Messiah was to be born of *a pure virgin!* and yet the idea is said to have been prevalent. If the statement proves anything, it ought to prove that all the Hebrew women shunned marriage, so that they might be more likely to be the mother of the Promised One. Be this as it may, it is certain that marriage was desired by all Hebrew women, and virginity deplored; and yet the sister of the Lawgiver, and of the Great High Priest, remained unmarried all her life. This circumstance is of itself singular. It becomes more significant when we examine her name, and its resemblance to that of the Virgin Mary: one is *Mari*, or *Miri + am* (the mother); the other is *Mary*, the mother of the Lord.[17]

This leads us to consider the Trinity as it appears in modern Europe, but specially in the Church of Rome.

[17] See Mary, in the Vocabulary.

We have not Creator, Preserver, Destroyer, &c., but Father, Son, and Spirit; to these the Protestant adds only the Devil; while the Romanist, true to the ancient traditions, adds the Virgin, the Mother of the Saviour, *Mary-am.* Coincidences such as these operate strongly on the thoughtful mind, and urge it to penetrate through the region of doubt, in search of the land of certainty.

The second Assyrian (and I use the name as inclusive of Babylonia or Chaldæa) triad consisted of the Sun, Moon, and atmosphere, or heavens — Shamas, Aer, and Hur. The Sun, which was thought less of than the Moon, had a great number of names, San and Sansi, Samas and Shamas, afterwards Savas and Saos; and he also had a name Parra, which seems to be an altered form of the Egyptian Phra, or Pira. These were the names of the male Sun. Ai, Gula, and Anunit were the female names. The Hebrew word שָׁנִי, *shani*, signifies to shine, or bright, whence, or from a word of kindred meaning and signification, we get the words *shine*, *sheen*, *Shinar*, Beth*shan*, and probably, the Irish words *Shane* and Mac*Cheane*. *San* got the titles, "Lord of Fire," "Light of the Gods," "Regent of all things;" he was the motor power, inciting to war, ardour and love. He had a temple at Larsa, or Ellasar, words which remind us of the name of Lars Porsenna, which would literally signify Lars, the son of Anna. The name of Lars is still common in Norway; Largo and Lark are in Scotland; and Ellis, Elliston, and Allister, have something in common with Ellasar.

In Palestine, *Shemesh* was substituted for *Shamas*, and the name of *Bit-Parra*, the temple of the Sun, at Larancha, reappears as *Bethabarah* beyond Jordan, where John was baptising in later days. In the same paragraph in which Rawlinson speaks of Bit-Parra, he tells us that the Sun had another temple at Sippara, a coincidence we

shall refer to by and by. With one or other of these titles of the sun, under a modified form, a number of names are compounded.

The Moon was named Sin and Hur. Hurki, Hur, and Ur was the chief place of his worship, for the Satellite was then considered as being masculine. One of his most ordinary titles was *Belzuna*, often contracted into Belzu; a word which I cannot write without thinking of the indefatigable *Belzoni*, who toiled so hard to increase our knowledge of ancient Egypt.

Hur, the city of the Moon God, was called, in a later age, *Kamar*ine, from *Kamar*, an Arabic term for the Moon. *Kama* is, however, the Hindoo God of love, and the connexion between the Moon and making love is well known:

> "She has been ever the go-between friend
> Of all true love, from beginning to end."

We have these names, Sin and Hur, reproduced in the wilderness of *Sin*, and in *Senn*acherib, in *San*ballat, *Sin*ai, *Sin*im, and *Sin*ite. *Hor*, *Hor*eb, *Hor*em, *Hor* Nagidad, *Hor*i, and *Hor*onaim. Again as *Ur* in *Uriah*, *Ur*ijah, *Ur*iel, and *Uri*, the son of *Hur*.

The name for the Moon in Armenia was *Khaldi*, which has been considered by some to be the origin of the word Chaldee, as signifying Moon-worshippers. The people of Babylonia, however, did not call themselves Chaldees. (See Daniel ii. 2, and elsewhere, in which they are associated with magicians, astrologers, and sorcerers, as if they were a class in a nation, and not the nation itself.)

The third in the second triad (I did not refer to rank or position) was the Air, the heavens, the atmosphere, the æther, "space," or the expanse around us. Rawlinson informs us that there is singular difficulty in finding out the true reading of this deity's name. Phul, Vul or Pul, Ben, Iva or Eva, Air or Aur, have all been suggested.

Vul is equivalent to Jupiter Tonans. *Vul*can, the fire worker, was the Prince of the Power of the Air; as burner, destroyer of trees and crops, he holds a flaming sword; he makes storms and tempests; yet he gives rain, and so is benevolent.

A son of Ismi Dagon was called Shamus *Vul*. He reappears, in later times, as Deva-il, the holy sun, the Devil, lord of hell-fire, the devouring flame, the roaring lion, Satan the adversary, Azrael the angel of death. Once he was Lord of Urca, then became Lord of Orcus, the dark grave, and of "the storm-swept Orcades." It is difficult to decide which of all these names, or whether more than one, is to be selected. Rawlinson brings forward many Babylonian and Assyrian proper names which begin with *Eva*, and *Ivah* Lush is given doubtfully as a royal name. Amongst the conquests of Sennacherib was a town called *Iva* by the Hebrew writer, and the *Avim* are said to be aborigines of Palestine, being associated very closely with the *Horim* (see Deut. ii. 22, 23). Gesenius mentions a place in Phœnicia or Arabia called *Ava*tha. Remembering that the Hebrews aspirated Anna with their harsh guttural, we turn to חָוָה, *hava*, and find that it means "to breathe," "to live," "to shew," which reminds us of the "breath of life," and of the Psalmist's expression, "The heavens declare the glory of God," &c.[18] But, on the other hand, we have Aër in Latin for the heavens, and οὐρανός, *ouranos*, in Greek, and we have *Aar*on the brother of Hur; his name is spelled *Aharon*, and *Ahar*, אָחַר, is described as an unused and uncertain root, and is evidently an ancient word; but in its place we have *Auor*, אוֹר, or *Or*, which signifies "to be or to become light," or "bright," "light," "light of life;" and אוּר, *Ur*, signifies much the same thing.

[18] See Eve, *infra*.

Putting these considerations together, I conclude that the Atmosphere has at least two, and probably three names; *Vul* represents it in its stormy aspect, when he appears as a draped figure wielding a triple thunderbolt. *Eva* or *Iva* represents the Air as giving life, and *Aer* the brightness of the sky, and the galaxy of stars, &c. The idea of this trinity is poetic, and declares that God is to be seen in the Sun, in the Moon, and in the vast space through which they move. We meet with the same notion, differently expressed, amongst the Greeks, viz., that every thing is made by "fire, air, earth, and water;" *i.e.*, that the Maker of all Creation is present in the sun, in space, in the earth, and in the water.

No one who reads Psalm cxxxix. can fail to see how fully David entertained this view; nor does the sentiment seem out of place in the mouth of the warrior. We are told that the king was a particular friend of Hiram, ruler in Tyre, the centre of the Phœnician faith. If so, we may well believe that this monarch had thoughts as lofty as those of David, though he has left no memory of his cogitations. The Sun's wife, the female of this triad, was *Ai* = life = חַי, *hai*, or *Gula* or *Anunit* = the female power. *Gula* = rabu = great. Compare גּוּל, *gul*, to rejoice, to move in a circle. *Gula* is goddess of fecundity; she presides over life, is Mistress of Life, Mistress of the Gods, presides over births (Juno Lucina). Her emblem is an eight-rayed star; sometimes a six-rayed one.

One of the most curious points which I have encountered while studying this subject, is that Moses, Aaron, and Hur make a triad, with Miriam, the virgin, for a fourth; and that the names of the three are close copies of the second Chaldæan trinity. The Sun was Shamas in Assyrian, or Shemsi. He was reproduced amongst the Hebrews as

Shammah or שַׁמָּה, in proper names, and *Shemesh* or שֶׁמֶשׁ. The name of Moses is spelled מֹשֶׁה or *Mosheh*;[19] the single transposition of the first two letters gives us שֶׁמֹּה *Shemmah*, which is allied to the *Shim*, *Shem*, *Sham*, &c., so frequently found in the composition of ancient Jewish names. His brother is *Aaron*, or the God *Aer*; and *Hur*, who assisted Aaron to hold up Moses' hands during the fight with Amalek, is *the Moon*.[20] (The name was borne by a Midianite king, and was not exclusively Jewish.)

Again, Moses, who bears a name, slightly transposed, of the sun, marries for a wife *Zipporah*; and *Sippara*, we find, was a place in Babylonia, where there was a very famous temple to the solar God, and whose present name is *Mosäib* (Rawlinson's *Herod.* vol. i., p. 501.) *Zippor*, it will be remembered, was a king of Moab. This coincidence becomes intensified when we remember that the successor of Moses was Joshua, the son of Nun, *i.e.*, the Saviour, the son of the Fish. In an inscription on one of the Great Bulls in the British Museum, is to be found, "I am Sardanapalus, the intelligent priest, the sentient guide or fish;" and in a note, Rawlinson adds, "The use of the same signs which represent a fish, and which with that meaning would be

19 It is probable that a transposition similar to this has taken place in other names. We find the elements משה in *Mash*chil, intellect; *Mash*, a son of Aram (Gen. x. 23). He appears in 1 Chron. i. 17 as *Mesh*ech. *Mash*al was a Levitical city; it combines the two names of the Sun. Shamas and El. It was also called *Mish*eal and *Mish*al. *Mesh*ech was a son of Japheth. *Mesh*a was a geographical tract, and the name of a king of Moab. *Mesh*ach was the Babylonian name given to *Mish*ael, the Hebrew. *Mish*ael is the son of Uzziah, and uncle of Moses. *Mash*, which we may read Mashah, Mesha, Misha, Mosha, or Mushah. *Mish*al is one of the towns of Asher. *Mish*am is a Benjamite, son of Elpaal. *Mish*ma is a son of Ishmael. *Mish*mannah was one of David's heroes. *Mish*ra was one of the families of Kirjath Jearim. *Mush*i was a common name. It is probable that this form of the Sun's name is still common amongst us, as *Mash*am and *Mash*iter. I abstain for the present from pursuing the train of thought which the apposition of some of these names suggests.

20 See *Journal of the Royal Asiatic Society*, new series, vol. i., p. 230. From a remark there made, I conclude that *Hur* is equivalent to Sin. It will also be seen that *Hur* was a Phœnician as well as a Babylonian God.

pronounced in Assyrian as Nun, as titles of honour, is very remarkable, and can only be explained as a relic of the mythical traditions of Hea and Oannes."[21]

It astonishes the critic to find that all the leaders of a people, who have been resident as slaves in Egypt for four hundred years (as we are told in one part of Scripture that they were), should have cognomens which tell of Assyrian mythology, and that neither priests, princes, nor any of the vast multitude which they lead, possess a name akin to the Egyptian language,[22]—and he must either wilfully blind his eyes, to avoid seeing the significance of the fact, or he must pursue it carefully to its logical conclusion. For the present we pass it by, and return to the Great Mother of the Gods.

21 Rawlinson's *Herodotus*, vol. i., p. 494.

22 This is the more remarkable, when we see that the short captivity in Babylon, amongst the Persians, altered the nomenclature materially.

CHAPTER VIII.

Ishtar, or Beltis. The Celestial Virgin—her names, titles, and statues—the idea involved—picture of a mother's love, and a virgin's loveliness. Mary and Molly—the nursing mother—love-philtres and amulets. Nature of symbols representing Ishtar—the Delta, the sistrum, the grove—the nature of the worship. Laws made by priests. Virginity made a sacred thing, and claimed in some form by the Deity, or his representatives. The ancient ways not always the best. The dove's note and its signification. The fish, its shape and resemblance—'Ιχθύς. Dagon.

WITH the triune male deity we find a single female associated. She is called by various names, and many are

Figure 7.

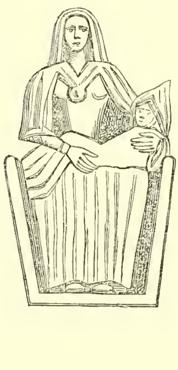


Figure 8.



the epithets she bears. She is "The Virgin," conceiving and bringing forth from her own inherent power. Now she is wife of Bel Nimrod, now of Asshur, and now of Nin. Then she is the mother of all the Gods, the Lady, the Queen. Her names are innumerable. She is Multa, Mulita, or Mylitta, or Enuta, Bilta or Bilta Nipruta, Ishtar, or the bright pure being; sometimes Ri, Alitta, Elissa, Beltis, Ashtoreth, Astarte, Saruha or Sara, Nana, Asurah. The same great being is recognised elsewhere as Athor, Dea Syria, Artemis, Aphrodite, Tanith, Tanat, Rhea, Demeter, Ceres, Diana, Minerva, Juno, Venus, Isis, Cybele, Seneb or Seben, Venus Urania, Ge, Hera. As Anaitis (Fig. 7) she is "The mother of the Child"; reproduced again as Isis and Horus (Fig. 8); Devaki with Christna (Figs. 9, 10);

Figure 9.



Figure 10.



and Aurora with Memnon. Even in ancient Mexico the Mother and Child were worshipped. Again she appears as Davkina, Gula Shala, Zirbanit, Warmita Laz. In modern times she reappears as the Virgin Mary and her Son. There were Ishtar of Nineveh and Ishtar of Arbela, just as there are now Marie de Loretto and Marie de la Garde.

She was the Queen of fecundity or fertility, Queen of the lands, the beginning of heaven and earth, Queen of all the Gods, Goddess of war and battle, the holder of the sceptre, the beginning of the beginning, the one great Queen, the Queen of the spheres, the Virgo of the zodiac, the Celestial Virgin, Time, in whose womb all things are born. She figures in many ways, and specially as a nude woman carrying a baby in her arms (Figs. 11, 12, 13); a group which, if draped, would pass current to-day as "the Virgin and Child" in any Roman Catholic country.

Figure 11.

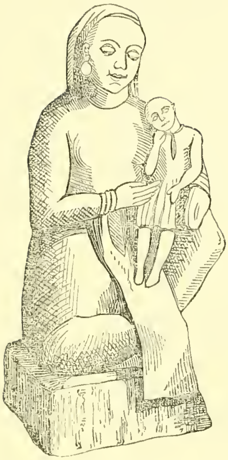


Figure 12.



From what has already been said respecting Asshur, there can be no reasonable doubt that the primary signification of the deity Ishtar is the personification of the female, and of the part she takes in Creation. Of her many names there is one which seems to me to be very significant of her attributes, viz., *Multa, Mulita,* or *Mylitta*. I conceive this to be derived from some words resembling the Hebrew מֵעָל, *meal*, "the place of entrance," and תָּא, *ta*, "a chamber." The whole being "a place of entrance and a chamber." The cognomen Multa, or Malta, signifies, therefore, the spot through which life enters into the chamber, *i. e.*, the womb, and through which the fruit matured within enters into the world as a new being. The part is made to represent the whole, and beyond the indication of sex we see many

Figure 13.



recondite thoughts, which may be divided into two heads — woman as we would wish her to be, and woman as she is; or, perhaps, it would be preferable to speak of the ideal and the real, the mental and the physical.

I hope that there are few of my readers who cannot remember a mother's love to them in childhood. To her all our infantile sorrows are told; she is the sharer of our joys, and makes us happy by smiling on our school-day triumphs. If we are ill, no bed is so sweet to us as a mother's arms; and to those of imaginative temperaments, nothing is more delicious than to be soothed to sleep by the musical voice of "Mamma." If, with the impetuosity of youth, we have been in mischief, or destroyed accidentally

some valued possession of Papa's, we hasten to the mother, to enlist her sympathies, and to avert the heavy blow which would otherwise make our ears to tingle. Mamma teaches us our lessons, but we know that we can play tricks with her and indulge escapades, and yet woo her into forgiveness; her nature is soft as her flesh, and gentle as her voice is pleasant. The boy, proud of his manhood, may look fierce and bluster, and defy the weak arm which the woman wields, but a silent tear brings the roysterer to her feet, and with passionate kisses he woos back the smile he chased away. Then, if Papa keeps his pockets too closely buttoned upon pennies and sixpences, and is obdurate against suggestions of new bats and balls, skates, or ponies, whips or dogs, and the like, it is Mamma who acts as ambassador and tells the tale we dare not utter. Such is the idea we form of women when we are children. As we emerge into manhood our admiration becomes kindled by reading of, hearing, and seeing those who are the ornaments of their sex. Beauty of form and loveliness of feature fascinate our boyish thoughts, and in every young damsel wreathed in smiles we think we see an angel who has visited earth; furtively, or otherwise, we offer flowers to her, as we would to a divinity, and to see a bunch of violets we have plucked adorning her belt, or a rose we have laid in her pathway picked up and noticed, thrills us with delight; while a glance at us, and a smile to thank us for our pains, make us wild with joy, though crimson at being caught. For such a woman we would gladly fight, and we revel with pleasure at fulfilling an order from her when it gives us trouble.

After a time, adoration of those older than ourselves merges into admiration of some individual of an age resembling our own. Around her our fancy weaves a net of roseate hue, through which we see everything, and after a

courtship of longer or shorter duration, we are, we think, made supremely happy. But when she whom we worshipped as a bride has worn out her wedding clothes, and the cares of maternity sit heavy on her head, the angelic delusions vanish, romance gives way to reality, and the matron sometimes sighs for the delicious moments which she enjoyed with him who was her lover ere her ring was donned, but who is now a cross-grained fellow, thinking more of eating a good dinner than of making pleasant speeches. The mature man and the matron, then, can both agree that woman is most full of charms and sweetness while she is yet a virgin, and the beau ideal of a female is one who combines the loveliness of a virgin with the tenderness of a mother. Some such idea possessed Mahomet when *he* peopled (for, in his case, no good Christian believes that *Allah* did it) his paradise with houris of perpetual youth for the benefit of the faithful.

When Beltis was worshipped by the devout she was regarded as a mother is by a child; and when the Roman Catholics address themselves to Mary they do it with the same idea—the gentle mother being supposed to intercede with the stern father. With us, in current language, *Molly* frequently replaces Mary, but I never heard, even in the fiercest controversy, the Virgin spoken of as *Molly*. If I have space to carry out my intention, I shall show that Mary is the Virgin, Molly is the fertile mother. The Celestial Virgin, as the mother of all the Gods, must in some way be designated as one who can nourish a large offspring. As women have special parts for giving food to their children, it is natural that a multiplicity of these should stand for the mark of abundance: it did so, and there is no essential difference between Ishtar, Bhavani, and Diana of the Ephesians. (Figs. 14 and 15.) This is the refined

way of looking at the goddess Ishtar, or Mylitta ; the other is very different.

Figure 14.

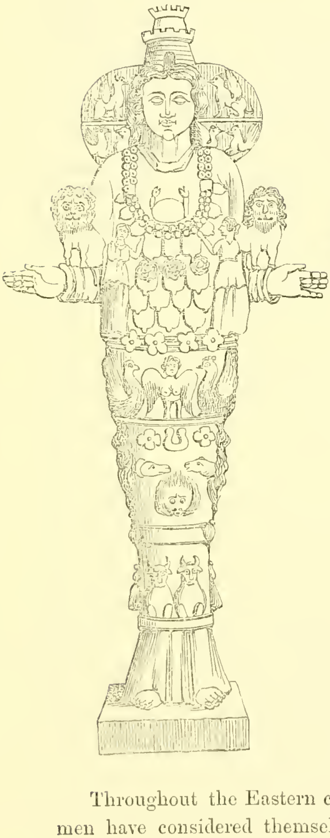
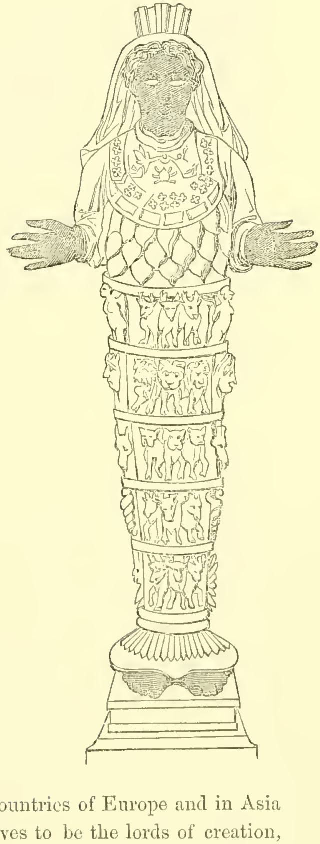


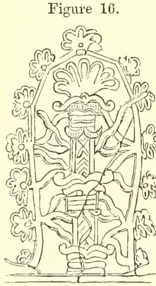
Figure 15.



Throughout the Eastern countries of Europe and in Asia men have considered themselves to be the lords of creation,

and looked upon women as made for their gratification. It was so in Western Europe for a considerable period. The pleasure sought in their society was a purely sensual one. It is difficult to believe that Solomon, with his three hundred wives and seven hundred concubines, could have had one intellectual friend amongst them all. When bodily gratification is all that is sought on the one side, it is natural that it should be cultivated on the other, and the art of pleasing thus became a science. It has been the business of modern charlatans to sell what are called love philtres, and I do not doubt that the magicians, sorcerers, astrologers, and Chaldæans did the same in days gone by. When such persons exercise their art they usually have recourse to visible emblems. But as those emblems were generally held both sacred and secret, we do not know what they were in days gone by. We may, however, divine their nature by noticing the signs which have come down to us.

Figure 16.

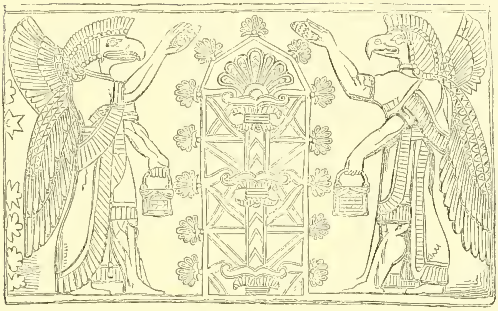


No symbol is more common amongst the Assyrian sculptures than a mystic figure, to which the name of *grove* has been given. That its nature has not yet been generally deciphered I infer from its being used as an ornament on the back of Smith's *Dictionary of the Bible.* Nor is this to be wondered at, for great pains have been taken to disguise its meaning. To the initiated every portion of it is plain; to the outsider it is simply a mystic emblem of some very holy thing. (Figs. 16, 17.)

But ere I attempt to explain it I must state the process which initiated me into its meaning. There is in Hindostan an emblem of great sanctity, which is known as the Linga-Yoni. It consists of a simple pillar, in the centre of

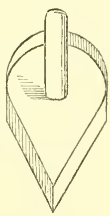
a figure resembling the outline of a conical earring or

Figure 17.



an old-fashioned wooden battledore. (Fig. 18.) A conical figure, similar to this, only supported by a handle, formed the emblem of Isis; but across its open space bars are inserted and turned down on each side, to indicate that entrance through it is effectually barred. A farther exploration of the world of books brought out the fact that, in the most celebrated of all the temples of Venus, the sole image of the Goddess was a conical black stone. As a scholar, I had learned that the Greek letter Delta (Δ) is expressive of the female organ both in shape and idea. The selection of name and symbol was judicious, for the word Daleth and Delta signify the door of a house and the outlet of a river, while the figure reversed (∇) represents the fringe with which the human Delta is overshadowed.

Figure 18.



It was not, however, the *door* only which had its significance; but the fig, the almond, the barleycorn, and the pomegranate had also a mystic meaning. There was in Palestine Beth-Tappuah, the temple of the apple;

Gath Rimmon, or the wine-press of the pomegranate; and Rimmon was a deity in Damascus. To the physiologist, familiar with the human body, it seems clear that the sistrum of Isis and its handle, the fig and its stem, represent what is technically called the uterus and the vagina in a virgin state, while the pomegranate represents the teeming womb, full and ready to bring forth. When I had ascertained that the Celestial Virgin, the immaculate mother of creation, was worshipped amongst the Assyrians, it was natural to conceive that some sign would be found which could be recognised as analogous to the sistrum of Isis and the conical stone of the Goddess of Love.

The *Grove*, as it is called, fulfils all requirements. There we have the *door* as a line in the centre, barred by linked rings inserted into both sides and into each other, to show that entrance is forbidden. On three sides is the *fringe*, fantastically, but I think designedly, tied up into thirteen knots, representing the lunar months, as well as the menstruation which affects the female as those months come round, and which has its name therefrom. Above the door, arranged as a fan in shape, but marked by seven divisions, to represent the planets, is to be seen that which is technically called the *clitoris*.

However plausible, I did not dare to adopt the belief fully until I found that Ishtar, under the name of *Luz*, was wife to Nergal and to Ninip. Luz means an almond, or almond-shaped; and those who are familiar with blank walls, on which our youth are apt to draw objects offensive to the general eye, will at once perceive that Luz was the consort appointed in nature for the father of thousands, the prosperous Asher. When such emblems are used in worship we can readily understand that devotion would be likely to cultivate the sensual, rather than the sacred ideas they involved. In India, I am told, there are two sets of

worshippers; one who refuse to see anything grovelling in such matters, and another who refuse to see anything else. Doubtless it was so in Ur of the Chaldees; we are told that it certainly was so in Sodom.

As a general rule we may assume that priests, who make or expound the laws which they declare to be from God, are men, and, consequently, too often think of the gratification of the masculine half of humanity. The ancient and modern Orientals are not exceptions. They lay it down as a certain fact, that virginity is the most precious of all the possessions of a woman, and, being so, it ought, in some way or other, to be devoted to God. We need not go into details about the manner in which the sacrifice was made; but we must call attention to the fact, that a Christian Church still promulgates the same idea under a spiritual form, and that the nunneries of Christendom are decent counterparts of those Oriental establishments, where women consecrated their bodies and themselves to fulfil, as they were taught, the special duties of their sex, in the name and for the glorification of their Deity. There was a temple in Babylonia, where every female had to perform once in her life a (to us) strange act of religion, viz., prostitution with a stranger; its name was *Bit-shagatha*, or "The Temple, the Place of Union." There are some chapters in the history of faiths and religions which are scarcely presentable now. This is one of them.[1]

We would gladly bury the past in oblivion; but, when we are solicited on so many sides, "*stare super vias antiquas*," or to adopt the opinions and practices of "The Fathers," it is well to ascertain what we are invited to take up; and if, as we dive deeper into antiquity, we rake up more and more of thick mud, it behoves us to do as the Reformers did, and, like them, sweep away from our teachings every-

[1] See Bit Shaggathu, in the Vocabulary.

thing which has an origin that we dare not trace, or, having traced, dare not speak of openly.

There is one point in the history of Ishtar, or Beltis, which is peculiarly pregnant with significance as regards ancient rites, and another as regards modern, viz., the homage due to the dove, and the veneration of the fish. Throughout the Roman and Grecian states the Dove was sacred to Venus. That Goddess had her car drawn by them, and every device was resorted to, in order to introduce those birds into pictures, mosaics, or sculptures, which had an amorous design. Under the Mosaic law, doves are amongst the offerings prescribed to be made by women under certain circumstances;[2] and to the time of our Saviour a traffic in these birds was carried on within the Holy Temple.[3] This could scarcely have been allowed by the Jews had not the dove been accounted sacred.

Amongst the Assyrians and Babylonians the dove was a very sacred emblem. The winged circle, which in later times was adorned by a man armed with a bow, supposed to represent the tutelar Deity, was originally a dove with outspread wings and legs, resembling thus the Roman letter X; a cross of peculiar sanctity, from its connection with the dove, and one selected, we are told by St. Peter, as being appropriate for his crucifixion. We have already noticed, that the Hebrew name for the dove is *Yonah*, יוֹנָה, and shewn its close resemblance to the Hindoo or Aryan Yoni. We cannot, however, associate directly the bird with the part signified by the latter.

In endeavouring to ascertain the probable reason why doves, rather than any other birds, were selected as sacred by the Assyrian and the Hebrew, the Greek and the Roman, I come to the conclusion that it could not be simply because they were pre-eminently loving, for the sparrow is infinitely more so than the dove, "mi passer," or "passerculus," being

[2] Comp. Luke ii. 24, and Levit. xii. 6–8. [3] Comp. John ii. 14–16.

a cant name for a Roman friend, just as a lively and enthusiastic man is called "a cock sparrow" amongst ourselves; whereas the doves are a quarrelsome, rather than an amiable, set of birds. While dissatisfied with the old interpretation, my eye fell accidentally on the word קוע, *Koa*, in the Hebrew Lexicon; and as I pronounced it aloud, I recognised at once the *coa coa* of the dove. Gesenius describes it as an obsolete, and, I presume, an ancient word, signifying "to cover the female," as a male camel does. Turning to the Greek, we find that the word κύω signifies "to be pregnant," "to kiss," "to be tumid," "swell," "teem." In Latin, we have the term "*coco*," of which the imperative is *cöi*, a word which, as a substantive, assists us in forming the name implying close union. From this, it is evident that groves of trees were sacred, because they were shelters for doves; and doves were sacred, because their note invited all, throughout the vernal night, to mutual endearments. An explanation like this dissipates the charm with which we have clothed antiquity, and it reads a good lesson to those whose aim is to restore the past rather than to improve the present.[4] Like the Dove, the Fish was sacred to Ishtar, and to many of her representatives in other countries. There was Dagon, a fish god amongst the Phœnicians, and Durga, a fish deity amongst the Hindoos. Both represent a full grown man emerging from a fish's mouth, and both have a signification akin to the words of Job, (xiv. 1)—"*Man that is born of a woman, is*," &c.

In studying the meaning of the fish as an emblem sacred to Ishtar and Venus, we first notice its extraordinary

[4] There seems to have been amongst the early Christian painters a frequent desire to pourtray the story of Leda and the Swan. In the heathen designs, Jupiter is often represented as a spectator looking from on high. These pictures have been copied into missals—Leda being replaced by a fully draped Mary—the Swan by the Dove—and Jupiter by God the Father, or by the Pope with a triple crown. In a small sculpture over God's Providence House at Chester, the Virgin is represented as being impregnated by a large bird—the dove—which breathes strongly up her dress while she sleeps.

fecundity; but if that were all, the wasp, the bee, the ant, the locust (of course I refer to the females, and not to the neuters), are far more strikingly prolific; shoals of fish are not more dense than swarms of flies, fleas, and lice, in hot countries, and we therefore doubt the interpretation. We next note that the fish selected is not cylindrical like the eel, spherical like the diodon, winged like the skate, or flat like the turbot; it is one which, when looked at from above, is almond shaped. A gold carp may stand as the type of the sacred fish. To the surgeon or anatomist, to whom every part of the body is familiar, the side view of a carp is suggestive; the fork in the tail reminds him of what he knows by the French word *la fourchette;* for medical men are like others, who find it easier, or think it more grand, to use foreign rather than vernacular expressions. The accoucheur will remember how frequently he has heard of the "os tincæ," and may recollect, as I can, how anxious he was to catch a tench, that he might see the reason why the opening into the womb was called the tench's mouth. The figure of a priest is given in one of the works on Nineveh, where part of the clothing consists of a big fish. (Figure 19.) The head of the minister is surmounted by its head, which, having its mouth open, indicates the origin of the Bishop's mitre. Putting these things together, we conclude that the fish was sacred, because the form of its body represents one *door*, and the form of its mouth the other door, through which all the animal creation passes into life.[5]

Figure 19.



[5] For a further account, see the article Fish, in the Vocabulary; and for *door*, see p. 52, note, and p. 107.

If we now attempt to investigate how this affects ourselves, the first thing which arrests our attention is that the Saviour himself is designated The Fish, or ἰχθύς.[6] The usual explanation of this is, that the words "Jesus Christ, of God, the Son, the Saviour," when written in Greek, form by their initials the name referred to; but our Saviour was a Hebrew, not a Greek. Besides, I. N. R. I., another of his emblems, is attributed to a Latin source.

It is particularly interesting to see the intimate relationship between Christ, fish, and fishermen indicated in the Gospels, to mark the feminine representations of our Saviour given by ancient painters in Italy, and to notice the pertinacious use of fish-eating as a sacred diet in the Roman Church, on the day dedicated to Venus. The scholar may, I think, trace, in a series of paintings from early times to our own, a gradual change of thought in the Ecclesiastical mind. At first the Saviour is represented with feminine attributes, whilst the Virgin Mother is in the background; but as time rolls on, the Virgin becomes the female, and her Son is painted with more masculine characteristics. We cannot fail to remember that the women who dedicate their virginity to God are still called *nuns*, the Shemitic name of "the fish;" and that one of their garments, on being laid out flat, resembles this aqueous creature. The meaning of the emblem called Dagon is now apparent; it signifies that man is born of woman, and is dependent upon her for life, &c.

Amongst ourselves we repeatedly hear discussions upon the relative value and importance of the sexes, and women

[6] The Greek legend runs thus: Ἰησοῦς Χριστός Θεου Υἱὸς Σωτήρ, *Jesus Christ of God—the Son—the Saviour*. The initials of these words, when put together, form the word ἰχθύς *ichthus*, the fish. I.N.R.I., on the other hand, is from *Jesus Nazarion Rex Judæorum*, whose initial letters make the above. We shall see in a subsequent page the probable signification of the letters. See the Vocabulary, *s. v.* I.N.R.I.

are alternately estimated as angels, and as demons. I have myself heard arguments so fiery on this matter as almost to lead to enmity. What is with us a matter of interesting speculation was once a point of religious belief, and the cause of religious wars. The votaries of the male idea induced young men to consecrate themselves to act as women for fanatic worshippers;[7] while those of the female idea enjoined that the priests should emasculate themselves, and thus approach as nearly as they could to the feminine condition.[8]

It is not without significance that the Church, which exalts a modern Ishtar to a higher place than her son,—which perpetuates the use of fish on Venus' day, and encourages the growth of nuns,—should also use eunuchs in her most holy Temple; and that under her teaching the horse-shoe, a rude representation of the Assyrian "grove," should be used as a talisman to bring good luck. Before horses wore shoes, the female parts of a cow, mare, &c., were adopted; and a personal friend of mine told me that he had seen, in a church in Paris, a relic of very especial sanctity, which was said to be the "pudenda muliebria Sanctæ Virginis."[9] While upon this subject, I must call attention to the shape of the Shield which was worn by the

[7] See Rom. i. 26, 27.

[8] See KADESH and EUNUCHS, in the Vocabulary.

[9] It is too extensive a subject for minute comment, but I may mention that, both in the Eastern and the Western world, natural chasms in rocks or holes in the earth, of unknown origin, have been taken as emblems of the celestial mother. There is much curious information on this point in Godfrey Higgins' *Anacalypsis;* where we are told that the early Christian preachers found the custom in Yorkshire, and tried to abolish it by cursing the sacred chasms, and naming them Cunni Diaboli; Lysons, in *Our British Ancestors*, also gives some interesting observations on perforated stone entrances to Tolmen or Sepulchres, Holes in the Wall, Hell Holes, &c., and quotes from a *Journey to the East*, by Miss Ellwood, as follows:—"There is a sacred perforated stone at Malabar, through which penitents squeezed themselves in order to obtain a remission of their sins."—(Page 160.) It is very interesting to the philosopher to notice how figurative language, in the course of time, assumes a literal form.

Templars, or which at any rate figured on their tombstones and effigies. It symbolises the broadside of the sacred fish, the central boss represents another emblem, of which I shall shortly speak, namely, the Navel of Vishnu, or the Assyrian Nebo. Before speaking of Nebo, it will be well to offer a few remarks upon the names of minor Gods.

CHAPTER IX.

The minor Gods of Chaldæa and Assyria. Angels, Demons, Devils. Insanity mistaken for demoniacal possession. Shala or Tala. Nergal. Nin, the Piscine God—probably a female. Woman a cause of war. Merodach. List of Gods. Altars. Nebo. Legend of Mahadeva and Sara. Vishnu decides the quarrel—decides that both are best. Characteristics of the Navel—etymology of word. Proper names compounded with Nebo.

There is great difficulty in separating a name expressive of an attribute from the individual to whom that attribute is given. We speak of God the Creator, God the Saviour, and God the Holy Ghost as three persons, but one God. In like manner we speak of "The Vine," "The Lamb," "The Lion of the tribe of Judah," "Emmanuel," "The Shepherd," "The Word," "The Messiah," "Jesus," "Christ," "The Son of God," "The Son of Man," "The Judge," "The Saviour," &c., &c., and yet mean all these epithets to apply to one divinity. We may therefore believe that the ancients, notwithstanding the idea of many persons and of many names, yet indicated the same deity, and acknowledged *one* great Being as Lord of all.

History and tradition alike tell us of a belief that was current that the air or heaven was peopled with intelligences, who influenced the affairs of men. Our Saviour speaks repeatedly of "Angels;" in Matt. xviii. 10, he intimates that every infant has a "presence" angel to guard or watch over it; and in xxvi. 53, he speaks of twelve legions of Angels. At an earlier date, we find in the sacred narrative Elisha showing to his servant how he was surrounded by chariots and horses of fire, 2 Kings vi. 17. St. Paul gave credence

to the idea that there was "a Prince of the power of the air" (Ephes. ii. 2); the Pharisees, we are told, believed both in angels and spirits, though the Sadducees, who took, amongst the Jews, the place now assumed by the High Church party amongst ourselves, refused to give credit to what they believed to be a comparatively modern innovation, derived from the heathen; whilst the labours of Layard and Rawlinson, which have shown us how strongly the Babylonians believed in astrology, demons, genii, angels, and the like, give us an idea who the heathen were.[1] In the time of our Saviour, and up, we may say, to the present century, persons who are insane have been considered as favoured residences of divine or demoniac spirits. If the madness tallied with current ideas of faith, the "possessed" were hailed as prophets; if, on the contrary, the insanity was malignant, horrible, or expressed by heresy, the poor folk were said to be possessed by the Devil. It is not fifty years since ministers of the Church of England tried to cure insanity by prayers, religious ceremonies, and exorcism.[2] Of course they did not recognise the presence of a diseased *body*, nor imagine that the phenomena of insanity were the natural result of a disordered *brain*, just as indigestion results from an impaired stomach. The want of this recognition illustrates how completely the idea of minor deities is current amongst ourselves; whilst our newspapers frequently demonstrate that a belief in witchcraft, *i.e.*, the malignant interference of disembodied spirits with the affairs of men, has a firm hold amongst the lower, and some even of the higher orders.[3]

[1] For a full account of the Jewish belief in Angels, Demons, or Demi-Gods, see *Coheleth*, by C. D. Ginsburg, pp. 340–4.

[2] See Demons, Exorcism, and Charms, in the Vocabulary.

[3] Twenty years have scarcely elapsed since a gentleman, now, and for many years, a member of Parliament, representing one of England's largest "constituencies," firmly believed, and endeavoured to convince me, that a certain case which had recently occurred in the Midland Counties was a powerful

Objection will doubtless be taken to the word *deity;* it is used only to denote a power, person, or presence which is superhuman, external to man, and therefore not under his guidance or control. To the severe etymologist the devils are as much deities as the angels; the only difference being that one set are, in our opinion, orthodox, and the other heterodox. We look upon the planets as wandering stars, whose place in the sky enables the mariner to tell his position when far away from land, and the movement of whose satellites helps the philosopher to test the speed of light. Yet it is not very long since English Christians thought that comets were portents, sent by the Creator to warn men of impending calamities. We can therefore easily understand, and readily pardon, the ancients, who believed that the planets influenced the fate of mortals. It is all but certain that the minor deities of the Babylonians and Phens represented the planets, but the process of identification is not yet complete enough for general use. Whatever was the status of the so-called minor Gods, it is unnecessary to make any classification of them. Such remarks as will serve to point out their nature, and the names compounded with or from them, will be sufficient for my purpose.

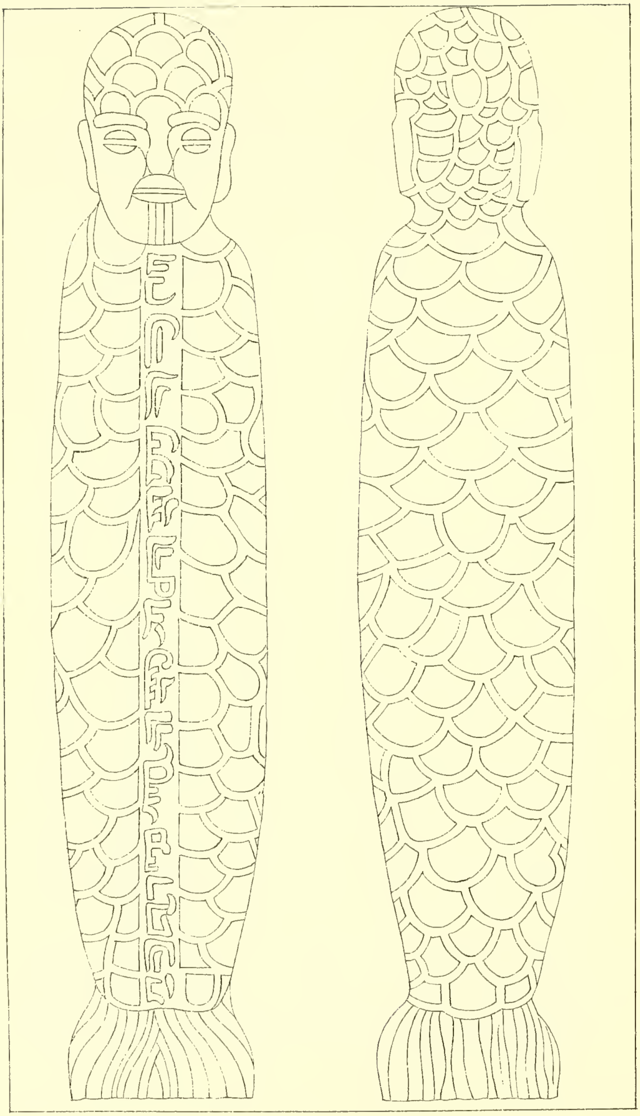
Shala, or *Tala,* was the wife of Vul, "The Princess of the Sky"—(the title "Queen of Sheba" signifies "Ruler of the Heavens,")—*Sar, Shah, Sheruha,* and *Sara,* were her other names, all of which signify "chief," or "ruler." From her appellatives we may trace *Shel*a, *Shal*em, *Shal*lum, *Shal*isha,[4] *Shal*man, *Shal*manezer, *Shil*oh, and *Shaul* (Saul).

The equivalent of the Roman Mars is supposed to be

testimony to the truth of demoniacal possession, so constantly referred to in the Scriptures. Yet the documents he placed in my hand proved incontestably—(1) that the patient was insane—(2) that the writers of the papers knew nothing of lunacy—and (3) that they knew little, and thought less, of the laws of evidence. There are still many to whom "it is written" is synonymous with "it is true."

[4] We have a Baal Shalisha in Palestine. I take it to denote Baal of the triangle;

PLATE I.

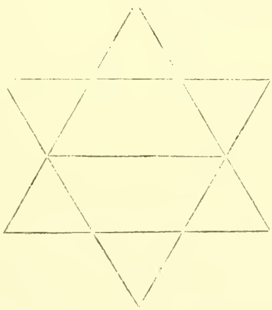


Nergal.[5] He is represented as strong, powerful, terrible, "Leader of Armies," "Lord of Strength," and under a variety of other titles, all of which are compatible with "courage," "chieftancy," &c., as well as with his title, "The Strong Begetter."[6] As his wife is *Luz*, or "the almond-shaped one," we can readily believe that he is Assher under another name.

Another God is *Nin*. He is spoken of as the Fish God, but I very strongly suspect that for God we should read Goddess. *Anu* is a God in Babylonia; *Anna* is a Goddess in other countries. Amongst *Nin's* titles are "Lord of the Brave," "The God who gives strength and courage"; but his name is very similar to the Hebrew נון, *nun*, or fish (Fig. 20); he is himself the Piscine deity, and this would lead us to the belief that *Nun* is feminine. "We seldom," says

connecting it with Shala as a wife, I presume the triangle to be the Δ. The Double Delta formed the celebrated amulet called "David's Shield," מגן דוד (Fig. 21)

Figure 21.



[5] The name of Nergal is probably derived from the Hebrew *Nahar* (נהר), light, Gal is the Sun in Babylonian. Hence Noor-gal would be equal to the solar light. We are familiar with the first half of the word, as it exists in "Koh-i-noor," the Diamond Mountain of Light, a gem which was at one time a common topic of conversation amongst us.

[6] See NERGAL, in the Vocabulary.

Rawlinson, "find his name used openly as an element in the royal appellations; it was usual to speak of him under a periphrasis."[7] If my surmise is true, I should explain this by saying that men are more proud of their descent from men than from women. A warrior might be proud of his descent from Mars; he would scarcely vaunt a descent from a female. Even the pious Æneas, as he is called, has the general character of tenderness, rather than of vigour, from his supposed descent from Venus. We love our mother, but are proud of our father, provided he is deserving of esteem. Thus all nations trace their pedigree through the male parents; and an extensive inquiry into the experiences of the breeders of horses, cattle, and sheep leads me to the belief that the custom is founded on sound principles. I know, moreover, that sometimes a point is strained, and Royalty is allowed to follow, as in the case of our own queen, the course of a female branch; but as soon as a son comes upon the scene, the male inheritance reassumes superiority. If then *Nin* were a female, she would certainly not be often mentioned. That she, or he, was held in great favour we presume, from Ninev and Nineveh taking their names therefrom. If we take the feminine idea of *Nin*, we need not go far to explain how it is that she as a woman can give strength and courage. There is a saying, "Cunnus belli teterrima causa," *i. e.*, a pretty woman is the cause of many a dreadful fight. The long Trojan war was all about the possession of the beautiful Helen; — the wrath of Achilles, "to Greece the direful spring of woes unnumbered," was the result of the lovely Briseis being taken from him by the chiefs. The long Peloponnesian war, if I remember rightly, had its origin in a female. And, without multiplying instances, we may say, that current experience tells us that men's passions

[7] *Ancient Monarchies*, vol. ii., p. 254.

are sooner roused to energy, courage, and fierceness by the influence of a woman whom we love than by any other cause.[8]

Of *Merodach*, or *Bel Merodoch*, there is little information. We find the name of Merodach Baladan as a king of Babylon, which would read as if it were "Merodach given by Bel." Though written as I have copied from the Scripture, in the Cuneiform it is written as Marduk, whence Mardocheus or Mordecai.[9]

The following, as far as can be made out, were the Gods and their spouses:—

Asshur, El, Il, or Ra, Ilos, or Helos.	Sheruha, whence Sarah (who was a Chaldee).
Anu.	Anuta.
Bel.	Beltis or Ishtar.
Hoa.	Davkina or Daukina, compare the modern "Dawkins."
Sin or Hur.	The Great Lady.
San, Sansi, Shamas.	Gula.
Iva, or Vul, or Aer.	Shala.
Nin.	The Queen of the Land.
Merodach.	Zirbanit, compare Bennett.
Nergal.	Laz or Luz, compare Lazarus.
Nebo.[10]	Warmita, or Ishtar.

[8] See Ninip, in the Vocabulary,

[9] See Merodak, in the Vocabulary.

[10] The following are to be found on a monolith of Ashur-akh-bal, as read by Mr. Talbot :—

Asshur,	the Great Lord, King of the whole of the Great Gods.
Anu,	the Exalted King.
Bita,	King of the Ocean, Lord of Kings, the Flying Fish.
San,	the Sovereign, Lord of Crowns, full of splendour.
Marduk,	Lord of ?
Yem,	the King of the Exalted Gods.
Bar,	(or Minev), hero of heroes, destroyer of heretics.
Nebo,	the Judge who carries the Golden Sceptre.

[Murilu

It may be stated in passing,— to show how much the Persian, Medic, or Aryan theology differed from that of the Shemitic races,— that the chief Gods amongst the Medes and Persians were Mithra, Armaita, Oromasdes, Vayu, and Agni.

The altars used in the rites of worship were of varied form. Some were simply round pillars, miniature representations of a tower, evidently intended, like the round towers of Ireland, to represent the Phallus. Others, again, were of triangular shape, to imitate the Delta; and others were combinations of the two. Smith, in his *Greek and Roman Antiquities*, p. 116, depicts an altar surrounded by a serpent, which is taking up one of two olive-shaped bodies. The group so closely resembles the Hindoo Linga, with the snake biting its summit, that its meaning can scarcely be doubtful. In the same wood-cut is seen another altar, square, which seems to have been used for sacrificing to Venus or some other Goddess. In the print, the words "Genius hujus loci montis," is evidence of the association of Asher with high places and mountains.

Nebo was a very ancient Babylonian deity. He is mentioned B. C. 1300; but a long time elapsed, we are told, before he became popular in Assyria. As he was not amongst the earliest of those known in Chaldæa, we infer that he was introduced between B. C. 2400 and B. C. 1300. Before I go into his etymology, I must give a short history of the name as it appears in the Vedic or Hindoo mythology.

Murilu, (Myrilla—compare with Murinna, a Trojan Goddess), Lady of the world, wife of Bel, and mother of the Great Gods — compare with Mylitta.
The God Acherib, King of War.
Bel, the highly Exalted Father of the Gods, the Sire who created me.
The Sun, ruler of heaven and earth, inspector of the universe.
Ishtar, Queen of heaven and earth, who is the leader of all heroism.

These Great Gods are the Givers of Crowns, and they are the supporters of all Royalty.—*Transactions Royal Society of Lit.*, 2nd series, vol. ii. part ii., p. 138.

We are informed by Captain Wilford, in the *Asiatic Researches,* that there were in ancient times as strong feuds between those who adored the Linga (or Lingaçitas), and those who respected the Yoni (or Yonigas), as there were between the Romanists and the Protestants in days not long gone by, if indeed they have yet passed away; and that after centuries of contests some priest, prince, or prophet received a mission to preach the Nabhi, and its virtues, as superseding both that of Linga and Yoni. This historical fact,—if fact it be, for it is difficult to find whether mythoses are made to fit history, or history is imagined to tally with the mythos,—seems to be recorded or wrapped up in the following story:—

Mahadeva, the most ancient and the father of all the Gods (corresponding to Asher) quarrelled with Saraswati, or Sara-iswati, *i. e.,* "the lady Queen, or Princess Sara," his sacti, or wife (corresponding to Beltis or Luz), as to which of the twain was the greatest, or had the most power in creation. The controversy grew so sharp between them that they separated, and never spoke to each other again. This quarrel had a dreadful effect upon the earth and its inhabitants: wild beasts devoured the tame, and then ate each other, for no young kids, lambs, or heifers replaced the old and infirm. The race of cuckoos perished, for no sparrows built nests into which they might drop their eggs, but this did not signify, since they had no eggs to drop. The old folks died, and there was no one to fill their mouths with holy mud, and throw them into the Ganges as the highway to heaven. The race of priests expired, for there were no votaries to bring them the means of living; and the great Gods themselves became weak and thin, from the deprivation of the offerings of the faithful, the smoke of incense, and the prayers of the devout. Being naturally alarmed, and of course distressed, at such a state of things, the great powers attempted to mediate and bring about the old *entente*

cordiale, but they were unable to do so, and the desolation still went on. In despair, the Gods laid their fears before Vishnu, and entreated him to find some remedy for this disastrous state of things. He heard their petitions, and as a judicious individual does now, he slept upon it, and took counsel in dreams. To soothe himself completely, he made the sea his bed, and was rocked into a profound slumber. While still unconscious, his navel began to swell; and as he wore no girdle to confine it, it had room to expand, like the grain of mustard-seed, until it filled the whole earth and heaven. From its branches new fruit arose, and different from each twig. The Gods saw, with intense admiration, the world re-peopled. Fresh crops of grain sprang up, grass grew again, and plenty of lambs appeared, for men to eat, for priests to sacrifice, and for Gods to smell. Men married and paid their fees to the minister, had children and paid the oracle for naming them; and all the world rejoiced together in adoration of Nahbi, or Navel, whence the state of things arose.

Now anyone who will take the trouble to examine the navel will find, in a fat person a depression, in a lean one a conical elevation arising but a trifle above the abdomen, and in one of moderate size that it is like a lunar crater with a central hill (Fig. 22). In all these there is an outer ring and an inner protuberance, and, by a flight of imagination, these were supposed to represent the union of the Linga and the Yoni (Fig. 23), under the name of Argha.[11]

Figure 22.

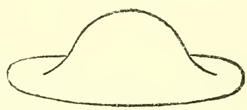
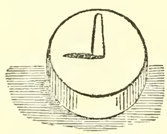


Figure 23.



[11] See Nahbi, in the Vocabulary.

We will not pursue this point now, but proceed to inquire the meaning of the word. *Nahbi* in the Sanscrit means "the navel." In the Hebrew, one of the modern representatives of the ancient Babylonian, נָבָא, *naba*, means "to cause to bubble up," as of inspired human discourse, like the Greek ῥέω. Hence we may compare the Nahbi with *Rhea* the Goddess. נָבָה, *nabah*, an old word, signifies "to be prominent," "to project upwards in the form of an arch;" נְבוֹ, *n'bo*, or Nebo as it is spelled, signifies "a hill;" נָבוֹת, *naboth*, denotes "fruit," or "produce," also "prominence," "distinction;" נָבִיא, *nabhia*, is a prophet; נָבַע, *nabha*, means "to bubble forth," "to gush out;" נוּב, *nub*, signifies "to sprout," "to germinate;" נִיב, *nibh*, is "fruit," "produce;" נֵיבַי, *nebai*, is "the marrowy," having the vigour of life. All these words are appropriate to the sacred navel of Vishnu; and we may consider them as equally appropriate to Nebo, who is evidently identical with the mystic Nahbi.

The number of Assyrian and Chaldee names compounded with Nebo is immense. This arose from the God being very popular,—from his oracle being generally consulted ere the name of a child was settled,—and from the priest always introducing the title of his God into the prescribed cognomen. One hierarch, however, must on one occasion have been bankrupt in imagination; for the appellative which he ordered is read by Rawlinson as "Nebo gave the name." We may, I think, trace the knowledge of this God extensively in Palestine. There are two towns and one mountain, near Moab, called by that name. *Nabal*, though spoken of as meaning churlish or stupid, also signifies "Nebo is God." Accordingly, *Naboth* may signify "the fruit bearers," as well as "fruits." *Nebaioth*, the eldest son of Ishmael, certainly signifies "the fruit bearers." Again we have, as a variant, *Nob*, a priestly city, and

Nobah, a town in Bashan. *Nahbi* is given as one of the twelve spies.[12] *Nebat* is the father of Jeroboam. In Great Britain we find many *Nabs* and *Nebs*—*McNab* is an old Scotch name; and we not only have these names as memorials of Nebo, but we have remains in stone and earthworks, evidently used in worship by the so-called Druids, which consist essentially of an *enceinte* surrounding a central conical hill, as at Avebury (see Fig. 23). We think we recognise the word in the Latin *Nævius,* and we feel almost sure of its descent by finding this associated with *Ennius,* the Roman form from *Anu.*

[12] Compare this name with the remarks made in the last paragraph of the seventh chapter, *supra,* p. 97. See also Nahbi, in the Vocabulary.

CHAPTER X.

The Babylonian faith in Palestine. Scripture names during the first epoch. Manners and customs. Circumcision. Traffic. Slaves. Teraphim — their nature. Mandrakes. Names during the second epoch. The names of the Patriarchs analysed. Evidence of alteration. Euphemisms. The third epoch. Condition of the Israelites at the Exodus—their language unchanged—they communicate with the Canaanites readily. A Babylonish garment recognised as such by Achan. List of new names—remarkable points to be noted respecting them. Epoch of the Judges. Samuel's rise. Origin of the kingdom. Saul — condition of Hebrews in his time. David. List of new names. David crowned. Introduction of the name Jah, associated with a new faith—evidence of resistance on the part of the people — separation of the tribes. Deductions drawn from the preceding chapters.

In the preceding chapters we have attempted to describe the religion with which Abraham was familiar in his youth, and the faith in which Sarai was educated. It was to a people possessing such a form of worship as that we have depicted, and who were supposed to have amongst them the knowledge of the true God, that the patriarch sent for a wife to his son Isaac. Yet it is clear that the distinction between the cult of the Canaanite and that of the Babylonian cannot have been very great, when we, taking the Scriptures for our authority, examine a few of the names current in Palestine and elsewhere at the time of Abraham, viz.,

Abimelech	Asshur	Ellasar	Mash
Abram	Bela	Hadoram	Melchizedek
Amalek	Bethel	Hai	Meshach
Amor	Canaan	Hamath	Milcah
Amraphel	Eber	Ishmael	Pharaoh
Aram	Eden	Javan	Sara
Arioch	Elam	Jebus	Sheba
Arka	Eliezer	Lamech	Sidon
Arva	Elishah	Mamre	Zoar

Though, with two exceptions, these are all non-Jewish names, yet we recognise amongst them *ab*, father; *ar* and *or*, light; *ram*, high; *beth*, house of; *el*, God, Sun; *bel*, Lord; *eza*, Saviour; *am*, mother; *shah*, ruler; *hai*, life; *zedek*, justice; *mash*, sun; *melech*, king. In addition to the above, we recognise *am*, "The Maternal Creator," and *ar*, "The Heavens," *i. e.*, "The Celestial Mother," in *Amor*, and *Aram*; "The Royal Mother," in *Amalek*; "The Celestial Father," in *Abimelech*; "The Giant Solar Mother," in *Amraphel*; and "The Sun" in *Mash*, and *Meshach*, a name we meet with again in Babylon; and "*Sheruha*, the wife of Asshur," in *Sara*. As these words are Hebrew, we may presume that Abraham's language was similar to that of the Canaanites, and infer that his religion was equally so, for all those with whom he comes into contact seem to worship the same God as himself, and to one priest of especial sanctity he pays tithes. We do not know much of the manners and customs of that time; but an episode in Sodom tells us of an affair both of vileness and violence, in the midst of which "*just and righteous Lot*" sees no horror in offering his daughters for prostitution, in order that his guests may escape Sodomy; nor do his children subsequently scruple to adopt their father in place of their lost husbands, and to name their children after him as being his offspring.[1] We see no evidence that Abraham was astonished at having to sacrifice his son, any more than was a king of Moab in after times; and to the same patriarch God reveals himself as "a fire" and "a lamp," whilst turtle doves are used in his ceremonials. In addition to this we note that "circumcision" is introduced — a rite which tells us unmistakeably that the Almighty did not think it contrary to purity and propriety to take especial care of that organ which represented cre-

[1] See MOAB, in the Vocabulary.

ative power. It is, however, worthy of note, that the ceremony did not take place till after the Patriarch had visited Egypt; and historians tell us "that the Syrians of Palestine acknowledge that they adopted the custom from the Egyptians."[2] It is also interesting to notice in passing the evidence of commerce which existed. Abraham pays for land in money "current with the merchant," and he has no qualms whatever in encouraging the slave trade, by purchasing human beings from the dealers in them.[3]

Leaving the time of Abraham, let us in the next place fix our eyes upon the period of Jacob's death. We still find that slave traders pass along, in companies, from one distant spot to another, and that the materials and nature of their traffic tell of climes in the far East. In the brief period which has elapsed since Abraham's time, we find the use of "Teraphim" introduced, and we notice that these images are first spoken of in that very family to which Abraham, Isaac, and Jacob resorted for wives. Laban had images, which he called "his Gods," and Rachel, his daughter, stole them. We do not know much of these "Teraphim," but we infer that they were diminutive, or they could not have been concealed by a woman sitting on them. If small, they must have been symbolical, and their signification must have been known to Rachel—they were "Gods" to her and to her father, and the parent and child had a reason in common for desiring them.[4] Now

[2] Herodotus, ii. 104.

[3] *E. g.*, Hagar was a bond-woman, bought out of Egypt; and from Gen. xvii. 12, 13, it is clear that Abraham bought slaves with money from strangers. If we believe that our God and the God of Abraham are the same, it is difficult to understand the dictum of many of our contemporaries, that slavery is a design of the devil.

[4] The critic might fairly say, looking at Genesis xxxv. 2—"Put away the *strange* Gods from among you"—that there were images of God which were not strange, and that in those early times there were orthodoxy and heterodoxy in images, as there are now. In ancient times the emblem of life-giving energy was an orthodox emblem—it is now "a horror," and its place is taken by an image of death. We infer from the context that Laban's Gods were orthodox.

Laban was a covetous man, very anxious for an increase to his flocks and herds, and Rachel herself was desirous of being prolific. Hence we infer that the images were figures in some way related to fecundity.[5] The root in Hebrew of the word in question is רָפָה, *rapha,* the meaning of which is "great, strong, high, *erect.*" Almost immediately after the affair of the images Jacob is promised a wonderful amount of fertility by God, in thankfulness for which he sets up a *pillar,* one of the many emblems of the Phallus, and pours oil thereon, and adds a cairn.[6] In connection with the same family we have a story of mandrakes being used as a charm, and those who are familiar with botany are well aware of their shape, and of the ideas suggested thereby. As a visitor to the British Museum, in days gone by, I was familiar with scores of little figures, in which the central organ was disproportionate in size to all the rest. They were, I presume, "Teraphim," representatives of the Mahadeva and Asher. Of late years, these images have been withdrawn from public gaze. Putting all these considerations together, it is natural to conclude that the Teraphim were phallic emblems, and as such supposed to have fertilising powers. It is clear that figures such as these were not likely to produce a feeling of shame amongst a family[7] who would not consent to their sister marrying a prince, until he, as well as all his people, had been duly mutilated, or improved, as a sacrifice to the God of Israel.

[5] In this conclusion we are corroborated, by noticing that in the family of Jacob there was a belief that the contemplation of certain external forms had an influence upon fecundity. We see, in Genesis xxx. 37 – 42, that Jacob presented to the gaze of those of the flock from which he desired to breed, certain rods (the wand was then a phallic emblem), prepared in a particular form; under the influence of this, offspring with particular marks and of conspicuous strength were formed. Such images then being useful for the inferior animal, similar ones were considered to be of equal value to man, and competent to produce strength and vigour alike in the parent and in the offspring.

[6] See Gilgal, in the Vocabulary.

[7] *Vide supra*, p. 79.

Amongst the new names introduced shortly before, or during, the lifetime of Jacob, are—

Ammon	Epher	Maachah	Potiphera
Anah	Ephron	Machir	Rachel
Ard	Er	Moab	Shammah
Areli	Guni	Naaman	Shaul
Ashbel	Hebron	Omar	Shuah
Bela	Hezron	On	Timna
Beor	Hori	Onan	Zephon
Bethuel	Husham	Peniel	Zibeon
Elon	Jachin	Phallu	
Ephah	Laban	Potiphar	

We met with *Am*, "The Celestial Mother," in our first category, we now find that *On*, "The Strong Father," is introduced. The word *Nath* appears also in Ase*nath*, Tim*nath*, Zaph*nath*. We find, also, a *Rehoboth* in Canaan as well as in Assyria; and *Aholibamah*, a Canaanite, bears nearly the same name as one mentioned in Ezekiel, centuries afterwards, as *Aholibah*.[8]

Having reached this point in my inquiry, I was induced to examine critically into the names of the patriarchal families, and found that Abraham signified "the father on high," or "the high father;" that he had for a wife *Sara*, who may be either שָׂרַי, *Sharai* = "the beginning;" שַׂר־רַא, *Sar-ra*, "the mother is God," or שָׂרָה, "a princess," or "the great lady;" or *Sheruha*, "the celestial Queen." *Sara-iswati*, or "my lady *Sara*," in the Hindoo Theology, was wife to Mahadeva. As the genealogy progresses, "the celestial father" and "the celestial Queen" produce *Isaac*, which means "sporting," "frolicking," "toying," or "laughing." Isaac marries *Rebekkah*, "the great white one," or "the moon," whose father was *Nahor*, or "light." Their offspring

[8] Genesis xxxvi. 2; Ezekiel xxiii. 4.

are *Esau, Edom,* "the hairy red one," and *Jacob,* "the round smooth one."[9] Their children are

Reuben = The Mother's Son; Ra-Ben, *ri,* or *ra,* being the name of the Celestial Mother, or of God, amongst the Chaldees, equivalent to our Benson, or רַב אוֹן, *Rab On,* my great strength.

Simeon = The hearing On.

Levi = Conjunction—the circling one.

Judah = *Udh-a,* a warrior, in Sanscrit?

Dan = The Judge.

Naphtali = Belonging to Phthah ?

Gad = Good luck.

Asher = Straight up— the erect one.

Issachar = Abundance of sport.

Zebulon = The dwelling place of On.

Joseph = The Increaser.

Benjamin = Son of the right side. Of these Dan, Gad, and Asher have the same names as Phœnician Gods,[10] whilst Naphtali contains that of an Egyptian deity.

It is true that the Bible gives another account of the significations of these names ; but there is sufficiently strong internal evidence to warrant the belief that the present version does not truly represent the original writings. It appears to me that some names, current in old stories, have been softened down during transcription, by variations in spelling, or by the historian inventing a tale which puts a new view upon the old matter.[11] It is certainly a hardy

[9] These names will be found, with their derivations, in the Vocabulary.

[10] For a particular account of these names, see the Vocabulary, *s. v.*

[11] *E. g.*, Jacob is at one time said to get his name from grasping his brother's heel at birth, and at another is said to have been named so because he was a cunning one, and outwitted his brother Esau. Comp. Gen. xxv. 26 with xxvii. 36. See also Jacob, in the Vocabulary.

thing for any one to make such assertions; but surely, when we find the writer of "*Chronicles*" altering names, which contain *Baal* in "*Kings*," and changing that word into *bosheth*;[12] and when we find it to have been an ancient legal enactment amongst the Jewish Rabbis that every anthropomorphism and indecent expression met with in the Scriptures is to be altered into an euphemism,[13] the charge cannot be evaded. An instance, drawn from a prophet, whose book has always been highly praised for beauty of imagery and loftiness of thought, affords us at once an illustration of the coarseness of thought and language indulged in, even by the courtly, and of the euphemism which tones it down; viz., "In the same day shall the Lord shave with a razor that is hired, the head, and the *hair of the feet*, and it shall also consume the beard" (Isaiah vii. 20. Comp. also 2 Kings xviii. 27, margin).

The next period which we select for the examination of names is four or five generations after the preceding one. There are just three generations between Levi and Eleazar, *i. e.*, Levi, Kohath, Amram, Aaron, Eleazar; and the length of time passed by is, we are told, four hundred years. We do not stop to enquire into this curious fact, but transport ourselves to the period of the return to Canaan. The miseries of slavery in Egypt have passed by; huge flocks and herds, a very fit appanage for those whose time was spent in brick-making, have gone through a wilderness, where there was naturally neither food, water, nor yet space to exist in; arms have been found for a race of fugitives, and courage has succeeded to pusillanimity. The nation living in Egypt, in the most abject slavery,

[12] See 1 Chron. viii. 33, 34; ix. 39, 40; xiv. 7; and 2 Sam. v. 16; ii. 8 iv. 4; ix. 6, 10.

[13] See Levita's *Massoreth Ha-Massoreth*, by Ginsburg, p. 194, &c.; Longmans, 1867.

with taskmasters on every side, and with a leader learned in Egyptian lore, nevertheless retain their own language intact, and have no difficulty in conversing with the kings of Edom, Moab, and Ammon. Twelve men, speaking Hebrew, go as spies throughout Canaan without arousing suspicion, and others, forty years later, talk familiarly with one of the harlots of Jericho. The men of Gibeon converse with Joshua and Israel's elders, and the latter believe that distant lands speak the language of Canaan. The country, erst so thinly peopled that two men could kill all the inhabitants in a town, is now, in the fourth generation, densely populated; and there are cities with walls exceeding in height the tower of Babel,—for that was only intended to reach into heaven, whereas these walls actually did so (Deut. i. 28). We do not hear much of trade, but we find incidentally that Achan coveted a goodly Babylonish garment, which shows that there was traffic of some kind between Palestine and Chaldæa; and seeing that Achan, who had been living and brought up in the wilderness, *recognised it as Babylonian*, we conclude that he must have gained his experience by meeting with some caravan of merchants in the desert, and that he had seen rich stuffs which he had coveted, although unable to buy them.

In the list of new Jewish names at this period—it would be an useless waste of time to repeat old ones, which are precisely the same as those already noticed—we find

Aaron	Asriel	Elizur	Hor
Achan	Dathan	Elkanah	Hori
Ahiram	Eleazur	Elzaphan	Hur
Ammishaddai	Eliasaph	Gamaliel	Joshua
Amram	Elim	Gideoni	Miriam
Anak	Elisheba	Helon	Mishael
Ashbel	Elizaphan	Hezron	Mushi

Naaman	Pallu	Shelumiel	Zephon
Naashon	Pithom	Sodi	Zuar
Nahbi	Rameses	Susi	Zurishaddai
On	Shammuah	Uri	

Of new Canaanite names, there are —

Of Persons —	Adonizedek	Of Places —	Achsaph
	Agag		Adam
	Ahiman		Ai
	Arad		Ajalon
	Balaam		Aphek
	Balak		Aram
	Chemosh		Arnon
	Evi		Ashkalon
	Horam		Dibon
	Hur		Eglon
	Og		Ekron
	Piram		Gibeon
	Rahab		Hermon
	Reba		Heshbon
	Shechem		Madon
	Sihon		Makkedah
	Zippor		Merom
	Zipporah		Pethor
			Shimron
			Taanach, &c.

That which arrests our attention, on reading over the first part of this list, is that not a single new name can be traced to Egypt. This is the more remarkable, since a sojourn for only seventy years under the Chaldæans, Persians, and Medes sufficed to introduce a number of new appellatives, drawn from Aryan or Babylonian sources, and which continued until the final destruction of Jerusalem. We also see that the leaders of the Israelites, Moses,

Aaron, Hur, and Joshua, have all of them Assyrian, Phœnician, or Babylonian names, analogous to those of the kings of the Amorites. Asriel, Ashbel, Helon, Hezron, Mushi, Nahbi, Pallu, Shelumiel, are all derived from names in the *Asiatic*, not in the *Egyptian* mythology. Moreover, we note that no name has yet been introduced which is compounded with Jah, or אֶהְיֶה, *ehieh*, or "Jehovah," although for upwards of sixty years it has been known as *the* name by which God desired to go (Exod. vi. 2, 3); and we notice still farther that the use of circumcision has been wholly[14] ignored by the lawgiver who imposed it.

We next pass on to another period. Four generations have passed away since our last review; the Israelites have been subjected to various kings, and have had times of rest, which amount altogether to about four hundred years. The powerful heroes have mostly died out; and no metropolis seems to be occupied by the descendants of Jacob. Samuel arises as a prophet and a judge, and under his supremacy quiet is established. Up to this time there is no evidence of the existence of any writings, besides those in the Ark, which were graven upon stone, like the records of the Assyrians. If in the times after David, "the law" could be so completely lost, that no copy was extant in the early days of Josiah, *à fortiori*, it is probable that such a loss occurred during the time of the Judges. It is certainly clear that there was no law which prevented the Hebrews worshipping Baalim and Ashtaroth. Micah has "a house of Gods;" and we read in the Book of Judges of ephods, teraphim, molten and graven images. Even Jephthah, who is specially raised up as a deliverer, does not scruple to offer up his own child as a sacrifice to the Almighty, any more than did Abraham a few centuries before.

As Samuel advances into years, his sons turn out almost

[14] See Exod. iv. 24–26; Josh. v. 5, *et seq.*

as badly as did Eli's. A king is sought for, and, the prophet having the management of the election, the choice falls upon the biggest man. Though of large mould, he is not sufficiently large-hearted to adopt implicitly, and carry out faithfully, the orders of the seer, who, being unable to use him as a cat'spaw, looks out for another man. Accordingly, he on the second occasion selects a youth of sanguine temperament, of soft mind, easily moulded, and possessed of a courage which we should call dauntless, were we not told how abjectly he could play the madman when he was in real terror of his life.

During the reign of Saul, the fortunes of the Jews were so low, that there was scarcely a man who possessed a single implement of iron, and many men had to hide in caves and holes in the earth. We are not told of any trade having been carried on by the Hebrews at this time. But as we find from bilingual inscriptions on certain weights found at Nineveh that the Assyrians traded with, and that their language was used by, the Phœnicians, B. C. 1000, we must presume that caravans must have passed through Palestine, and brought with them information from each end of their journey.

The new names which we find at this epoch in Israel's history are as follows:—

Abdon	Aphiah	Daniel	Eshbaal
Abiel	Araunah	David	Gaal
Abimelech	Arumah	Deborah	Gaash
Abinadab	Azel	Ebenezer	Gideon
Abner	Barak	Elah	Hannah
Absalom	Bathsheba or	Eli	Ishui
Adonijah	Shua	Eliab	Jesse
Ahiah	Bethaven	Elimelech	Joash
Amasa	Boaz	Elishama	Joel
Ammon	Carmel	Elkana	Jonathan

Jotham	Micah	Peninnah	Shimea
Jezreel	Mical	Phalti	Shimshon
Joezer	Michael	Pithon	Solomon
Kish	Michmash	Rimmon	Tamar
Maon	Nabal	Shalisha	Tola
Matri	Nathan	Shammah	Zebul
Melchishua	Ner	Shaul	Zeruiah
Merab	Nethaneel	Shemuel	Ziph
Meribaal	Obed	Shephatiah	

An analysis of these names will be given hereafter. In this list appear for the first time a few words compounded with *Jah*,[15] almost all the rest tell of an origin either from the people of the land, or from a distant Chaldee source.

David, whom we read of as the chosen successor of Saul, is driven into exile. After a certain number of adventures he goes into the land of the Philistines, and while there makes the acquaintance and gains the friendship of the king of Tyre. *Immediately after his return, we meet in composition the name of Jah in almost every new appellative,* and the word never wholly disappears to the end of the Jewish history, although it is in abeyance for a long period after the return from Babylon. With the new name it is evident that a new style of religion is introduced, one which David by his personal influence can enforce on his own tribe, though not upon the nation generally. Twice do the other tribes revolt from him during his life-time unsuccessfully, and a third time do they revolt, and successfully, from under his grandson. As soon as the secession is complete, the old religion is restored among the mass of the Jews. They doubtless considered themselves and their opponents much in the same light as catholics and protestants esteem each other now, each believing himself

[15] See JAH, in the Vocabulary.

right, and inventing all sorts of stories, good, bad, and indifferent, about his opponents. The stories current among the seceded ten tribes about what happened in Jerusalem have not come down to us, although we are quite familiar with the tales told about the occurrences in Samaria; miracles being ever performed at a distance from those who hear of them.

Having attained this point in our investigation, let us pause awhile, and read over the lessons we have learned:

1. We have learned to doubt the strict truth of history, even when it comes to man as sacred and infallible. This, however, is a fact which we knew before, as regards other faiths, although we refused to include our own Scriptures amongst those to be distrusted.

2. We have learned the value of proper names as indicative of the name and the nature of the deities then worshipped.

3. We have learned the long duration of certain forms of faith, which have been due to priestly interference with the individual from the cradle to the grave.

4. We have seen that names were not originally hereditary, and that they did not become so until individual families, or nations, were deprived of their ancient priesthood.

5. We have seen changes in names tell of a change of Gods, and that with the alteration new mythoses have been invented.

As it is always well to try to judge the past by the light of the present, we may compare the literature of Judah with that which Rome adopts to adorn her canonised Saints. With her neither Saint nor Martyr is elevated to his high place until long after his death, when all those who knew him personally during life have deceased, and the field is open for a crop of miracles,—the growth of which is strong

and hardy, according to the time and distance intervening between the faithful and the Saint. The miracles performed by St. Francis Xavier, in India, surpass by far those performed in Europe by any other Saint ; and Romish miracles are far more abundant in those countries where the papal faith has supremacy, than in protestant districts, where the acumen of the people is exercised by the habit encouraged by their pastors of thinking for themselves in matters of religion. Protestants do not scruple to deride or pity the unreasoning faith which induces the devout Romanist to believe implicitly the sacred stories of canonised moderns; yet they resent, with all the might of superlative bigotry, the idea that similar stories may have been written by astute Jewish priests in ancient Palestine.

6. We have learned that certain appellatives have descended from the earliest times to our own. *Ab*, the father, in the days of Abraham, became *Abba* in later times, and in our own is still to be seen in Abbot and Abbé; and Melech or Melchi is still current as Melek and Melchior.

7. We have seen that the Jews adopted into their nomenclature the names of the Gods of Mesopotamia and Phœnicia, and from the junction between the Samaritan Ahab and the Zidonian Jethebaal, in the person of his daughter Jezebel, we may infer that the religion of the two families was substantially the same. How completely our views are borne out, will be shown in the subsequent Vocabulary, by an investigation into all the names of the Old Testament.

CHAPTER XI.

Symbols—their antiquity. The disc or circle. The wheel—its varieties. The mural ornament. The crescent. The triangle. The double triangle. The double triangle and the circle. Phallic crosses. Maltese cross. Buddhist cross. Emblems of the triad. The fleur de lys. The T sign. The *crux ansata*. The shamrock. Pillars in porch of temples. Gilgal. Menhirs and stone heaps. Symbols of Arba-il. Hindoo signs of the Linga Yoni. Female emblems. The shell. Sistrum of Isis. The female sign of Assyria—its meaning. The pine cone and basket. The delta. Sacred shields. The stole. The ship—its meaning. The mast of the boat. The anchor. The ark. The broad arrow. Chinese emblems. Buddhist signs—the fish and triad. The method of benediction by priest and pope. The mitre. Concluding remarks.

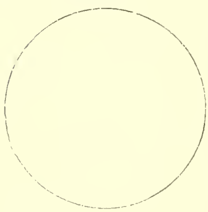
Up to the present time we have been concerned chiefly with the descent of names from a remote antiquity to our own days, with their signification when they were first bestowed by the priest who dictated them, and with the nature of the Gods worshipped when those names were current. We now propose to show that certain figures or symbols enfold a meaning similar to that enveloped in many cognomens, and have had a descent equally long. A vast number of the mystic signs once common in Pagan worship are still domiciled amongst ourselves; and the High Churchman of to-day decorates the edifice in which he officiates with symbols similar to those which awed the worshippers of Asher, Ishtar, or the Sun. To the vast majority, the signification of the symbols used amongst moderns is unknown, nor is their origin even suspected; but, as is usual amongst theologians, whose policy is to adapt new ideas to ancient ones, the Church, which adopted its symbols from Paganism, has invented some story to account for their existence, which by constant repetition has been at last adopted as truth.

As it is difficult to arrange symbols according to order,

we shall only attempt to do so in a rudimentary fashion. As all are familiar with the serpent and the dove, the obelisk, the pyramid, the round tower, the menhir, or tall upright stone, it will be unnecessary to figure them. We may consider, first, the circle or disc in all its varied forms; secondly, the triangle; thirdly, the cross; fourthly, the signs used to express the *triad;* fifthly, the symbols of *Arba-il,* or the four great ones, which will be followed by what may be called female emblems, and other miscellaneous ones.

1. *The circle or disc.*—This is seen in its rudimentary form in "the Aureole" round the head of those endowed with divine attributes. At Pompeii and Herculaneum, numbers of Heathen figures were adorned by this circlet—a proceeding very necessary when Gods and Goddesses were, and still are, pourtrayed by painters as men and women, who are often wholly nude.

Figure 24.



Without such a contrivance, Venus would be simply a naked woman, and the Virgin Ishtar, or Mary, *e. g.*, the Maria del Sedia, without a circlet round her head, would resemble any matron who had a child in her arms.

In modern as well as in ancient art, a variety of plans have been adopted to make the circle more mysterious. Sometimes it is painted as if solid, the colour adopted being golden; and sometimes it is actually gilded. Sometimes the cross is inscribed therein, in as many different varieties, or different forms, as it is possible to conceive. Sometimes, by shading, the disc is made to represent an orb, and that orb is divided into four compartments by a cross made with triangular arms. The origin of the aureole, or disc, was the solar orb, which was represented as a circle, to distinguish it from the moon, whose symbol was the crescent. Being round, it was soon likened to the wheel of

a chariot; and the sun was spoken of as a charioteer driving through the sky, as we see in the classic story of Phäeton and his father. A wheel, therefore, was often used as an emblem of the God (comp. Ezek. i. 16, 20), Fig. 25.

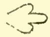
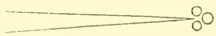
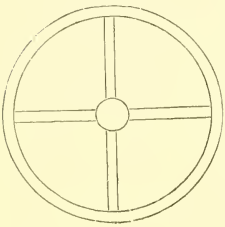
But the sparkling fancy of priestly artists soon improved upon this plain symbol, and adopted plans by which it might be made to infold an increased amount of mystery. The outer end of each spoke was designed thus  as emblematic of the triad; or another design was adopted, as being more artistic, viz., 

Figure 25.



or thus  or thus

Figure 26.

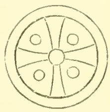


Figure 27.

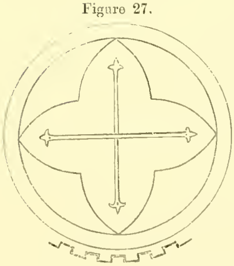
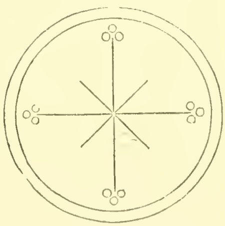


Figure 28.



The obvious intention of the last three is to pourtray, (26), the solar cross, and the mystic four; (27), the solar cross, the mystic four, and the triad; (28), the solar cross, the mystic triad, and the eight-rayed star, emblem of the sun in conjunction with the moon.

Great numbers of small leaden medals have been found in the Seine at Paris, in which one or other of these symbols is depicted on one side, while on the obverse is the characteristic emblem of the male or female sex.

To this day, the very ancient parish church of Bebington, Cheshire, has not only the Solar Wheel, each spoke of which terminates in a triad, as one of the adornments of the Reredos, but it abounds with Deltas, Acorns, Maltese crosses, infolding triangles, and Virgins, who, like the ancient Isis, are crowned with the inverted crescent, the chaplet being still farther adorned with the seven planets.

A further development of the solar emblem seems to have been adopted by some. This may have arisen from a Chaldee source, since a circle so adorned exists in the Assyrian Collection in the British Museum, viz., the addition of something like fortifications round the outside ring, as represented in the lower half of Fig. 27; a device which reminds us of the *mural* crown, and of *Mary*, the mother of the world. Now the addition of the tower to the head of female deities (see Fig. 14, p. 105), was to indicate that the individual was a pure virgin, unapproachable to the forces of temptation. We see the use of this metaphor in the Song of Solomon viii. 9, 10, which in Ginsburg's translation, p. 189, is, "If she be like a wall, we will build upon her a silver turret." Hence we conclude that the addition of the mural design to the outer circumference of the Solar Wheel was to indicate the belief of the artist who adopted it, that the Sun was feminine as well as masculine. As the disc was sometimes used without the cross, so the cross was used sometimes without the disc; a fact to which we shall refer shortly. The *crescent* has always been, as it is now, a lunar emblem, and a sign or symbol of the Celestial virgin. As such it appears on ancient gems and sculptures. Sometimes it is associated with the Sun, the latter orb fitting in as it were into the hollow

between the moon's horns. Sometimes the two are pourtrayed side by side. Occasionally the sign is inverted, and attached to the head of a female deity, as in the annexed

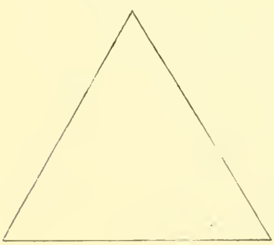
Figure 29.



figure of Isis. A figure of a similar design, though slightly differing in detail, is said by archæologists to have been worn by the Arch Druids; and many will remember that the most ancient forms of money with which we are acquainted were golden crescents, of varying size and weight, which are to be found equally in the bogs of Ireland, and along the coasts of Africa. As coins were first adorned by effigies of the favourite deity, so the shapes they assumed ere dies were invented were those of the crescent; and the ancient "ring money," as it is termed, tells us of the worship of the Yoni in primeval times.

The *triangle* plays an important part in the mysteries of India, and amongst the Freemasons generally; it seems to have been equally important in the olden time. I cannot remember to have seen it figured on any Assyrian or Chaldee sculpture, but it is conspicuous enough in ancient Egypt, where the triangle and the four-sided pyramid may be seen towering high above the ground, the form usually adopted

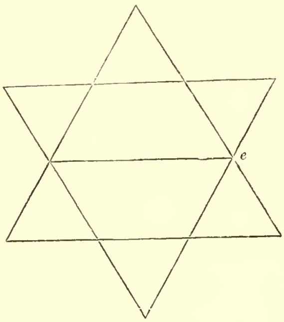
Figure 30.



being equilateral; it is at once an emblem of a trinity, three in one, and of *Arba*, where all are co-equal. The triangle resembles the flame of sacred fire emerging from the holy lamp; and placed (as in Fig. 30) with its apex uppermost, it typifies the phallic triad. With its base upwards, it typifies

what is known to anatomists as the Mons Veneris, the Delta, or the door through which all come into the world. The union of these two triangles (as in Fig. 31) typifies the male and female principles uniting with each other, and producing a new figure, a star, while each retains its own identity.

Figure 31.



With a line drawn across (at *e*), the symbol became the shield of David, or the celebrated seal of Solomon, with which he mastered the Genii.[1]

Fig. 32 is practically the same symbol as Fig. 31; it exists on the celebrated gates of Somnauth; and Fig. 33 is a

Figure 32.

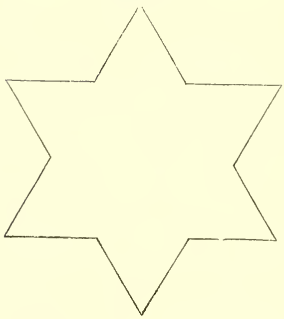
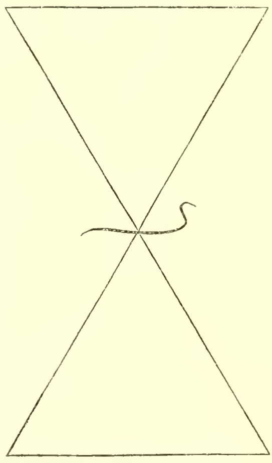


Figure 33.

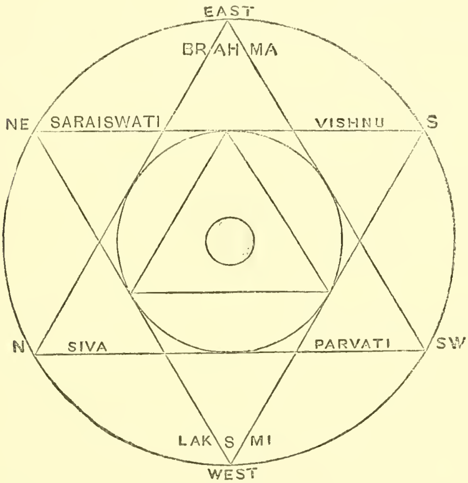


[1] See Kitto's *Cyclopædia*, article Amulet.

Buddhist emblem, in which the two triangles instead of intertwining are united by the serpent, the emblem of desire. This also is to be seen on Somnauth's gates.[2] From the same source as the last two, the next diagram is taken.

This is a much more complicated symbol than any others we have yet seen. In Hindostan it is called the Sri Iantra,

Figure 84.

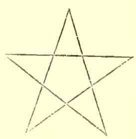


and is a Buddhist emblem. It is an ornament in the Royal Masonic Arch, and is to be met with in our old parish churches. The use made of it by the faithful is this :— the triangles are placed according to the points of the compass, Siva being to the North;—or rather Brahma to the East, and Laksmi to the West; then a sacred relic, or small image of Buddah, is placed in the central circle, and prayers are then uttered, whatever they may be. The symbol signifies, the world within the universe, as well as the male and

[2] *Journal Royal Asiatic Society*, vol. xiii., p. 79.

female trinities, combined with each other, yet distinct, *i.e.*, two triads, where each is equal to the other. Amongst the Buddhists this symbol has a great variety of forms: in one the central circle is raised like a dome, which may either represent the round world, the full womb, or the navel of Vishnu; in another it is complicated with the *Lotus*, the emblem of self-fertilising power; but I have not reproduced them here, as the signs are never used amongst ourselves. There is yet another combination of triangles, which is represented by Figure 35; it is both Indian and Greek; but I am unable to divine its use, or, if it be symbolic, its meaning, farther than to suppose that it describes in mystic form the union of perfection under the double five or *ten* lines—ten being the emblem of perfectness—with the double and infolding triangles.

Figure 35.



Another form of triangle is, as I have mentioned, the four-sided pyramid, where the numbers three and four are united. Another is the cone, the representative of the Paphian Venus; the most popular one of antiquity was a conical stone. Tacitus thus speaks of it: "The statue of the Goddess bears no resemblance to the human form. It is round throughout, broad at one end, and gradually tapering to a narrow span at the other, like a goal. The reason of this is not ascertained. The cause is stated by Philostratus to be symbolic."[3]

"In all Cyprian coins," says Lajard, *Recherches sur la Culte de Venus*, p. 36, &c., "from Augustus to Macrinus, may be seen in the place where we should anticipate to find a statue of the Goddess, the form of a conical stone. The same is found placed between two cypresses under the portico of the temple of Astarte, in a medal of Ælia Capitolina; but in this instance the cone is crowned. In another medal,

[3] Tacitus, *History*, book ii., c. 3.

struck by the elder Philip, Venus is represented between two genii, each of whom stands upon a cone or pillar with a rounded top. There is reason to believe, that at Paphos, images of the conical stone were made and sold as largely as were effigies of Diana of the Ephesians."

Again we read in the same Author, "Medals and engraved stones demonstrate that the hieratic prescriptions required that all those hills which were consecrated to Jupiter should be represented in a conical form. At Sicony, Jupiter was adored under the form of a pyramid."

Again,—"The cone was one of the symbols peculiar to many of the gnostic sects. It had sometimes a funereal sense. A cone in the possession of Mons. Lajard, which was found at Aleppo, proves that in the first centuries of our era the conical form was also employed for Christian monuments, since the one in question has engraved upon it the bust of Christ, with the letters X P I C T O Y. Below the bust there is a fish.

Both the cone and the phallus had the double sense of life and death.

The union of ideas about the cone, the square, and the pillar are seen in the pyramids and obelisks, and the frequency with which altars were made conical, square, cylindrical, or with an union of all these forms.

The cone was essentially a female emblem. The pillar was a male sign. The square, or the four-sided cone, was the emblem of the union of the sexes.

Lajard also adds (*ibid.* p. 63, &c.), that "Monsieur Creuzer found amongst the ruins of Carthage a large conical stone, which he considered to be a representation of the female Venus." He also mentions many smaller cones which he had found in Greece, some of them bearing the name Aphrodite. In Gozo a conical monumental stone was found in one of the niches of the ruins of a temple which had been

sacred to Astarte. Many other small cones have been found which have evidently been worn in personal ornamentation, or as charms, and these have usually been engraved with doves or other mystic devices. It must be noted that Lajard is speaking of the Androgynous Venus, not the Grecian Goddess of desire.

The ordinary pawnbrokers' sign, often called the Lombards' sign, is another form of the triangle, as old at least as the Babylonian empire.

There can be no doubt, I think, in the mind of any student of antiquity, that the cross is not originally a Christian emblem; nay, the very fact that the cross was used as a means of executing criminals shows that its form was familiar to Jews and Romans. It was used partly as an ornament, and partly in certain forms of religious worship. The simple cross, with perpendicular and transverse arms of equal length, represented the nave and spokes of the solar wheel, or the Sun darting his rays on all sides. As the wheel became fantastically developed, so did the cross, and each limb became so developed at the outer end, as to symbolise the triad. Sometimes the idea was very coarsely represented; and I have seen, amongst some ancient Etruscan remains, a cross formed of four phalli of equal length, their narrow end pointing inwards; and in the same work another was pourtrayed, in which one phallus was made of inordinate length, so as to support the others high up from the ground; each was in itself a triad. The same form of cross was probably used by the Phœnicians, who appear to have colonised Malta at an early period of their career; for they have left a form of it behind them, in the shape of a cross similar to that described above, but which has been toned down by the moderns, who could not endure the idea of an union between grossness and the crucifix, and the phalli

became as innocent as we see them in the Maltese Cross of to-day.

Figure 36.

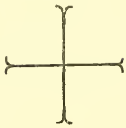
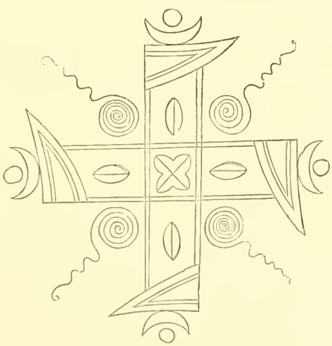


Figure 37.



In this form of cross the male organ is depicted as perpendicular to the scrotum and its contents. In another form—one which is chiefly used amongst the Buddhists, but which is sometimes spoken of, I know not on what authority, as Thor's hammer—Asher is represented at right angles with Anu and Hoa. In the one depicted below (Fig. 38),

Figure 38.



there is an union of four male organs, which are complicated farther by four emblems of the Yoni, in shape resembling a barley corn, four triple triangles, and four conjunctions of the Sun and Moon. The figure goes by the name of Swasti.[4]

[4] See *Journal of Royal Asiatic Society*, vol. xviii., p. 391, a reference to which

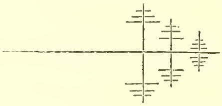
Besides these, there were many other forms of cross adopted which would symbolise in one emblem a multiplicity of doctrines; for example, each of the three upper limbs has been modified in this manner—

Figure 39.



, or still farther

Figure 40.



both of which are suggestive of the trinity and the triangle; and we occasionally see the same upper limbs modified thus:

Figure 41.

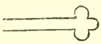


Figure 42.

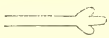
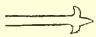
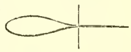


Figure 43.



forms which are not only suggestive of the trinity, but of the nature of the triad as it was originally understood. Another and very ancient form of the cross is similar to our letter T, as T; the ancient *Tau*, T, in Phœnician; X T in ancient Hebrew; and 4 T in old Greek. In the form of T, it symbolises the Phallic triad; and when a handle was given to it, as in the *crux ansata*, as in Fig. 44, it became the "emblem of life," under which name it is familiar to the Egyptologist, and to most antiquarians. It typifies the *arba-il*, the four great Gods of the Assyrian mythology, to which we have already referred. It was with the cross, in the form of the *Tau*, that Ezekiel was directed to stamp the foreheads of the men of Judah, who feared the Lord (Ezek. ix. 4);[5] and

Figure 44.



will show that three feathers joined together, like those in our Prince of Wales' cap, is also a Buddhist emblem.

[5] The words in the Hebrew are וְהִתְוִיתָ תָּו, translated by the Vulgate, *et signa Thau*, *i.e.*, marked Tau on their foreheads, which letter, in the ancient Hebrew, was formed thus: + or X.

our Christian kings and queens still use the old Egyptian symbol of life as the coronation orb,[6] 

The particular form of cross which is connected with Saint Andrew, and called after his name, is of Assyrian origin. At first it represented the dove attached to the nave of the solar wheel, with wings and legs extended; and in later times, the cross was used in this particular form to depict the holy dove—the bird sacred to Venus. When we see a symbol like this descend from the remotest antiquity to current times, and often without its meaning being suspected, we may well believe that names, which have essentially the same meaning, may have descended in like manner. The genius of mankind generally is eminently conservative: we copy, as far as we can, the past. In coronations, prorogations, proclamations, and everything which relates to royalty and government, precedents are sought for; and past practice has more power than present needs. There are not many, who, like the first Napoleon, will crown themselves, instead of submitting to be crowned by a priest; and few, like the present Napoleon, who would venture, when on a throne, to consult (in the choice of a consort) private feelings more than state customs. It is this constant clinging to examples and antiquity which enables us to-day to recognise the past in the present, as clearly as if our individual age had been prolonged equally with that of Methuselah.

The symbols which are intended to represent the triad, or trinity, are numerous; they stand either alone, or in combination with other signs, *e.g.*, the cross and the triangle.

The most conspicuous is the compound leaf of the trefoil. Modern story has attributed to St. Patrick the idea of demonstrating a trinity in unity, by showing the shamrock

[6] For farther information on the cross, see the article CROSS, in the Vocabulary.

to his hearers; but, like many other things attributed to the moderns, the idea belongs to the ancients. In a very celebrated temple of the Sun at Marttand, in Cashmere, the trefoil ornament abounds, and its intention has evidently been to expound the Vedic trinity. Close to the temple once stood, but now lies in ruins, an enormous and curiously carved emblem of Mahadeva, the Assyrian Asshur. In the entrance court to this temple are two emblematic pillars. Two similar pillars stood before the temple of the Syrian Goddess, or the Female Sun; they were so built that their likeness to the thing signified was unmistakeable, and from their summits the prayers of the people were offered up. The account given by Lucian[7] is to the effect, that at a certain festival a man worked himself up on the outside by means of a rope, and that when he reached the top he let down a string. To this the faithful attached a basket containing offerings and forms of prayer, which were drawn up to the summit. The man remained on duty for seven days and nights. It is not without interest that we observe Solomon, the special friend of the Phœnician Hiram, erecting two pillars before his temple, one of which he called Jachin, and the other Boaz—the one meaning "the strong one," the other, "the active one." Few who are familiar with the notions then current can doubt the meaning of the symbol; nor can we refuse to see in them the origin of the two spires or towers which adorn so many continental and some British Cathedrals. I cannot also help believing that the *high places*, so often spoken of in Scripture as having been erected by some and pulled down by other kings, had a phallic origin. Nor, while upon this subject, can I refrain from noticing that Colonel Leslie[8] calls attention to *Galgals*, or circular heaps

[7] *De deâ Syriâ.*

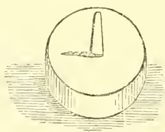
[8] *The Early Races of Scotland*, vol. ii., 8vo.; Edinburgh, Edmonstone & Douglas.

of *stones* surmounted by a tall pillar, which are abundant in England and Western France. He ably demonstrates that they were used for council and for justice, and calls our attention to the influence of *Gilgal* in the time of Samuel the Judge. His circuit courts were held at Bethel, Gilgal, and Mizpeh — "the house of the Sun," "the wheel" (or "circuit," or "the Sun's heap"), and "the tower" (Asher) respectively. Even in the book of Joshua, we find that Gilgal had a phallic significance; there it was that a huge heap of foreskins from all the host of Israel's men was made. We may, however, comparing this Syrian heap with those elsewhere, conceive that it had a different origin, and a different meaning. There is in all Galgals a central menhir and a circular heap of stones, to which all passers-by used to add one. The outline of the mound thus produced

Figure 45.

is this  in perspective thus:

Figure 46.



Now one of the most common of the emblems of the phallic

Fig. 47. Fig. 48.

triad is  or  and we can readily conceive that

the fertile fancy of the devout might induce them to increase the proportions of each part, — the perpendicular and the horizontal indefinitely, — and pourtray Mahadeva with as many emblems of virility as they have given emblems of nourishment to Diana of the Ephesians. We might willingly shut our eyes to a few isolated facts, but when all bear so unmistakeably in one direction, we cannot do so. Even

the trefoil has been selected as an emblem, because it contains a double or a treble mystery; the shape of the whole leaf is this — Each leaflet is notched in its outer margin, and when taken separately, thus, (Fig. 50,) is suggestive of the upright pyramid, and the sacred bag, the scrotum; and if there were a fourth leaflet, we should recognise the same idea as in the Etruscan Maltese cross.

Figure 49.

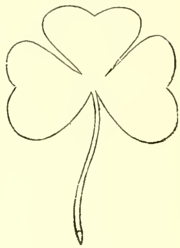
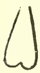


Fig. 50.



Another favourite emblem of the triad, or, as the moderns believe, of the sacred trinity, is the *Fleur de Lys* of France, a symbol which will readily be recognised in the following figure as emblematic of the male organ, as the corresponding figure on the left is of the female —

Figure 51.



The use of this flower in modern heraldry reminds us of the time of Solomon, and the famous temple which he built. In it were sundry carvings of lilies, open flowers, pomegranates, and palm trees, as well as the cherubim, the bull-headed creatures which figure so largely in the Assyrian palaces. Now there cannot be a doubt that Solomon did not know our modern trinity, for the second and third persons in it had not then been manifested; but

he did know the mystic meaning of the lotus, the pomegranate (Rimmon), and the palm tree (Asshur), and as all these have reference to male and female attributes, we must conceive the lily had the same.

We awhile ago spoke of the *Tau*, T, a sa cross; it is also an emblem of the triad. I doubt not that the triple leg of ancient Sicilia, and now adopted by the Isle of Man, as the Insular emblem, had a similar significance. The Lombard sign $^{o}{}_{o}{}^{o}$ or $_{o}{}^{o}{}_{o}$ was also emblematic of the same. The symbols of *Arba-il* or the four great Gods, were—

Figure 52.



Figure 53.



Fig. 54.

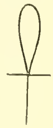
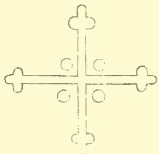


Figure 55.



or

Figure 56.



The Hindoo forms are

Figure 57.

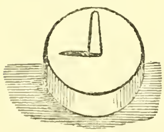


Figure 58.



Figure 59.

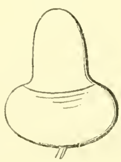


Figure 60.

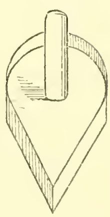
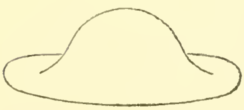


Figure 61.



This, of which the large earthwork of Avebury is possibly an example, represents the Arba under another form. It is also *Nebo* and *Argha*.

The celebrated Golden Shields, of Solomon and others, will be referred to under the next heading.

We come now to speak of what we may designate female emblems. It may easily be understood that few people, if any, would be so gross as to use in religious worship true simulacra of those parts, which their owners think it shameful to speak of, and a punishment or reproach publicly to show.[9] There is therefore circumlocution in language, symbolism in sculpture, &c., wherever reference is made to them. Words and figures are adopted which are sufficiently veiled not to be understood by the multitude, yet significant enough to indicate them to the initiated. The palm-tree and the pomegranate, the tower and the winepress, are quite innocent in common conversation, while in mythoses they have a hidden meaning. The scholar is of course aware that there were occasions on which no such reticence was used, and where an excessive shamelessness prevailed. Of their nature it is unnecessary to speak, farther than to say that the exposures were made with a religious idea, such as that, probably, which actuated David when he leaped and danced before the ark.[10]

The moderns, who have not been initiated in the ancient mysteries, and only know the emblems considered sacred, have need of both anatomical knowledge and physiological lore ere they can see the meaning of many a sign. I have already referred to the triangle, — the Greek "Delta," the door of life, — which is simply another name for the part known also as *Concha*,[11] a shell. This little fact leads us

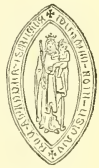
[9] See Gen. ix. 21-27, Isa. iii. 17, Hos. ii. 3., etc.

[10] See 2 Sam. vi. 14, 16, 20, 21, and *Herod.* ii. 60.

[11] "The female organs of generation were revered (*August de Civ. Dei.*, lib. vi., c. 9) as symbols of the generative powers of nature or matter, as the male were of the generative power of God. They are usually represented emblematically, by the shell, or *Concha Veneris*, which was therefore worn by devout persons of antiquity, as it still continues to be by pilgrims and many of the common women of Italy. The union of both was expressed by the hand, mentioned in Sir William Hamilton's letter, which, being a less explicit symbol, has escaped the attention of

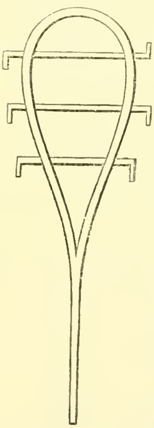
on to notice that the Roman Church, specially adapted as it is to the worship of the female element in the Virgin Mary, enjoins upon her pilgrims to wear a shell as part of their dress, and a hat resembling the shield of Solomon; while pilgrims to the shrine of an old black Venus, but now known as the Virgin of Amadou, in France, wear a medal whose shape tells of its hidden meaning. Another of the names for "the door" is *navis*, a ship or ark, to which we shall refer at length by and by.

Figure 62.



A glance at the Hindoo figures on page 157 will show that one of the conventional signs adopted to express Saraiswati, the sacred Sacti, or female principle, was shaped somewhat like an ear-drop, or a boy's battledore. Its union with the pillar prevents our doubting the signification. When we meet, therefore, with the sistrum of Isis, we have little difficulty in recognising the same idea. But the latter symbol embodies a different idea to the *Yoni;* the bars across it, bent so that they cannot be taken out, show that the door is closed. It represents the mother who is still *virgo intacta, a true alma mater.* The pure virginity of the celestial mother was a tenet of faith for two thousand years before the Virgin now adored was born. The bars signify a religious, not a mundane, idea; and it is probable that the symbol typifies both the vagina and the uterus; but this may be refining too far.

Figure 63.



Amongst the Assyrians we have the same idea typified under a different form.

the reformers, and is still worn as well as the shell by the women of Italy, though without being understood. It represented the act of generation, which was considered as a solemn sacrament in honour of the Creator, as will be more fully shown hereafter." R. P. Knight, *On the Worship of Priapus*, new edition, p. 28.

Figure 64.

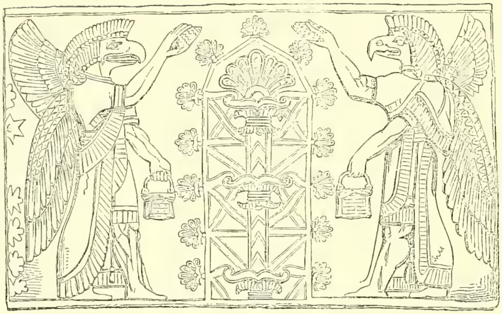


Figure 65.



Figure 66.

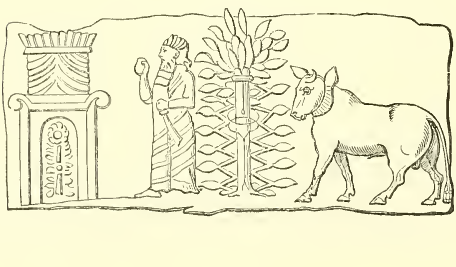


Figure 67.



In each of these figures there are certain things in common — a central fissure, the נְקֵבָה, or *nekebah* of the Hebrews — the entrance to which is barred, in all, by curiously contrived rings, somewhat more artistic than the single rods in the Sistrum. Above each fissure is a fan-like ornament, which represents the clitoris, divided into seven parts, apparently to indicate the planets; and around the whole is a fringe, the lanugo, fantastically arranged, *more antiquo*, in tufts by ribbons. At first sight there appears to be a difference between Figure 64 and Figures 65 and 66; but there is not so much as there seems. The Figures 64 and 67 have thirteen tufts in all; whilst Figure 65, counting the top knot as common, has thirteen on each side. This number suggests an explanation. At every lunar period the female has an affection which, by its regularity, has received the name of menses, or catamenia, and there are thirteen of these periods in a year. In Figure 64, six stars are seen on the left; these we presume are six of the planets, the symbol itself standing for the seventh; but for which of all the planets it is intended to pass, we have small indication. As the six are divided into groups of two and four, we presume that it is neither the Sun nor the Moon which is symbolised. Of the other planets, inference would lead us to select Venus, Alitta, or Mylitta.

In Figure 65, we find four attendants pointing towards the symbol; each one of the inner pair points a finger, leaving the rest of the hand clasped. The shape of the hand is of itself suggestive of the signification of the symbol. Behind the first devotees are two others, each one of whom carries in one hand a bag, while with the other he

presents a pine cone, which in shape resembles the testis of the male. The bag, sometimes called a basket, puzzled me for a long time, and I could find no satisfactory explanation of its meaning. The first clue was given by noticing that it was sometimes adorned by doves, which suggested the idea that the symbol had an amatory design. The shape of the pine cone, which resembles so closely those organs found in the scrotum, commonly called "the purse," induced me to search for the Hebrew word signifying the same. I found it to be כִּיס, *Cis* or *Kis*, a name borne by the father of Saul, a Benjamite, and consequently having a mystical meaning.[12] Another link in the chain was afforded by a discovery of the true etymology of *Ashcalon;* whilst a reference to Proverbs xvi. 11, with the marginal reading, and another to Deut. xxviii. 4, 11, 17, 18, served to increase the presumption. The links are scarcely yet so complete as to make a perfect chain, yet I think there is quite sufficient evidence to lead to the belief that the signification of "the bag" is that it forms one of the many other symbols of abundant manly vigour, and hence is one of the offerings presented to the symbol of the female.[13]

In Figure 65, the winged figure above seems to represent the celestial bowman, who stands in the pennate emblem, which was originally formed by the body and wings of the dove. He is identical with the god known to the Greeks as "the far darting Phœbus Apollo." Both the bow and arrow have a hidden meaning; the classical scholar will remember that they are the weapons borne by Cupid.

For an explanation of the Figure 66, copied from

[12] In searching for the signification of the various names of the Israelites, I have found that there are more names, of what may be called idolatrous and amatory origin, in the tribe of Benjamin than in any other — a fact which tallies closely with the account given in Judges xix. 22–25 of their general character.

[13] Compare Num. xxiv. 7, "water out of his buckets."

Layard's Nineveh, I am indebted mainly to the Rev. S. Lysons. "On the left," he remarks, "stands a tower—(Thor, Tor, Θύρα, תרע[14]) *door* (Dutch), *duhra* (Sanscrit), *doar* (Hindoo)—with a door open. 'I am the Δ,' originally Δ amongst tent livers; but ⊓ and ∩ amongst those dwelling in stone, &c., habitations. Through the door of the tower is seen the sacred fire burning; the priest approaches in adoration, with sacrificial knife in hand; the tree of life stands behind him, and the victim bull behind." I am not sure whether there may not be another signification. The bull, with the serpent round its neck, is an emblem of desire and power, yet it comes to salute the Yoni. The tower, emblem of the Linga, is useless without a door; that door is the gate of life, and the priest does homage to the combination. When we remember that there was a Temple in Babylon where, once in a lifetime, an act of prostitution was enforced as an act of religion, we can fancy that the sculpture may have adorned it.

It will be in the recollection of the Biblical student, that Solomon made a great number of golden shields, which he placed in the forest palace at Lebanon; that these shields were subsequently taken away by Shishak, and replaced by Rehoboam with brazen ones. It is clear that the first could not have been for use in war, and the chronicler distinctly tells us that the second were only used when the king went to the temple to worship.[15] They had, then, a mystic meaning. There were sacred shields also in ancient Rome. So far as I can judge from analogy, I think that the shape of the shield was like Figures 68 and 69, in full view and profile. Figure 68 represents the *os uteri* or *os tincæ;* whilst Figure 69 represents the navel of Vishnu, the Nahbi or Nebo. Amongst the Templars, whose order was the storehouse of many an old

[14] תור or תר, *thor*, or *tor*, is a turtle dove.

[15] 2 Chron. xii. 10, 11.

Figure 68.

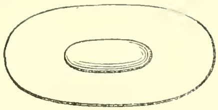
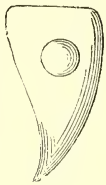


Figure 69.



heathenism, the shield adopted for their tombs was shaped like Figure 70. We can, by a stretch of imagination, fancy that the form was peculiarly adapted for warfare, but we cannot so explain the use of the central boss. The whole so closely resembles the Nebo, and the Hindoo Argha, that we can scarcely doubt its mystic meaning.

Figure 70.



I have already mentioned that *Rimmon*, the pomegranate, typified by its shape the full womb. The same idea is apparent in designating the sacti as *navis*, or a ship. There were many varieties of the sacred ship, ark, or boat: it was represented by a cymbal (emblem also of Nebo), a tambourine, a dish, the crescent moon, a long narrow oval, &c. The Mast, Mât, or Mate of the boat was represented as a pole, or an erect man. The Hebrew word for Mast is תֹּרֶן (*toren*),[16] which has a meaning analogous to tower, &c.

Now the myth might be symbolised by a small figure in a small boat, or by a man surrounding himself as it were by a symbolic figure. The Sistrum of Isis and the Hindoo

Figure 71.

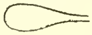
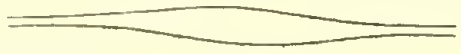
Argha was shaped thus  the mystic boat was

Figure 72.

shaped thus 

The priest had but to perforate these and wear them over his shoulders, and he then became the representative of the male and female elements combined.

[16] Compare Torrens, Torr, Tur, &c.

This portion of dress, which was called a stole, was originally worn in such a manner, that the back view of the wearer resembled the front. Subsequently, however, the form of the stole was made on the pattern of the Isian Sistrum, and we see it worn by priest and nun, as in the following wood-cuts.

Figure 73.

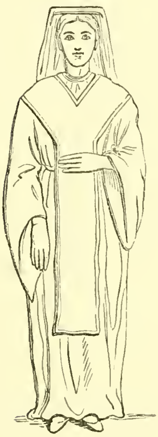


Figure 74.



It is curious to recognise in the *nun* the ancient name of the fish, and in her dress to recognise the *navis*; whilst she personifies, as best she may, the *rôle* of a celestial virgin. Equally strange is it to see the mediæval priest adorned around his head by the solar disc, on his crown by the pagan tonsure, whilst on his shoulders he bears the Isian mantle, adorned by Phallic crosses, and terminating in the mystic T. In his hand, which is shaped like that of the priests who officiate before the Assyrian *Yoni*, he holds the pomegranate, apple, or other emblem of the full womb, and

his seat is adorned by heads and claws, coarse imitations of Nineveh's symbolic representations of divinity. If the artist had given him a mitre, the link between the Assyrian and the Roman priest would have been complete, inasmuch as the mitre, which adorns the heads of bishops, both in the Roman and our own church, is one of the many remains of Paganism in Christendom — the mitre being nothing more nor less than a representation of the head of a fish with an open mouth. Many priests or divinities in Nineveh are depicted as being clothed with a huge fish, whose head towers above their own. As it would of course be inconvenient to wear the whole animal, the head was used to typify the body generally, and the mitre was formed to represent the head. (See Fig. 19, page 112.)

We have said that one of the names for the female organ is *navis*, or the ship. The idea connected with the word is a complicated one. Cicero remarks,[17] "Non ignoramus vocabulum *navis* adhiberi interdum ad significandas corporis cavas illas partes quas qui dividit *naufragium* facere solet." Macrobius[18] tells us of a saying of the dissolute Julia, — "At enim ait illa nunquam nisi navi plena tollo vectorem." The ship, or boat, is in Egyptian mythology closely associated with the ark, or an ark; and we are told by Rawlinson[19] that every Assyrian divinity had an ark or a ship, whose Semitic equivalent was Elippa, or Chaldee אֲלְפָּא, *Alpa*; and I think we may consider such names as Bartsippa, or Borsippa, to mean the Son of the Ship. It is singular to find that there is in the Cuneiform the very name of *Ship*, which is translated "monarch." The idea of a ship, carrying safely to a sure haven all who embarked in her, gave the title *nave* to the long body of a cathedral; and, to carry out the metaphor,

[17] Scip., *Saturnalia*, lib. i., cap. xxviii.

[18] See *Sat.* i. 11; vi. 5.

[19] *Journal of Royal Asiatic Society*, vol. xviii., p. 23 — note.

the mast was replaced by a tower and spire. The ship required an anchor, and this became a Christian emblem. This symbol is curiously made up. The curve represents the crescent moon and the female navis; the mast of the boat was the linga, wreathed by the serpent; the yard across the mast made it a Christian emblem; and there are many who speak of it as "an anchor of the soul, sure and stedfast." It is unfortunate, however, for the metaphor, that the anchor thus pourtrayed is one which is called by the sailors a foul one, *i. e., one which will not hold.* Sir G. Wilkinson tells us, that some of the sacred boats or arks contained the emblems of life, stability, &c.,; and a glance at the article *Ark,* in Kitto's *Cyclopædia,* will show how intensely mythical the ark was. The reader of it will notice the union of the mural ornament with a moon-shaped boat, whose stem and stern are adorned by the Solar Virgin, and whose steersman uses a rudder held by a serpent,—in the centre is a chest overshadowed by the sun, the serpent, and the dove's (?) wings. The *mural* ornament associates the symbol with Ceres, the fruitful mother, while the crescent moon associates it with Diana, the chaste virgin, yet the presider over births. Putting all these considerations together, it seems probable that the *navis* signifies the organ in which everything sails into life. Nor, when we speak of life as a river, and time as an ocean, is it an unfair metaphor to call that by which we are carried on to the waters "a boat;" and it still holds good when it is spoken of receiving the most precious store of man, carrying it as cargo, and ultimately discharging it at another port. Though we have long ceased to use the ship metaphorically, the Romish Church still uses the ark as a receptacle for that she holds most precious, and amongst her hierarchy it goes by the name of Pyx.

Fig. 75.



Fig. 76.



It is curious that the broad arrow now used in England as a mark of royal ownership is but a modification of the anchor mentioned on the last page, and a sign long in use in Hindostan to mark the female principle, or Sacti.

Fig. 77.



and

Fig. 78.



[20] are signs used to seal the jars of holy water taken from the Nile and Ganges; and

Fig. 79.



the trident which Britannia sways is one of the symbols of Siva, the terrible.

Figure 80.

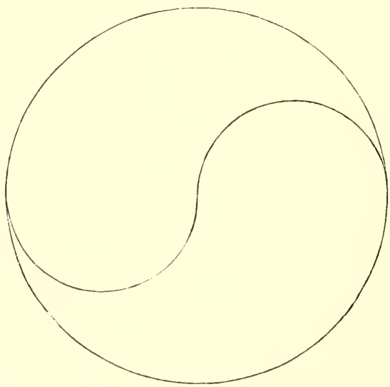


Fig. 80 is a well known pattern amongst us to-day, and at the same time an ancient Chinese emblem of the equal division of the world into Sun and Moon, Gods and Goddesses, Males and Females, and goes by the name of Taekieh.

[20] Figure 78 is the same as that represented as Thor's Hammer, in page 151.

One of the most remarkable of ancient Buddhist emblems, is Figure 2, Plate III. It consists of two fishes, so inclined towards each other as to represent an irregular circle. Above them is a representation of the phallic triad; the whole forming a representation of the *four* great gods—*Arba-il*. On the same page will be seen three human hands; the single one typifies the triad, and is a representation of the form adopted by the Pope while he blesses the faithful. The joined hands depict the figure adopted by the Hebrew Priest to the present day, when he pronounces a benediction on his flock; each hand typifies the triad, whilst their junction symbolises the single element; the whole thus forming, like the Buddhist sign, an emblem of the "four great gods," from whom all creation was said to have arisen.

Amongst the emblems of antiquity used by us to the present day, the cock stands foremost. His Latin name *Gallus* comes directly from Gal or Gula, the Shemitic sun; and he has evidently been supposed to be sacred to that God, because he is the most noisy of all the birds who proclaim returning day. I do not find any reference to it in Hebrew, nor any word which seems to be nearer to our word than כִּכָּר, which is identical with *cicar*,—the meaning being "a circle," "a globe," "a cake." The name Gal, Gula, or Gallus, resembles the Hebrew גָּלָה, *galah*, "to be or to make naked;" the same letters, pointed as *Gla*, גְּלָה, signify, in Chaldee, "to reveal;" as *Gula*, "a fountain," "spring," "source," "bowl," "ball," or "small globe." The Latin scholar will readily remember the number of names compounded with *Gal* in that language; *e.g.*, Gallus, Galba, &c.; whilst the Briton can point to Galbraith, Galan, Galatti, Gailey, Gale, Gallaher, Gallie, Galloway, &c. In the dawn of Roman history we hear of a mighty nation known as Gauls, whose leader, Brennus, is almost as familiar to our ears as Brown; and at the present day the French

still have the name of Gauls, whilst their national emblem is a cock. The curious in such matters know that the cock is a word not solely descriptive of the bird, and that there are many names amongst us compounded from it; *e.g.*, Alcock, Cockburn, &c., as there were Roman appellatives derived from the Latin *Gallus*.

We have thus seen how much, even in trifling details, of what once was ancient has come down to present times, and we may fairly conclude that names of certain families and places may be equally old.

In the original draft of this Essay, I proceeded to demonstrate the antiquity of many of the names in current use in Great Britain; but finding that the ground had been already occupied by the Rev. S. Lysons,[21] I altered the plan of my work, and determined to begin by investigating ancient names, and to work down the stream of time, rather than continue to inquire into modern appellatives, and work up against the current of ages. After various alterations in design, my labours assumed the form of a Vocabulary, which is intended to assist the independent student, and to record ancient names, with a view to show their etymology.

It has been my desire to avoid, as far as possible, the reproduction of the lucubrations of others; where I have assented to current ideas, it has not been without examining them for myself; and where I have dissented, it has been thought unnecessary to quote statements simply to refute them.

Here and there, under Rebekkah, for example, the old or common explanation will be found in addition to my own, in order that the reader may compare the two, and judge of their relative value. The Vocabulary could be made far more complete, by quoting largely from Mr. Lysons' book. But if it were fair to that author that I should do so, such a proceeding would be unfair to my reader, who might think he had thus obtained the cream of Mr. Lysons' book, and deem it unnecessary to go for the milk, thus losing a great treat.

It will be found that the majority of the names given are of Biblical origin. I have not, to my knowledge,

[21] *Our British Ancestors: Who and What were They?* By the Rev. S. Lysons, M.A., F.S.A. Parker, Oxford and London, 1865.

omitted one single proper name which is found in the Old Testament. Until I had laboriously worked them all out, I was not justified in drawing any general conclusions. Nor, until I found that all formed a sort of harmonious whole, did I dare to allow myself to form a theory. In going once over the list, my knowledge increased so much, that it was advisable to go over the whole a second time. After doing so, I felt justified in drawing the conclusions which have been enunciated in the preceding chapters. Amongst the Scriptural names which follow, are intermingled Assyrian, Phœnician, Carthaginian, Egyptian, and some Hindoo names, for the purpose of comparison. There are also a few Hebrew roots, which are introduced to show the probable origin of some of our current English words. There will also be found a few articles on subjects cognate with the inquiry into ancient and modern faiths.

It will be evident to the reader that a Vocabulary, the printing of which succeeds that of the Introductory Chapters, may differ from them, in consequence of the Author having increased opportunities for studying his subject. Where-ever, therefore, he has seen occasion to modify his views, his more matured opinions will be found in the following pages.

VOCABULARY.

A.

A, א, or *Aleph*, "a bull," the first letter in the Phœnician and the Hebrew alphabets, was originally formed in such a manner as to depict, coarsely, the horned head of a bull. It closely resembled our own A inverted, *i. e.*, ∀. It has been always used to express the idea of power or energy, and amongst the Phœnicians it represented both a memorial stone and a man. As a numeral it stands for 1; and it is curious to notice how naturally we ourselves combine the idea of the head of the Alphabet and the first numeral, in speaking of certain ships being A 1 at Lloyd's. The name of the letter is reproduced in Greek as Ἄλφα, and fancy considers that *Aleph* may be the parent of the Danish *Olaf*. We may certainly recognise the name in *Eleph*ant — the beast being supposed to be a big bull, when first it appeared amongst the Phœnicians. As the bull was supposed to open the year with his horns at the vernal equinox, so the letter ultimately was adopted as a symbol of the bull and all his power; and, as such, it was occasionally used as a talisman. The Biblical student is familiar with its use as, Ἄλφα, in theology, the *Alpha and Omega*, the first and the last, being one of the means of designating the Almighty. Amongst the Hebrews, *Aleph* and *Tau* held the place of *Alpha* and *Omega*; and the *Tau*, originally formed like St. Andrew's

A, &c.] cross, St. George's cross, or the letter T, was used as a sacred sign, as well as the *Aleph*. We find the idea expressed in the Apocalypse, in Isaiah xli. 4, and xlviii. 12, while in xliv. 6, we have the same idea associated with the Creator as the Redeemer, viz., "Thus saith the Lord, the King of Israel, and his Redeemer, the Lord of Hosts, I am the first and I am the last, and beside me there is no God." A somewhat similar idea is contained in the *Urim* and *Thummim*, the first of which begins with *Aleph*, the second with *Tau*. Throughout the whole of these, there is the belief that the two letters include between them the beginning and the end, the whole of everything, time and eternity, life and death, &c.

The mystical importance of the letters א and ת was evidently known to the writers of the Septuagint, as the following quotation, condensed from Dr. Ginsburg's *Coheleth*, p. 496, proves:—"The particle אֵת, *eth*, the sign of the accusative, which occurs as such seventy-one times in *Coheleth*, is in forty-two instances regarded as the accusative, whereas in the other twenty-nine instances it is rendered by σὺν = "with." Commentators have been perplexed to account for this barbarism and violation of grammatical propriety; but a reference to the Hagadic exegesis will show that this Hebrew particle was looked up to as having a mystical significance, because the two letters א and ת of which it is composed are the alpha and omega of the Hebrew alphabet. Hence the anxiety of the translator to indicate this particle in Greek when a passage appeared to him to be fraught with special mysteries."[1]

[1] As it is advisable for an author — when assuming the power to interpret words as if they had been originally spelled differently to what they are now — to

A, &c.] Grammatically, א occurs as a prefix or prostatic sound in many words whose beginning appears too hard to be uttered by two consonants; it does not therefore form an essential part of every word in which it is found. It may therefore be dropped by the philologist when he is seeking for the original form of any current word. In some nouns, especially in the Aramaic, the letter א is placed at the end of the word, to serve as the article, instead of the usual ה in Hebrew, whose place is at the beginning. א is moreover interchangeable with ה, as in אֵיךְ for הֵיךְ; it is also interchangeable with ע, as in אָגֵם for עָגֵם; and sometimes, but more rarely, with ו and י, as in נָאָה for יָוָה, and אָבֵל for יָבֵל.

The numerical value of א is one, i.; and it is important to notice that the fact of all names having a numerical value, as well as a theological and phonetical one, explains certain things which would otherwise be inexplicable; *e.g.*, A certain Assyrian king, when stating the reasons that induced him to build an edifice to the gods, says, that it was built so many cubits square, according to "the number of his name." As each letter stands for a number, the dimensions of a temple might thus depend wholly upon whether the king's name contained letters which represented units, tens, or hundreds.

AARON, אַהֲרֹן. *Aharon.* We have already, p. 96, indicated

show that he has some reason for doing so, it is well to quote here the following remarks of Ginsburg, *a propos* of the Septuagint version, *Coheleth*, p. 406:—"As the object of this mode of interpretation is more to show the recondite and spiritual meaning of every detached verse and clause, than to elucidate the design of the inspired book, such sentences as apparently savoured of heterodoxy are made orthodox, by adding or explaining away some words. Changing letters or words for those which are similar in appearance or sound is one of the rules whereby the many meanings of the text are obtained."

AARON] the probability of Aaron representing, as the God Aer, one of the second Assyrian triad, in conjunction with the Sun and Moon, the celestial Virgin in this instance being represented by Miriam; the whole forming the *Arba*. Respecting this God, Sir H. Rawlinson, when speaking of the difficulty in deciphering the phonetic value of the atmospheric God, writes thus: "A more probable reading would seem to be *Aïr* or *Aür*, well known Gods of the Mendean Pantheon, who presided over the firmament; and we might then compare the Greek Οὐρανὸς (Aüran, the God Ur) as a cognate title, and might farther explain the 'Οροτὰλ of Herodotus as a compound term," including the male and female divinities of the material heaven, &c.[2]

It is then probable that in the Phœnicio-Shemitic *Ar*, *Aër*, Οὐρ, had the same sound and meaning as our *Air*.[3] In Hebrew, אוֹר, *aur*, *or*, signifies "light;" and a great number of old Canaanite names are compounded with *Ar*, which is only a variant of *Or*; *e.g.*, *Aroer*, *Araunah*, or *Ornan*, *Arnon*, &c.; Latin, *Auron*.

Aaron then may possibly signify "the atmospheric God," = "Jupiter, tonans," or "pluvius." It is possibly, however, identical with אָרוֹן, *Aron*, but modified by the introduction of the soft breathing

[2] Rawlinson's *Herodotus*, vol. i., p. 498; edition of 1862.

[3] Lajard, in his *Researches upon the Worship of Venus*, establishes, I think, that the Venus, whose emblem was a globe of fire placed between the emblems of the Sun and Moon upon ancient coins, was in one sense considered as the Air, intermediate between the heavens and the earth; and that she had amongst her many attributes that of being a mediator. Her star, the smooth ball, was supposed to effect a sort of junction between the male and female powers of creation, as its orbit seemed to be between the Sun and Moon. If his hypothesis be true, the name Aaron, or the God Air, would be appropriate to a priest, who represents himself as a mediator between the Creator and his creatures.

AARON] sound ה. In that case it would signify "The ark;" nor can we consider the derivation inappropriate, when we think of the important place which the ark occupied in the theological systems of Egypt, Assyria, Palestine, Greece, and, more recently, in that of the Papacy. It was an emblem of the female Creator, retaining within herself the most sacred offering which she could receive; and as such it was used to conserve those emblems of mundane origin which faith regarded as most holy. It was allied to the mystic boat, Argo, or Argha, and was sometimes figured as a cup, or a shield with a central boss.[4] Whether "Aaron" means "the holy ark," or "the God *Aar*, or *Aër;*" both are of Assyrian, rather than of Egyptian origin; and if our surmise respecting the ark being an emblem of the presence of the Almighty is correct, it is clear that the Hebrews were not the only nation who could lay claim to that august honour, for the ark was sacred in Nineveh, Babylon, and Egypt.

But there is yet another interpretation of this word, which deserves the closest attention, inasmuch as it may assist us in our future efforts to ascertain the probable period when the story of the Exodus was first written. The reader will find under the names, ADAH, CHERETHITES, LAMECH, &c., evidence of Greek influence in certain portions of the Old Testament: he may probably be able to recognise the same here. According to the construction of the Hebrew language, the *Aleph*, in אהרון, may simply be prosthetic; and the terminal *Vav* and *Nun* may be nothing more than a formative, and of no use in the word itself. When these are removed, we have הר.

[4] For more particulars about this subject, see ARK.

AARON] The propriety of such proceeding has been recognised by the Jews, who consider that the Great High Priest may have been named thus by his mother because she was pregnant with him when the decree went forth to destroy male infants, הָרָה, *harah*, signifying to be pregnant.

This, however, is not sufficient to arrest our attention. We proceed, therefore, to consider whether the word may not originally have been the same as HUR, חוּר, and the character drawn so as to represent the Greek *Hermes*. Like Hermes, he is the messenger of the Almighty, and the mouthpiece of Moses (Exodus iv. 16),—who was to be to him as God,—he has an Urim and Thummim, whereby to give oracular answers. Like the Greek God, who had a blossoming club (Pausanias, xi. 31, 13), he has a rod which buds. Hermes has a rod adorned with serpents, Aaron has a rod which becomes a serpent, and swallows up the serpent-rods of the opposing priests (Exodus vii. 10–12). Hermes also has a staff by which he works magic, and a rod by the touch of which he brings some into life, and ushers others to death; and Aaron is represented as standing between the living and the dead with a censer, and thus staying a plague (Num. xvi. 48). Hermes was said to have been the inventor of chemistry, and Aaron must have had some such knowledge, when he could so contrive as to put golden earrings into the fire and bring them out as a calf (Exodus xxxii. 24); the which, when Moses put it into the fire, was capable of being ground to powder, and dissolved in water. Hermes offered sacrifices to the twelve gods; and those who wrote the story of Aaron in like manner divided the children of Israel

AARON] into twelve tribes, so artistically as to represent the twelve signs of the Zodiac, introducing Simeon and Levi as the twins, Manasseh and Ephraim for the fishes, or *vice versa*, and Dinah as the virgin. Hermes was said to have originated divine worship and sacrifices, and to have invented the lyre; and if Aaron did not exactly do this, it is clear that Moses is said to have instituted the method of Jewish worship, and Miriam is the first to use the timbrel, and both the one and the other have Aaron for a brother. Hermes was the god who taught eloquence, and was an adroit speaker: Aaron was eloquence personified (Exod. iv. 14–16). The resemblance between Hermes and Aaron, though not established in every particular, points apparently to the fact, that the author of the story was dimly acquainted with Greek mythoses, either from having travelled, like Solon, Pythagoras, and Herodotus, or from having come into contact with Grecian traders, books, or priests. It is evident, however, that he also was acquainted with Babylonian or Assyrian myths.

Now, the first time that we find any evidence of Assyrian interference in Palestine is in the reign of Azariah (2 Kings xv. 17–19); and in the reign of Hezekiah, two generations later, we read of Sennacherib's invasion, and of an embassy of Babylonians. In 2 Kings xvii. 17–23, we read certain moral reflections, such as might have been in the mind of the writer of the history of Aaron; and there is some probability that the Pentateuch was composed about this period. We cannot, however, amply discuss this subject in the present article, but hope to be able, in the second volume, to enter into a full inquiry as to the probable period

Aaron] at which certain portions of the Old Testament were compiled.

Ahron, *Aah, Aha, Ioh, Iho* = Moon (Egyptian).

Abari (Cuneiform) = celestials, אַבִּיר, originally the deities; then אַבִּירִים (Psalm lxxviii. 45), *Angels*.—(Talbot.)

Ab, אָב (2 Kings xviii. 2), (modern *Ib*, as in Ibrahim), in all the Phœnicio-Shemitic languages means "father;" "my father," in a restricted, and in a general sense. It is frequently introduced into names, and by collating these, as far as we can, we may form an idea of the nature of the religious belief in the Father, entertained by those who used his name. We have the word existing amongst us to-day, in Abbot, Abbé, Abbey, Abbott, Abson, Abbinett, Abelard, &c.

Abad, אָבַד (Numb. xxiv. 20), "to be lost;" also "a slave or servant," because lost to his kindred; also "a worshipper of." We have as variants of this word, *Abd*, as in *Abd*-alla; *Obed*, as in *Obed*-edom and *Obad*-iah; *Ebd*, as in *Ebed*-melech, and *Abed*, as in *Abed*-chal, *Abed*-nego.

Abadan (Cuneiform), "The lost one, The sun in winter, or darkness." (Compare Abaddon.) This word is interesting to us in consequence of the reference made to it in Rev. ix. 11, where we are told that the king of the devils, the angel of the bottomless pit, is called in the Hebrew tongue *Abaddon*, whilst in the Greek tongue he has the name of *Apollyon*. If we pursue this word through all its forms, we find that אָבַד, *abad*, signifies "to wander abroad, to be lost;" אֹבֵד, *obaid*, is "destruction;" and that אֲבֵדָה, *abadoh*, אֲבַדּוֹן, *abaddon*, and אַבְדָן, *abdan*, also signify "destruction." We have אֲבֵדָה, *abadoh*, translated, Prov. xxvii. 20, 'destruction,' and coupled

Abadan] with Hell in Exod. xxii. 9, Lev. vi. 3, 4, and Deut. xxii. 3, we have אֲבֵדָה, *abedah,* translated as 'a lost thing;' and in Job xxvi. 6, xxviii. 22, xxxi. 12; Psalm lxxxviii. 11; Prov. xv. 11, and xxvii, 20, we have the word אֲבַדּוֹן, *abaddon,* translated 'destruction;' in Esther viii. 6, and ix. 5, אָבְדָן, *abdan,* is translated in the same manner.

In none of these instances is *abaddon* represented as a devil, as an angel, or a king; the word simply embodies the idea of 'loss,' or 'death,' whether brought about by voluntary or compulsory absence, by destruction, or by the processes of nature. As the Arabs poetically speak of Azrael, the 'Angel of death,' so the Hebrews speak of Abaddon or Apollyon, the 'Angel of destruction.' It is very necessary, when reading the account of such a vision as that called *The Apocalypse,* that we should carefully guard ourselves from raising any theory upon the literal signification of the words employed. From want of this caution, the name 'Abaddon' has been brought forward as one of the proofs by which the doctrine of fallen angels, so beautifully worked out by Milton, is supported (see Angels); but a very short consideration suffices to show that an abstract idea can under no circumstances be 'a person,' still less a person who was at one time different from what he is now. This will appear in a stronger light, if we compare with the name in question the following words from the same source (Rev. vi. 8), "And I looked and beheld a pale horse, and his name that sat on him was death, and hell followed with him." In this instance power and locality are personified, and it would be as absurd for us to adopt the literal signification of the passage, as it would be to attempt

ABADAN] to depict on canvas all London and its beauty going to "the Derby," or for a sculptor to try and represent the "wings of the wind" as a stone image, or "the clouds" as a modern chariot.

ABDA (Sanscrit) means 'a cloud.'

ABDA, עַבְדָּא (1 Kings iv. 6), "The work, or the servant of El," the final ל being dropped, and the vowel-point altered in accordance with the usual practice of obliterating the divine name.

ABDEEL, עַבְדְּאֵל (Jer. xxvi. 36), "The work or servant of El."

ABDHI (Sanscrit) means 'the ocean.'

ABDI, עַבְדִּי (1 Chron. vi. 44), "The work or servant of Jah," the final ה being dropped.

ABDIEL, עַבְדִּיאֵל (1 Chron. v. 15), "The worshipper or servant of El."

ABDON, אַבְדוֹן, "Servant of On;" (Cuneiform,) 'He was a son of Hillel,' 'The morning star.'

ABEDNEGO, עֲבֵד נְגוֹא (Dan. ii. 49), "The Servant of Nebo," the letter *Gimel* and the vowels having been changed.

ABEL, Heb. אָבַל (Gen. xxxvii. 35), 'to mourn,' also 'a pasture or meadow.' Abel, the son of Adam, is not the same as this: his name begins with ה, is written *Hebel*, and is designedly postponed. (See HABEL.)

ABEL BETH-MAACHA, אָבֵל בֵּית־מַעֲכָה (1 Kings xv. 20). (See BETH and BAACHA.)

ABEL KERAMIM, אָבֵל כְּרָמִים (Judges xi. 33), 'The vineyard-green;' כֶּרֶם, or 'the plain of the vineyard."

ABEL-MAIM, אָבֵל מַיִם (2 Chron. xvi. 4), "Abel of the waters."

ABEL-MEHOLAH, אָבֵל מְחוֹלָה (Judges vii. 22), 'The dancing green;' מָחוֹל, *Machol*, 'dancing.'[5]

[5] It is a question what the real significance of this word is. Miriam and her fellows have timbrels and *dances*. In the East individuals do not dance for pleasure, but hire girls to dance for them. These dances are provocative of desire, and, to our ideas, obscene. (See also *Athenæus*, xiii., 86.)

Abel-Mizraim, אָבֵל מִצְרַיִם (Gen. l. 11), 'The Egyptian green;' מִצְרַיִם, *Mitzraim*, Egypt.

Abel-Shittim, אָבֵל הַשִּׁטִּים (Numb. xxxiii. 49), "The Acacia green;" שַׁיִת, *shaith*, plural *shittim*, 'thorny bushes,' but possibly from שְׁתִי, 'drinking or carousing.'

Abez, אֶבֶץ (Josh. xix. 20), "He shines or glitters;" "he is high."

Abha (Sanscrit), "splendour, light." Compare with *Abba*, "Father of Light," &c.

Abi, אֲבִי. This word, which enters into composition with a great number of others, so as to form cognomens, may be rendered in two distinct ways. It may be that it is formed simply by the addition of י *i*, which is the mark of the possessive pronoun, and gives to the word the signification of "my father;" or, as Fürst considers, it may mark that the name has been originally compounded with the sacred name of Jehovah, and that the final ה of יָה has been dropped. There is great difficulty in selecting the best alternanative. If the word *abi* signifies 'my father,' there is often great difficulty in making any sense of the sentence enshrined in certain cognomens; if, on the other hand, we take *abi* to be equivalent to אֲבִיָּה, *abiah*, we shall find that it is borne by an individual Abimael (Gen. x. 28), who existed prior to the time when the sacred name Jah was said to have been revealed to Moses: involving the certainty that one or other portion of the sacred narrative is incorrect. Another difficulty arises from the fact that many names bore in full the name of Jah, *e.g.*, Abijah, Elijah, Adonijah, &c., in which no elision of the ה at the end has been made by scribes subsequent to those who first wrote the names. Now we have already seen that the cognomens which are compounded

ABI] with Jah were apparently given after the accession of David to the throne, and we shall subsequently demonstrate that Jah entered into names borne by many of the Phœnician kings, and that it was also borne by some of the Assyrian deities.

Under these circumstances we may consider אֲבִי, *abi*, (1) as a simple variant of אָב, *ab*; or (2) as signifying "my father;" or (3) as being an elided form of אֲבִיָּה, *abiah*.

ABIA, אֲבִיָּה (1 Sam. viii. 2), the same as Abiah and Abijah, "The father is Jah." (1 Chron. ii. 24.)

ABI-ALBON, אֲבִי־עַלְבוֹן (2 Sam xxiii. 31), "My father is the bright On," or "father, strength;" from אֲבִי, *abi*, 'my father;' עָלַב, *alab*, 'he is strong;' און, *aun*, 'On.'

ABI-ASAPH, אֲבִיאָסָף (Exod. vi. 24), "My father is enchanting," or "the Enchanting Father." This word is usually derived from אָסָף, *asaph*, 'collector;' I think that it comes from אָשַׁף, *ashaph*,[6] 'to use incantations, an enchanter, a magician.' (Compare Enoch.)

[6] When assuming, as I do throughout this Vocabulary, that the spelling of any particular name in the Bible as given in the current Hebrew text is not necessarily the correct one, it is advisable that some reason or authority should be given for this course of proceeding.

I shall perhaps best effect my purpose if I state my system of procedure. When the name for examination was selected, the first point was to examine the interpretation given of it by Gesenius and other writers, whom I could consult, and subsequently Fürst. If the signification they assigned seemed reasonable, all that I did was to verify it, and ascertain by examination that there was no other meaning equally probable, and then to adopt it. But if the rendering was unsatisfactory, I then undertook a more extended inquiry. I not only investigated all possible divisions of the word as it stood — with or without attention to the vowel-points — but I inquired into its sound, with a view to ascertain whether it might have been misspelled by inadvertence, and, still farther, whether the reading may not have been intentionally varied, in consequence of the true orthography containing something which was offensive to the doctrines held in the days when each copy of the Scripture was made by hand. Under such names as Abram, Adah, Edom, Eve, Mary, Sara, and others, the method is indicated on the face of the article itself. In the majority, however, it has been retrenched, from a desire to economise time and space. As my researches extended, the conclusion gradually became forced upon me, that a systematic altera-

Abi-athar, אֶבְיָתָר (1 Sam. xxii. 20), "My father is abundance;" יָתַר, *jathar*, "to be abundant, to increase;" whence possibly may have descended our Arthur.

Abi-da, אֲבִידָע (Gen xxv. 4), "My father is knowledge, or wisdom;" דֵּעָה, *daiah*, 'knowledge' (a Midianite name).

Abi-dan, אֲבִידָן (Numb. i. 11), "My father, the judge;" דָּן, *dan*, "a judge." (See Benhael.)

Abi-el, אֲבִיאֵל (1 Chron. xi. 32), "My father is El," or "Father El." We have the same name in a different form in the word Eliab. It is to be noticed, however, that whilst the vowel-point of אל is *Tzere* in Abiel, because the syllable denoting God is at the end of the word, in Eliab, where אל commences the word, the א has a *Segol*, in accordance with the uniform practice of obliterating this name of the deity whenever it begins a personal name.

tion of the original text had taken place; but that the change was comparatively slight, *i. e.*, one vowel was substituted for another, or such consonants as ה *h*, ט *t*, ז *z*, and ס *s*, were used instead of ח *h*, ת *t*, צ *z*, ש *s*, or *vice versa*. Very frequently a vowel or soft sound was dropped, or one or more letters were transposed. After ascertaining this, I next found out that almost every cognomen which had been so treated was originally of such a nature as to offend the ear of the pious Jews of the Pharisaic type, either from its indelicacy or from its implying a heterodox faith. Whenever, therefore, an appellative which could not be interpreted according to the current spelling was found, I began to search for some other etymology which would produce a name similar in sound but different in meaning, and generally found the clue above-mentioned a perfect one. After having drawn these conclusions from what I may call the force of logic, I met with Ginsburg's translation of Levita's Exposition of the Massorah, which was published in January, 1867—after three fourths of this Vocabulary were in manuscript, and a large portion of the preceding pages was in type. In that I found that Levita speaks of the law by which the Rabbis enforced the propriety of so modifying certain words, when transcribing from old copies, that the new ones should not offend the ear of the faithful. His words run thus: "Our Rabbis of blessed memory say that all the words which are written in the Scriptures cacophonically must be read euphemically." "The rule which obtained is, that every cacophonous expression was changed for an euphemism, so that man might not utter anything indecent." Page 194.

This distinctly demonstrated, first, that there were indecent or coarse expressions in the original Scriptures, and the examples given show that a style of faith was indicated in the early writers, which was so offensive to the more modern Hebrews, as to be entirely ignored. This then seemed perfectly to justify the conclusions which I had drawn, and showed me still farther reasons than I had already enter-

Abi-ezer, אֲבִיעֶזֶר (Josh. xvii. 2), "My father the helper;" עֵזֶר, *ezer*, 'helper.'

Abi-gail, אֲבִיגַיִל (1 Sam. xxv. 3, 14), "My father, the circle," or "the circular father," *i.e.* the Sun. The meaning assigned by Gesenius is, "whose father is exultation;" but this is too far-fetched to be trusted. We have already seen that one of the names of the Sun in the Chaldee was Gil, Gal, Gul, or Gulla; and in Hebrew גִּיל, *gil*, or *gail*, is "to go in a circle," or "a circle." Now the Sun's fête days were Gala days, and boisterous mirth was always associated with them. Hence we use the phrase Gala-day for any occasion where nothing but merriment is thought of.

tained for inquiring into the primitive faith of the so-called 'chosen race,' and their original ideas of the Creator.

But Levita gives very few illustrations of the working of the Rabbinical rule, and I could form no idea of the extent to which it was applied, nor frame an opinion as to the effect it might have in modifying the value I placed upon any Biblical passage. This hiatus has, however, been bridged over to a very great extent, by a work from the pen of the learned Dr. Ginsburg, whose first part is to appear whilst this sheet is in the press.* It is impossible, in the compass of a note, to give the whole gist of the matter which he brings forward; we may summarise it thus—(1) The sacred Scriptures, as they were first known to the Talmudist, contained matter which was offensive (*a*) from its apparent obscenity or coarseness, (*b*) from its being heterodox. (2) Those things which were considered opposed to orthodoxy were—(*a*) those which seemed to assert the plurality of God; (*b*) those which attributed to the God of any other nation a name or a power similar to that possessed by the God of the Jews; (*c*) those which were anthropomorphic; (*d*) those which attributed to God anything which was deemed erroneous; (*e*) those in which the sacred name was used in short cognominal sentences, or stood for the name of a man; (*f*) those which attributed to the patriarchs anything derogatory to their saintly character; (*g*) those which were prejudicial to the fair fame of the Holy nation; (*h*) those which attributed to men the functions of God; (*i*) those which spoke leniently of the nations whom the Jews had been taught to hate; (*j*) to introduce into the text certain legal changes. (3) The alterations were to be made with as little departure from the text as possible; they consisted in transposing letters, in dropping one or more, or in substituting one letter for another, which would give a word a different meaning. (4) These variations were not assented to universally, and a comparison of ancient versions of the Bible enables a modern to judge of the extent to which the perversion of the original text has been carried. To this book we shall have frequent occasion to refer in subsequent articles.

* Ginsburg, *The English Bible in relation to the ancient and other Versions.*

Abi-gail] We consider it more appropriate to speak of the Sun as "The Father on High," than to conceive of him as a man like David, leaping, dancing, and uncovering himself, &c. *Gal* also signifies "a heap of stones, a cairn" (see Gilgal). These cairns were ancient phallic emblems, being always decorated by a central erect stone, which they served to adorn. They were often surrounded by a circle of upright stones; and there is little doubt that the old fashion of dancing in a circle on *gala* days had its origin in the same idea which arranged the form of Stonehenge.

Abi-hail, אֲבִיחַיִל (2 Chron. xi. 18), "My father is strong." There is some doubt about the spelling of the latter part of the word, הַיִל and חַיִל, *hail* or *chail*, being the variants. If we pursue the word, we find הֵילֵל, *hellel* = "the bright star," "Lucifer, the morning star;" הָלְאָ, *hala*, means "remote, far off;" חוּל, *chul*, means "to turn in a circle," or a circular dance; and חַיִל, *chail*, means "strength and power," a word which is not far removed in sound from *gail*, in *Abigail*. The name may then signify "The father the Sun," or "The father is far off," or "The father is strong;" the last is most probable. One Abihail was the wife of Rehoboam, but the name was also masculine.

Abi-hu, אֲבִיהוּא (Exod. vi. 23), "My father is," or "He is the father," or "The father breathes;" הוּא, *huah*, "he is," or "he breathes;" or more probably אֲבִיהוּא is a compound of אב 'father,' and יהו *Jehovah*, with *Aleph* added at the end to obliterate the divine name. Compare this name, borne by a son of Aaron, with the Assyrian *Hoa*.

Abi-hud, אֲבִיהוּד (1 Chron. viii. 3), "My father is splendour, glory, power, or beauty;" הוֹד, *hod* = 'beauty,' &c.

ABIJAH, אֲבִיָּה (1 Sam. viii. 2 ; 1 Chron. ii. 24), "The father is Jah ;" יָה, *Jah*, 'Jehovah.' (See ABIJAM.)

ABI-JAM, אֲבִיָּם (1 Kings xiv. 31). This name was borne by a son of Jeroboam, who, in 2 Chron. xiii. 1, &c., is called אֲבִיָּה, "the father is Jah," the ם being here substituted for the ה, to obliterate the divine name.

ABIL (Cuneiform), 'son.' (Compare ABEL.)

ABI-MAEL, אֲבִימָאֵל (Gen x. 28), "My father covers ;" מָעַל, *maal*, "to cover," or מְעִיל, *mil*, an upper "garment."

ABI-MELECH, אֲבִי־מֶלֶךְ (Gen. xx. 2), "My father the king ;" מֶלֶךְ, *melech*, "king, ruler, supreme."

ABI-NADAB, אֲבִי־נָדָב (1 Sam. xvi. 8), "My father the generous, the noble ;" נָדַב, *nadab*, "he incites, impels, or gives spontaneously."

ABI-NER or ABNER, אֲבִינֵר (1 Sam. xiv. 51), is said to mean, "Father of light ;" נוּר, *nur*, means 'to lighten' (compare Koh-i-*noor* and *Nour*mahal, *Nour*eddin, &c.) ; and in Chaldee it means 'fire.' *Ner*gal was an Assyrian God. I presume that the true etymology of the word is "The father is light," or "The father the Sun."

ABI-NOAM, אֲבִי־נֹעַם (Jud. iv. 6), "My father is pleasantness ;" נֹעַם, *naam*, "loveliness, pleasantness."

ABIR, אָבִּיר (Judges v. 22), "The strong one," used for God, 'the bullock and the horse.' (Compare ABARI.)

ABI-RAM, אֲבִירָם (Numb. xvi. 1), "My father on high ;" this is the same as Abram ; רוּם, *rum*, high ; רָם, *ram*, or רֵים, *raim*, signifies the buffalo, the strongest of wild bulls. It is very probable that this word is really the same as Abram, with the addition of י, so as to prevent any other man than the patriarch using his cognomen.

AB-ISHAI, אֲבִישַׁי (1 Sam. xxvi. 6), may signify "The father exists," or "The father is erect or stands ;" or "The father is broad, or aids," according as we derive יֵשׁ,

Ab-ishai] *ishai*, from אִשׁ, *aish;* אָשָׁה, *asha* (= esse); יִשַׁי, *isha* (commonly written Jesse); or יָשַׁע, *jasha*. Or we may read it as *abi-shai*. שַׁי, *shai*, is a gift; שָׁיָא, *shai*, is to impel. I think it means "The father is assistance."

Abi-shag, אֲבִישַׁג (1 Kings i. 3), "My father who multiplies," or "who makes us great." The ordinary meaning assigned to this name, viz., "Father of error," seems absurd. שָׂגָה, *sagah* = 'to increase, to cause to increase;' שָׁגָה, *shagah* = 'to be great.' There are many significations to words resembling *shag*. שָׁגָה, *shaga*, is 'to wander, to go astray;' also, 'to be great.' שָׁגַל, *shagal*, is 'to lie with,' and, differently pointed, the same letters mean 'a king's wife.' שָׁגַע, *shaga*, means 'to be strong, brave, vigorous, impetuous, excited,' &c. Coupling the name with the nature of the individual who bore it, and what her function was, I conceive that the word may have had a phallic significance, and signifies "The father who enables men to procreate," "He who makes small things great, erect, or strong."

Abi-shalom, אֲבִישָׁלוֹם (1 Kings xv. 2), "My father is perfect;" שָׁלֵם, *shalaim*, 'perfect.' Differently pointed, the word signifies 'he completes,' &c.

Abi-shua, אֲבִישׁוּעַ (1 Chron. viii. 4), "My father is liberal," or "The father is wealth;" שׁוֹעַ, *shoa*, 'rich;' שׁוּעַ, *shua*, 'wealth.'

Abi-shur, אֲבִישׁוּר (1 Chron. ii. 28). By Gesenius, this is translated as *pater muri*, "Father of a wall!" The word deserves a much better explanation. שׁוּר, *shaur*, an old root,[7] signifies 'to leap forwards, or upon,' 'to

[7] In passing through a great list of names used in ancient times, I have repeatedly found that the means of arriving at the most sensible meaning for many cognomens is to adopt some old and unused word as their probable root; and I have come to think so much of the point, that it has had great weight with me in the analysis of the ancient names.

Abi-shur] be strong;' pointed as *Shor*, it means "a bull" (taurus); as *Shur*, it means 'to go about,' 'to journey,' also 'a wall' (from its being round a town). The signification of the word then is solar, and phallic, and it may best be rendered, "My father the strong one."

Abi-tal, אֲבִיטַל (2 Sam. iii. 4). It is difficult to assign a meaning to this word; טַל, *tal*, means, "dew,"—rather an absurd name for a father; טוּל, *tul*, means "to be long;" טָלָה, *talah*, which is an old root, means "to be fresh," and the same, differently pointed, is "a young lamb;" תֵּל, *tail*, is a hill; תָּלָא, *tala*, is "to hang up," or "to dangle." Abital was a wife of David, and was probably named during the time of Saul, when there was a different style of belief to what prevailed afterwards. I incline to the opinion that the signification is, "My father is long," and that On is the father referred to, or Eshcol. Fürst considers that טָל, *tal*, is derived from טָלַל, *talal*, to protect, and thus makes the word "Ab is protection;" but the same word, *talal*, also signifies "to be juicy," and thus "Ab is juicy" is deduced, which resembles the interpretation already given. It is proper that I should explain that more than half the Vocabulary was in manuscript before Fürst's *Hebrew and Chaldee Lexicon* was published in English, and that I can only use the information gained from him in a supplementary form.

Abi-tub, אֲבִיטוּב (1 Chron. viii. 11), "The father is goodness," or "The good father;" טוֹב, *tob*, "to be good, or good."

Abn, אֶבֶן, Heb. commonly written *Eben*, which see. In Cuneiform, *abn*, 'a stone,' is said to have the phonetic value of *tag* or *tak*.

Abnil (Cuneiform), an Assyrian stone God of late origin.

Ab-raham, אַבְרָהָם (Gen. xvii. 5), "The father is multitude, or of multitude;" רָהַם, *raham* (Arabic), 'multitude.' The other and original name for the Patriarch was *Abram*, אַבְרָם, derived apparently from the two Chaldee words *ab* and *ram*, which signify "The high father, or the father on high." *Ab* sometimes enters into composition as a terminal syllable, as well as an initial one. We have seen *Abiel*, by and by we shall enter upon *Eliab*. (See Abram.)

Abram, אַבְרָם (Gen. xi. 31), is the name borne by an Assyrian, or Chaldee, who emigrated from Ur of the Chaldees into Palestine, in company with his father and his family. As the name must be assumed to be Chaldaic, it shows us that the faith which was current in Mesopotamia at the time of the Patriarch's birth did not essentially differ from that held in Canaan. The word is compounded of two syllables, the first of which, אב, *ab*, signifies "The father;" respecting the second, viz., רם, *ram*, we have either to select one signification out of many, or we must consider that a second syllable has been selected to qualify the first, of so very ambiguous a meaning that nothing but a "double entendre" was designed.

רָאַם, *ram* = 'he is high,' 'he lifts himself on high,' 'he is prominent,' 'he cries,' 'he rages,' 'he roars,' 'he is red,' like coral.

רְאֵם, *rem or raim*, = 'a buffalo, or wild bull.'

רוּם, *rum*, 'he is grown high,' 'he is exalted,' 'he is haughty,' 'he is mighty,' 'he exalts himself.'

רוֹם, *rom* = 'a height.'

רוּם, *rum* = 'a height.'

רָם, *ram* = 'high,' 'prominent.'

רָם, *ram*, 'a proper name.' Gen. xxii. 21.

ABRAM] A glance at these words will demonstrate that the second syllable of the word Abram may signify an idea analogous to our notions of a heaven in the sky above us, or one which is substantially the same as Mahadeva. If in doubt ourselves, we may turn to the later writers, who invented the plan of changing the original name, to suit the purpose of a time long subsequent to that of the Patriarch. They converted the name into Abraham, the signification of which is "The father of a multitude;" this, although in itself a "double entendre," was less conspicuously so than the original cognomen; and we infer that the necessity for change arose from the ambiguity of Abram being so glaring that any one who thought upon the matter would recognise it.

The history which is given to us of the patriarch is as mythical as his name, and its incidents tell of a strange state of morality existing at the period when the legend was composed. Leaving his aged father with his only other son, Abram starts with Lot and Sarai, and pitches his tent between Bethel and Hai—places which had no nominal existence at the time—but being driven by famine, he goes down into Egypt, when at the age of seventy-five years, taking with him Sarai, who was sixty-five. Full of fear for his own life, and having clearly no retinue upon whom he could depend for defence, he bargains with the King of Egypt, whose amatory propensities are tickled at the sight of the old woman Sarai, and who purchases the use of her from her husband, for such worldly wealth as sheep and oxen, asses and camels, and male and female slaves. With the price of his wife's dishonour, Abram has become wealthy, and Lot, of whom we hear nothing whilst his uncle was in

ABRAM] Egypt — although he had many virgin daughters, who were more likely to be attractive than a septuagenarian wife—having also become wealthy, they are men of too great substance to live together, and they therefore separate. We shortly find that Abram had no less than three hundred and eighteen soldier slaves, and that with them he is more than a match for five kings, who are on a warlike expedition. Being childless at eighty, a matter which could scarcely have distressed him much, seeing that his father had been seventy years old before he had a family, he adopts a slave for a consort, and has his first son at the age of eighty-six. After this, he and all the males of his household are circumcised; when he has attained the age of ninety-nine, and his wife is eighty-nine, a period when, according to the testimony of both husband and wife (Gen. xvii. 17, and xviii. 12), they were sterile by reason of their age; and before the promised child appears, Abram, apparently denuded of all his armed retainers, goes down to Gerar, and again passes his wife off as his sister,[8] and again a monarch, becoming enamoured of the old woman, takes her as a wife, and again the complaisant husband receives great worldly wealth as the price of what we must call his wife's and sister's infamy. The promised son at length arrives, and after a while Abram is told to sacrifice him; yet he who pleaded boldly for mercy to be shown to the Sodomites has not a word to say in favour of his son. But before this incident takes place we find that Sarah, proud of her own child, cannot tolerate the existence of the son of Hagar, even though she had herself brought about the connexion with the

[8] It is to be remembered that Isis was said to be the wife and sister of Osiris, and that Ceres was also said to be the wife and sister of Jupiter.

ABRAM] common father. The lovely old woman, who has fascinated two mighty kings, becomes suddenly a termagant, and the cowardly Abram, who has twice profited by his wife's disgrace, again shows the white feather, and consigns to almost certain death his eldest son, and her by whom he first attained the blessing of paternity. It is curious that Hagar should wander in the wilderness of Beersheba, a spot which then had no more nominal existence than Bethel and Hai; and it is equally curious to notice the facility with which Abram resolves to sacrifice both his sons. We conclude, however, from the narrative, that he did plead for Ishmael with Sara, his wife, who, on this occasion, certainly did not call him lord (1 Pet. iii. 6), although he made no pleadings subsequently for Isaac. Abram's wife at last dies, being one hundred and twenty-seven years old, and Abram ten years older. She is buried, and then Abram seeks for a consort for his son. He swears his servant on his thigh (*i. e.*, the fascinum), and sends him off to his father's house; on the return of the messenger with a wife for Isaac, the old patriarch, now at least twenty-seven years older than when Sarah had told us of his incapacity to beget offspring, marries again, and has six children. Though very particular about the kindred and religion of the wife of his son, we are not told that he had any such idea about his own second consort, who is called a wife, Gen. xxv. 1, and a concubine, 1 Chron. i. 32. At his death, Abram gives everything to Isaac, who like his father goes to Gerar, and tells the same tale as Abram had done of his wife being his sister. We find moreover that Isaac increased his wealth, and had a great store of cattle and slaves, yet, notwithstanding

ABRAM] his princely condition, he sends away from his own home the youngest of his two sons, to seek for a wife amongst his relatives, without a single attendant, and with no more wealth than his clothes and a walking stick. It is impossible for any thoughtful mind to accept such a story as a true narrative. It is difficult to understand how any nation could be proud of such an ancestor as Abraham. The careful reader cannot fail to notice how completely the course of time has falsified the statements, said to be made directly to the patriarch by the Almighty, respecting the future power of his descendants; for the Jews never wholly possessed the land of Canaan, and the posterity of Ishmael has been more numerous and more prosperous than that of Isaac, though probably less influential in the main. From the foregoing considerations, we think it far better to consider the story of Abraham and the patriarchs as a pious legend of human invention, than to believe it as a strictly true history, written by the spirit of the Almighty.

ABRECH, אַבְרֵךְ (Gen. xli. 43), "tender father;" a Hebrew title, said to have been given to Joseph in Egypt, by the natives, who did not know the country of their benefactor, or the language which was most familiar to him. Some think this word to be of Egyptian origin = 'bow the knee;' considering that it has its present form, because Moses, although speaking Egyptian as his mother-tongue (Exod. ii. 10, Acts vii. 22), was unable with Jewish letters to write the word properly.

ABSALOM, אַבְשָׁלוֹם (2 Sam. iii. 3), "The father is peace."

ACCAD, אַכַּד (Gen. x. 10), an Assyrian fortress = "a fortified place;" אָכַד, *achad*, 'to fortify or strengthen.'

ACCHO] עַכּוֹ for אַקּוֹ (Judges i. 31), *acho* for *ako*, a roebuck. I had great difficulty in satisfying myself that the signification of this word was "The Roebuck." Two days after I had completed the MS., I met with Hislop's '*Two Babylons*,' and while cutting the leaves was arrested at page 140, 3rd edition, at a copy of a Tyrian coin, representing the Lingam and Serpent, the former of which is under the form of a short and thick stump. Upon one side of it is a pyramidal shell, the "concha," usually called cornucopia, and on the other a palm tree, an euphemism for the phallus. Appended to the figure is this note, which I copy almost verbatim. "*Ail*, or *Il*, is a synonyme for Gheber, The mighty one. . . . It signifies also a wide speading tree, or *a stag* with branching horns (Parkhurst). Therefore at different times the Great God is symbolised by a stately tree, or by *a stag*. On an Ephesian coin he is symbolised by a stag cut asunder, and there, a palm-tree is represented as springing up at the side of the stag, just as here it springs up at the side of the dead trunk. In Sanchoniathon, Kronos is expressly called 'Ilos,' *i. e.*, the mighty one. The Great God being cut off, the cornucopia at the left of the tree is empty, but the palm-tree repairs all." If the reader remembers what has been already said of Asshur or Asher, El or Il, obelisks, standing stones, the stocks of trees, &c., as indicative of the active male organ; of the concha and inverted pyramid, as emblematic of the female organ; and then recals the story of the feud between Mahadeva and his Sacti, he will understand the mythos depicted on the coin, and the hidden meaning which exists in naming a mighty man after the Roebuck. (See BETH-NIMRAH, and NIMROD.)

Achbor, an Idumæan Prince. This name may serve as an example of the method which I have usually followed in ascertaining the most probable meaning of a word. The cognomen is spelled in the Hebrew עַכְבּוֹר, *Acbor*, or *Achbor;* and the meaning assigned to it is '*a Mouse*.' I cannot, however, believe, that any great man would submit to be called after so tiny a creature, and I cannot find any other word either with כ or ק which satisfies me. Supposing the name may be a compound one, I turn to אַח, *ach*, which means 'brother,' and to בּוֹר, *bor*, 'a pit:' otherwise pointed, 'to search out;' we find also בֹּר, *bor*, 'purity;' and which when pointed signifies *bar*, 'beloved:' the word then may mean, 'brother to the pit,' 'to purity,' or 'to the beloved one;' and we conclude that the idea intended to be conveyed is "Like to the Pure One, *i. e.*, the Celestial Virgin." Fürst considers that אָח *ach*, is a name expressive of the divine Being; if so, the word denotes 'Ach is pure.'

Achish, A king of Gath, written אָכִישׁ, *achish* or *akish*, (1 Sam. xxi. 10.) Here again, taking the ordinary spelling, we find no adequate signification; if on the contrary we take the sound—and it must be remembered that this was all which the Hebrew writers could go by—and consult אַחִישׁ, *achish* or *ahish*, we get the meaning of "Brother to the self-existent one." Compare Jacchus. Perhaps from אָכַשׁ, *achash*, 'rolled up like a serpent.' Compare Nahash. Recollecting the possibility of the Philistines being Grecians, we may surmise that the word is a Hebraic form of 'ακίς, *akis*, "an arrow," one of the emblems of El, Bel, and Baal.

Achan, עָכָן } (Josh. vii. 18, 26.) These words are both
Achor, עָכֹר } explained in the Scriptures to mean *trouble*,

ACHAN } ACHOR } and are associated with a story to account for the names being there. These stories I have gradually learned to distrust more and more, until indeed I have come to recognise their existence as affording a certainty that they veil a hidden meaning, to which they thus become a clue; as the peewit, by feigning injury and trying to lure the traveller from her nest, occasionally conducts him thither, when once he has become acquainted with her wiles; *i. e.*, the story has been fitted to the name, and not the name to the story. Taking ACHISH and ACHBOR for a guide, I should read these words as meaning "Brother of, or Like to On," and "Like to Hur," "Brother of the sky." אַח, *ach*, 'brother;' און, *aun*, On; אַוּר, *aur*, 'the sky,' or '*Ach* is On or Hur.'

ACHMETHA, אַחְמְתָא (Ezra vi. 2), a proper name, probably of Persian origin. I insert it here simply to note that the Hebrews wrote its first syllable as I conjecture the other *Achs* ought to have been written, viz., as אַח.

ACHSAH, עַכְסָה (Josh. xv. 16), is said to be "an anklet" by Gesenius, and "a serpent" by Fürst; but it is improbable that religious priests, who always introduced sacred ideas into names, would call Caleb's daughter after a female ornament. It was consonant with their ideas to give her the name of "the serpent," a creature worshipped in Jerusalem till the time of Ezekiel. We may reconcile the two significations by the fact that anklets were often in the form of serpents, and that both words imply the idea of twining round. It may come from the verb עָכַס, *achas*, with the addition of the feminine pronoun ה. If so, the meaning would be, "She is tinkling, with bells," *i. e.*, a virgin; or "She surrounds, or twines round

ACHSAH] us." There is another possible etymology—מָאָה or שָׂה and אָח, *ach, sah,* or *saah, i. e.,* "Kindred to the mother, or to the cleft," or "*ach* breaks forth."

ACHSHAPH, אַכְשָׁף (Josh. xi. 1), I take to mean "*Ach* is abundance;" שָׁפַע, *shapha,* meaning 'to overflow, abundance,' or '*ach,* the uniter,' שָׁעַף + אָח.

ACHZIB, אַכְזִיב (Josh. xix. 29), is another name which has, I think, been misspelled; as it stands, it has no known signification, but if we take אָח, *ach,* to mean 'kindred with,' or 'the god ACH,' we have only to search out for *Zib.* Such a name was borne by a Prince of Midian, and we have *Zeb*ah, *Zib*a, *Zab*di, *Zeb*ulon, &c. Now זָאָב, *Zaab,* is an old root, signifying 'to be yellow like gold;' and 'The Golden One' was an epithet of the Sun. *Achzib* would therefore mean 'kindred of the Sun,' 'Ach is the Sun.' The name seems to have been Phœnician.

AD, אֵד—compare with *Had* and *Hod*—'an exhalation or vapour, which forms the clouds.' *Hod,* הוד, means 'swelling, lifting oneself up, becoming lofty, eminent, majesty, splendour, freshness, beauty;' spelled as עַד, *ad,* it signifies 'eternity.' The idea seems primarily, or secondarily, to have been phallic.

ADAD, אֲדַד, the name of the chief deity of the Syrians—the Sun;[9] seen in Benhadad, Hadadezer, Hadadrimmon. In Syriac it means *one.* (See HADAD.)

ADADAH, עַדְעָדָה (Josh. xv. 22). Probably the same as *adad,* with a terminal ה added, either to represent the feminine of the Syrian God, or, by taking away the identity of the Heathen deity, to sanctify it for Israel.

ADAH, עָדָה (Gen. iv. 19; xxx. 2, 4). This is a difficult word to interpret. She is one of the wives of Lamech ('the

[9] Macrobius, quoted in Kitto's *Cyclopædia, s. v.* HADAD.

ADAH] strong young man,' or 'the warrior,') and her consort wife is Zillah. אָדָה, *adah,* is an old root, meaning 'to pass by;' עָדָה, *adah,* has a similar meaning, but it also means 'to adorn;' also 'to come and go;' 'an assembly,' 'an ornament,' 'a witness,' 'the monthly period of women'—witnessing their nubility. Being doubtful which of these meanings to select, we turn to Zillah, and find that זָלָא, *zala,* is an old word meaning "to draw out;" צָאַל, *tzal,* is "to be thin," "the wild prickly lotus;" צָלָא, *tzla,* is "to pray;" צָלָה, *tzalah,* is "to roast, or pray;" pointed as Zillah it is said to mean "shadow;" as צָלַח, *tzlacha,* it means "to go over," "to flow," "to be prospered." Coupling the idea of "the strong young man," and both names having a reference to "a flowing out," I conclude that both were just nubile, and his speech to them was an ebullition of jealousy—a threat what he would do if they allowed any young man to come near them. (See LAMECH.)

Since writing the above, I have met with the following in Donaldson's *Christian Theology,* p. 253; quoting Ewald, he says, "The man's name, Λάμαχος, *lamachos* (Gen. v. 25: iv. 18), recurs in Pisidia. (*Corpus Inscr.,* No. 4379;) the woman's name, Ἄδα, *ada* (Gen. iv. 19, 23: xxxvi. 2, 4), likewise in that district (*Corpus Inscr.,* c. iii., p. 333). This coincidence is all the more remarkable, as neither name ever occurs again in the history of Israel."

ADAIAH, עֲדָיָה (2 Kings xxii. 1), עֲדָיָהוּ (2 Chron. xxiii. 1), "Jah is eternal."

ADALIA, אֲדַלְיָא (Esther ix. 8), a Persian name. Compare the Greek Ἰδάλιον, a town in Cyprus, near which was a forest sacred to Venus.

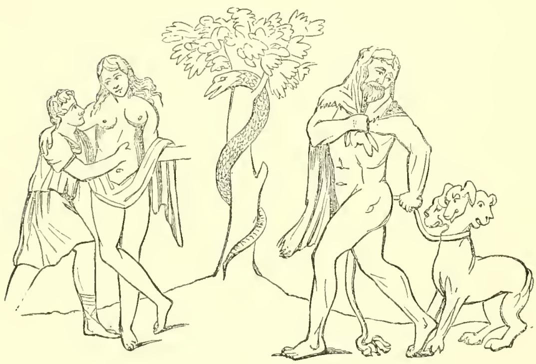
ADAM, אָדָם (Gen ii. 15). This word demands a close

ADAM] attention. It was borne, we are told, by the first man—the father of the human race. We remember that all nations have had some myth respecting such a being, and that the priests, who have invented them, have generally founded the figment which they told on some basis of truth. The Vedic story tells of Mahadeva and Parvati; the Assyrian, of Asher and Beltis; whilst the Hebrew writings say that Adam and Eve were the parents of all mankind, just as "the great father" and the "celestial princess" were the parents of the Jews. In searching out the myth, we naturally associate Adam with Edom,—also Esau, who dwelt in Seir (all of which see). We find that אָדָם, *Adam*, means "to be red," or "ruddy;" also "a man." Edom is spelled with the same letters; the same word, differently pointed, means "a red gem;" but it also conveys an idea of whiteness and comeliness. Those who are conversant with the organ represented by Mahadeva, whose image amongst the Hindoos is always painted red, cannot fail to see that the word in question, combining whiteness and redness, would accurately describe it. The idea seems to us a coarse one, and no doubt it is so in our times; but when the story was written, no squeamishness of such a nature existed; a spade was a spade—a man was a digger, viz., זָכָר, *zachar*, and the woman נְקֵבָה, *n'keba*, was a field to be dug. It will be seen in the margin of the Bible that the man was called *Ish*, אִי = יֵשׁ, which means "existence," "being," "standing upright." There was a town of the same name as that borne by the first man, in Canaan (Jos. iii. 16). There were some words apparently compounded with it, *e. g.*, Adamah, Adami, which seem primarily to have reference to the earth,

ADAM] or soil. It is in reality nothing more than a covert name for the phallus, whilst Eve, the consort, signifies the Yoni. (See EVE.)

In Figure 81,—which is copied from a drawing by Colonel Coombs, in a cave temple in the South of India: G. Higgin's *Anacalypsis*, p. 403,—is seen the nature of the temptation of Adam, in which it is well shown. The introduction of Hercules and the three-headed dog is equally significant.

Figure 81.



Since writing the above, I have met with the following. In Gregorie's *Notes and Observations upon several passages in Scripture*, vol. i., 4to, Lond. 1684, there is a passage to the effect, that 'Noah daily prayed in the ark, before the body of Adam, *i. e.*, before the Phallus (Adam being the primitive Phallus), the great procreator of the human race.' I will not pursue the myth farther; the above is sufficient to show that others have adopted the same opinion as I have expressed above.

Adam, אָדָם (Joshua iii. 16), "He unites together."

Adamah, אֲדָמָה (Joshua xix. 36), "A fortress." This word may represent the feminine of אָדָם, *Adam, i. e.*, woman; it certainly signifies 'the earth,' and in the Scriptures, equally with Grecian writings, the earth is spoken of as 'the universal mother.' See Ps. cxxxix. 13, 15, Job i. 21, and Eccles. v. 15; and compare this with the ideas associated with Γη, *ge*, by the Greeks. See also Pliny, ii. 63: "The earth, on which alone of all parts of nature we have bestowed the name that implies maternal veneration." Compare this again with Ecclus. xi. 1: "till the day that they return to the mother of all things."

Adami, אֲדָמִי (Joshua xix. 33), "A fortress." Both this word and the preceding one, though said to signify "a fortress," are most probably altered forms of אֲדָמְיָה, *adamiah*, the י being dropped in the one case and the ה in the other. If this interpretation be correct, the real signification of the words is "Jah unites together," or "Jah is Adam," or 'creator.'

Adan (Cuneiform), "a tune."

Addan, אַדָּן (Ezra ii. 59), probably an obliteration of אָדוֹן, *Lord*, the name of a man who returned with Zerubbabel.

Adar, אֲדָר, "swelling out, great, glorious;" a Hebrew month, in which was the vernal equinox; אָדַר, *adār*, to swell out, to become great. The idea is phallic, spring being the time when animals, birds, &c., began to pair, and when strength in the male was essential to the increase of flocks and herds, &c. There was also a son of *Bela* of the same name, but sometimes called Ard.

Adbeel, אַדְבְּאֵל (Gen. xxv. 13), "The glorious Baal," from אֲדַד, *adad*, dropping the final ד, or "Baal is eternity;"

Adbeel] from עַד, *ad*, the ע being changed for א, to escape from the appearance of giving the attribute of Jah to Baal.

Addar, אַדָּר (1 Chron. viii. 3), "He is large."

Ader, עֵדֶר (1 Chron. viii. 15), "He sets in order."

Adiel, עֲדִיאֵל (1 Chron. iv. 36), "El is the noblest."

Adin, עָדִין (Ezra ii. 15), "delight, pleasure." Compare ἡδονή.

Adina, עֲדִינָא (1 Chron. xi. 42), "The gentle one;" אָדִין, *adin*, 'soft, delicate.' Compare *Edin* and *Edinburgh*, and *Edinburg*, the maiden city.

Adino, עֲדִינוֹ (2 Sam. xxiii. 8); also עֲדִינָא, *adina*, probably altered from עֲדִין אֵל, "El gives pleasure," literally "El gives the power to enjoy sexual pleasure."

Adithaim, עֲדִיתַיִם (Joshua xx. 36). This word is probably compounded with עַד, *ad*, יַת, or אוֹת, or אֵת, *ath*, *oth*, or *aith*, and ים, *im*, the dual termination. If so, its signification is "The two eternal beings."

Adlai, עַדְלָי (1 Chron. xxvii. 29). As this word is now spelled, no adequate meaning can be assigned to it. It is very probably an altered form of יַדַּי, *ada*, or *idi*, + אֵל, *el*, which would make it to signify "The friend of El," or "El is a friend."

Admah, אַדְמָה (Gen. x. 19), "A fortress."

Admathah, אַדְמָתָא (Esther i. 14), a Persian word, = "given by the highest being." Fürst.

Adna, עַדְנָא (Ezra x. 30), "El is most lovely," the final ל of אֵל, *el*, being dropped, and עֲדָן being substituted for עָדַן.

Adnah, עַדְנָה (2 Chron. xvii. 14), "Jah is most lovely;" most probably this word has been altered from the form עָדַן, *adan*, יָה, *jah*.

Adon, אָדוֹן, "Lord and master;" *Adonim*, 'My lords;' *Adonai*, 'The lord;' עֲדוֹן, *adon*, 'lord, master.'

Addon was the name of a certain town, in the Cuneiform.

Adoni-bezek, אֲדֹנִי־בֶזֶק (Judg. i. 5), "My lord, the radiant

Adoni-bezek] one;" בָּזַק, *bazak*, 'to scatter or disperse rays, like the Sun;' an old root.

Adoni-jah, אֲדֹנִיָּהוּ (2 Sam. iii. 4), "The Lord is Jah."

Adoni-kam, אֲדֹנִיקָם (Ezra ii. 13), written in Nehemiah x. 17, as אֲדֹנִיָּה, *Adonijah*. The first signifies "The Lord the helper," the second, "The Lord Jah," or "Jah is Lord."

Adoni-ram, אֲדֹנִירָם (1 Kings iv. 6), "My Lord is on high;" רוּם, *rum*, high, exalted.

Adoni-zedek, אֲדֹנִי־צֶדֶק (Josh. x. 1, 3), "My Lord is the Just One;" צַדִּיק, *tzedik*, 'just, righteous.'

Adoraim, אֲדוֹרַיִם (2 Chron. xi. 9), "the mighty ones;" dual of אָדַר. Whence comes also *Adar*, "to be great and glorious."

Adrammelech, לְאַדְרַמֶּלֶךְ (2 Kings xvii. 13). I think this means "the swelling ones, the king," and that it refers to the phallic triad. It will be remembered that *Hadrian*, *Atr*eides, *Atr*eus, and *Adr*amyttium, all show that *Hadr* or *Atr* had some mystic significance. *Adr*, אֲדַר, signifies 'swelling and tumid;' and הָדַר, *hadar*, has the same meaning. The idea has reference plainly to strong virility. Rawlinson surmises (*Journal of Royal Asiatic Society*, vol. i., N.S., p. 200), that this word ought to be written ארדמלך, *aradmelech*, and that *arad* is a variant of *ardu* = 'a slave,' equivalent to *abd*. (See Edrei, below.)

Adriel, עַדְרִיאֵל (1 Sam. xviii. 19), means "The swelling, or powerful El;" from the same root, אדר, as above.

Adullam, עֲדֻלָּם (Josh. xii. 15), means "The just mother;" עָדַל, *adal*, 'to be just or equitable;" and אֵם, *am*, 'mother.'

Adummim, אֲדֻמִּים (Josh. xv. 7), The red ones, plural of Adam.

Ad, = the Almighty; also "to eat."

ADAMI, = (Sanscrit) the first.

ADHARYA, = the Sun.

ADITI, = a Vedic Goddess, mother of the Gods.

ADITYA, = the Sun, = *Surya*.

ÆNON, A'ινών (John iii. 23), "the fountain of On." עֵין, *ain*, און, *aun*, On.

AGABUS, Ἄγαβος (Acts xi. 28), probably similar to *Agabim*; 'pleasures,' 'things which please God.'

AGAG, אֲגַג (Numb. xxiv. 7), from an old root, 'to blaze as fire.'

AGALI (Cuneiform), goats. Compare Eglon, Eglah, Agläe.

AGBAH, עֲגָבָה, signifies 'immodest love,' ἔρως; plural, *agbim*, 'delights.' Compare Okba, the Arab name for one of the evil spirits, or magicians.

AGEE, אָגֵא (2 Sam. xxiii. 11), "He is swift in flight," equivalent to Phygellus, or φύγελος (2 Tim. i. 15). The reference is to the sun, "who rejoiceth as a strong man to run a race" (Psalm xix. 5).

AGUR, אָגוּר (Prov. xxx. 1). There is much difficulty about this word; it may signify "the collector;" from אָגַר, *agar*. *Agr* (Cuneiform), 'a field;' Heb., אכר, *acre*. The same word is met with in Deut. xxxii. 27, in which it is connected with a very strong anthropomorphism, and in that passage it is translated "Were it not that *I feared* the wrath of the enemy;" but we can scarcely imagine that Agur, as a proper name, signifies "I feared."

AG, = 'to move tortuously.' *Agha*, Lord (Turkish).

AGA (Sanscrit), = 'a mountain or tree;" *Aga-jah*, mountain born, = Parvati.

AGHA, " 'sin, impurity.'

AGNI, " = 'fire,' Latin *ignis* (from *anj*, 'to shine'); the holy or sacrificial fire,' for which a lamb was generally used. Latin, *Agnus*.

AGRA, " 'point, summit, front, beginning, best.'

Ah (Sanscrit), means "dawn ;" and

Ahab, אַחְאָב (1 Kings xvi. 30), "brother to the father;" אָח, *ach*, 'brother to;' אָב, *ab*, 'father;' or possibly a variant of אַהַב, *ahab*, 'a licentious man, or idolater;' אָהַב, *ahab*, 'a lover.' Fürst considers that אָח, *ach* or *ah*, is one of the Divine epithets ; it may be so, for there is an old signification of the word which proves it to have been analogous to 'fire.' Fürst, *s. v.*

Ahar (Sanscrit), means "day." If we take this as the origin of *Aharon*, the name would still be an equivalent for Jupiter, as the God of day.

Aharah, אַחְרַח (1 Chron. viii. 1). This is translated by Fürst as "following Ach, *i.e.*, God;" though unsatisfactory, no better meaning can be found.

Aharhel, אֲחַרְחֵל (1 Chron. iv. 8), following the preceding, we conclude that the signification of this word is "following Ach El."

Ahasai, אַחְזַי (Nehem. xi. 13), = אֲחַזְיָה, 'laying hold on Jah.' (See Ahaziah.)

Ahasbai, אֲחַסְבַּי (2 Sam. xxiii. 34), "Jah is shining, or blooming."

Ahasuerus, אֲחַשְׁוֵרוֹשׁ (Ezra iv. 6), "Akharhdarpan = Satrap." Fürst.

Ahava, אַהֲוָא (Ezra viii. 15), the name of a river.

Ahaz, אָחָז, "one who has laid hold on, possessing."

Ahaziah, אֲחַזְיָה (1 Kings xxii. 40), "one who has laid hold on Jah."

Ahban, אַחְבָּן (1 Chron. ii. 29), "Son of Ach," or, as Fürst suggests, "Ach is knowing."

Aher, אַחֵר (1 Chron. vii. 12), the same as Ahiram, (Num. xxvi. 38.)

Ahi, אֲחִי (1 Chron. v. 15), "Jah is Ach," or "kindred with Jah."

Ahiah or Achiah, אֲחִיָּה (1 Sam. xiv. 3), "brother to Jah," or "Ach is Jah;" the same word as the following.

Ahiam, אֲחִיאָם (2 Sam. xxiii. 33), "God of fellowship."

Ahian, אַחְיָן (1 Chron. vii. 19), "Ach is clearness."

Ahiezer, אֲחִיעֶזֶר (Numb. i. 12), "Ach is a helper." (See Abi-ezer), which shows אָח as = אֲבִי.

Ahihud, אֲחִיהוּד (1 Chron. viii. 7), "brother to the glorious one," or "Ach is splendour;" הוּד, *hud*, 'majesty, splendour,' &c.

Ahijah, אֲחִיָּהוּ (1 Kings xiv. 4), "Ach is Jah," the same word as *Ahiah* and *Ahiam*.

Ahikam, אֲחִיקָם (2 Kings xxii. 22), "Ach is a helper."

Ahilud, אֲחִילוּד (2 Sam. viii. 16), "Ah, or Ach, is creator, or procreator, or producer, or one who gives offspring." Compare Psalm cxxvii. 3, "Lo children are an heritage of the Lord, the fruit of the womb is his reward."

Ahimaaz, אֲחִימַעַץ (1 Sam. xiv. 50). The ordinary interpretation of this word is "brother of anger," a name which seems to be very unsuitable to anybody. The reading of מַעַץ, *maatz*, as the second syllable, is the cause of this. I believe that this spelling has been somewhat varied from the original. The individual who bore the name was a father of Saul's wife; and at that period the Jews were conversant with many heathen gods and priests. Amongst the Syrian deities was a God, apparently, *Maoz*, מָעוֹז. (See Daniel xi. 38, and the marginal Mauzzim.) He was the God of fortified cities or munitions of war; supposed, by Gesenius, to be the same as *Mars*, between which name and *Maoz* there is in sound but scant difference. The real meaning of the word, therefore, I conceive to be *Brother of Mars*.

Ahiman, אֲחִימָן (Numb. xiii. 22). "Ach is man, or Μῆν, the

Ahiman] male divinity of Μήνη, מני;" Fürst *s. v.* (See Man.)

Ahimelech, אֲחִימֶלֶךְ (1 Samuel xxi. 2), "brother to the king."

Ahimoth, אֲחִימוֹת (1 Chron. vi. 25). This word is spelled, in 1 Chron. vi. 35, מַחַת, *machath;* Μαάθ, in Luke iii. 26. The signification is "Ach is death;" and we have the analogue of it in Ματθαῖος, = מָת, *math* (is), יָה, *jah*, or 'god.' This is so strange a name for an infant just entering life, that it seems better to derive the second element from מִחְיָת, *michjath*, when the meaning would be, "Ach is the renewing of life."

Ahinadab, אֲחִינָדָב (1 Kings iv. 14), "brother to the prince," or "Ach is prince," or "Ach gave."

Ahinoam, אֲחִינֹעַם (1 Sam. xiv. 50), "brother to the lovely one." (See Abinoam.)

Ahio, אַחְיוֹ (2 Sam. vi. 3). This word deserves notice. It is said to mean "brotherly;" but as names were given by the priesthood at the time of infancy, such a cognomen would be inapplicable. Its etymology apparently yields the signification, "the brother of Io;" ("Ach or God is Jo." Fürst.) We postpone the inquiry into the name Io, and only notice the name of *Joah*, which is merely a transposition of *Ahio*, and remark that the meaning assigned to it by Gesenius is "Jehovah, the brother," or, "whose brother is Jehovah."

Ahira, אֲחִירַע (Numb. i. 15), "brother of, or Ach is the Sun," *Ra* being both Shemitic and Egyptian for the Sun. Compare Heb. רָאָה, *raah*, 'to see,' and Greek ὁράω.

Ahiram, אֲחִירָם (Numb. xxvi. 38), "brother of, or Ach is the High One."

Ahisamach, אֲחִיסָמָךְ (Exod. xxxi. 6), "Ach, the supporter."

Ahishar, אֲחִישָׁר (1 Chron. vii. 10), "Ach, the righteous." (See Jasher.)

Ahishahar, אֲחִישַׁחַר (1 Chron. vii. 10), "Ach, the Aurora."

Ahitophel, אֲחִיתֹפֶל (2 Sam. xv. 12). Amongst the customs of the Orientals, which obtained from the remotest antiquity, and still exist to the present day, is the practice of heaping contumely upon an adversary whenever his name is uttered, or praise upon any one who is held in repute; much as Englishmen used to say, "The king, God bless him." It has more-ever been, and still is, a common usage to falsify the name of some detested man, or to change it altogether, in order to make his memory detested. The word in question is an example of the custom; for the recreant councillor, once famed for wisdom, is now called "brother to nastiness," or "brother to lies," according as we derive the last part of the word from תָּפַל, *tappal*, "to spit out," "unsalted," "insipid," "foolish," "false," or טָפַל, *taphal*, "to frame lies."

Ahitub, אֲחִיטוּב (1 Sam. xxii. 12), "brother of, or Ach the good one," or "goodness." (See Abitub.)

Ahlab, אַחְלָב (Jud. i. 31), "The father protects," the א being elided before the ב.

Ahlai, אַחְלַי (1 Chron. ii. 31), "Jah protects," the ה being dropped at the end.

Ahoah, אֲחוֹחַ (1 Chron viii. 4), probably "Ach is Jah."

Aholah, אָהֳלָה (Ezek. xxiii. 4); *Aholibah*, אָהֳלִיבָה; *Aholiab*, אָהֳלִיאָב; *Aholibamah*, אָהֳלִיבָמָה. The first two of these words were given figuratively to Jerusalem and Samaria on account of their whoredoms, of which a very graphic account is given. The idea conveyed seems to be — of the first two, that they had each a

Aholah] tent for fornication, or were themselves a tent for any one to take lodging with; and of the two latter, that they were habitations for the father, אָב, or for the high one, רָמָה. The connexion of ideas between a tent and fornication was, apparently, current in more ancient times, as we learn from Numb. xxv. 6–8, where it is related that Phinehas pursued the man of Israel into the *tent*. The passage in which this shameful occurrence is narrated, is one that Dr. Ginsburg points out (*op. cit.*) as having been softened from its original coarseness. The true signification is retained in the Vulgate, viz.—"Et ecce unus de filiis Israel intravit coram fratribus suis ad scortum Madianitidem, vidente Moyse et omni turbâ filiorum Israel, &c. Quod cum vidisset Phinees * * * ingressus est post virum Israelitem in *lupanar* et perfodit ambos simul . . . . in locis genitalibus."

Now the word rendered *tent* in our version is קֻבָּה, *kubah*, which signifies a peculiar form of dome-shaped covering which was carried about by prostitutes, and was at once an indication of their business, and a means of conducting it. The part through which Phinehas drove the spear is a word of similar spelling, viz., קֳבָה, *kobah*, which signifies 'the vulva.' The ideas associated with these two words closely resemble those used by Ezekiel, who declares, according to the Vulgate (xvi. 24, 25), "et ædificasti tibi *lupanar*, גַּב, *gab*, et fecisti tibi prostibulum *in cunctis plateis;* ad omne caput viæ ædificasti signum prostitutionis tuæ, et divisisti pedes (inguina) tuos omni transeunti." Again, in verse 31, we find still greater shamelessness attributed to Jerusalem: "fabricasti lupanar tuum in capite omnis viæ—nec facta es quasi meretrix fastidio augens pretium sed quasi mulier

AHOLAH] adultera quæ super virum suum inducit alienos," &c. Now גַּב, *gab*, has, amongst others, a signification precisely similar to that of קֻבָּה *kubah*, and it was used for similar purposes. Associating all these facts together, the philosopher is disposed to conclude that the episode of the Midianitish woman, and the frightful plague which followed, was introduced in the times of Ezekiel by some devout man, who, being scandalised by what he saw around him, and impotent to prevent such abomination, endeavoured to act upon the fears of the nation, by showing how dreadfully God had visited such sins upon their forefathers. But in his zeal he has forgotten his discretion, and has furnished the women of Midian with the trade marks in use at Jerusalem.

AHUMAI, אֲחוּמַי (1 Chron. iv. 2), "Ach is mi," or "semen;" "Ach effects propagation." Fürst.

AHUZAM, אֲחֻזָּם (1 Chron. iv. 6), "Am is preservation," the א being dropped between ז and ם.

AH (Vedic)), same as *Aio*, "I say."

AHI " serpent.

AHAM " I.

AHAN " day.

AHANA " the dawn.

AHN " serpent or throat sweller, same as *Deva, Dao, Deus, Divus* = Holy.

AHURA " same as ASURA.

AHUZZATH, אֲחֻזַּת (Gen. xxvi. 26). This name was borne by a Philistine in the time of Isaac. (See PHILISTÆA, LAMECH, and ADAH); and it may be a Hebrew adaptation from ἄζεται, *azetai*, "he stands in awe of the Gods." I should take it to be an irregular plural, signifying "The preservers," from אָחַז, *ahaz*, and to indicate the "arba."

AI, עַי (Gen. xiii. 3), sometimes written HAI (which see), signifies "a heap of ruins," the city of that name, we are told, being the heap, &c.; but אִי, *Ai* or *I*, means "an Island" (one of the names of Iona was Ii). Neither of these etymologies, however, accords sufficiently with others to be accepted; my impression is, either that the existence of the town was a myth, or that it was called after a large cairn or mound, which, like Gilgal, by Jericho, was near its gates. (See GILGAL.)

AI or AA, in the Assyrian, signifies "the female power of the sun."

AIN, עַיִן, "an eye, or fountain;" frequently occurring in composition, but then usually spelled *En*, as En-dor, &c.

AIRAN, an old name for Persia. Compare Yrun, Erin, Arran.

AKH, one form, and the correct one, of writing the Hebrew אָח, brother, "kindred to," or "like to."

AKHI-UMAH, Assyrian name, = "brother of the mother." Compare AHAB.

AKISSU (Cuneiform), "a heretic." Compare "*akish*, עקש, a perverse man."

AKKAD (Assyrian), "a highlander."

AKRABBIM, עַקְרַבִּים (Judg. i. 36), "the great stags;" אַקּוֹ, *ako*, stag; רַבָּה, *rabab*, "great," possibly "a flagellum," generally rendered "scorpion-height."

AL, the A being pronounced like the *a* in *ale*, *fate*, *hate*, *gate*, &c., whence many write the words as El, &c.,[10] in which case it is necessary to give the E the French sound of *e* in *mer*. We find from Dr. Ginsburg's

[10] I prefer the spelling in the text to that in ordinary use — (1) because the adoption of the hard or long *a* represents the sound of א better than *e*, which in English is never used as *a*, and which is almost invariably pronounced as if a short or soft vowel; (2) because it is the representative of the modern "Allah," the Arabic form of God.

 Versions of the Bible, to which we referred in the note, pp. 184–6, that very great liberties have been taken with the names El and Elohim by the modern redactors of the sacred Scriptures. They have indeed been carried to such an extent, that it is necessary for the philosophical student to divide his inquiries into two parts; one of which relates to the real signification of the words, the ideas which they involve, and the extent of country over which the names, or some variants of them, were recognised as belonging to the Creator; the other relates to the manner in which the names have been treated in our Bible.

In examining into the meaning of the word El, we must first advert to the ordinary method of spelling it, and its variants; we find one form of it written as אֵל, which consists of *a* and *l*, but which is so pointed as to be pronounced *ail*. The plural of this word is אֵלִים, *ailim*. It may be considered as cognate with the Assyrian Il, or Ilu, which Rawlinson says (*Journal of the Royal Asiatic Society*, p. 193, vol. 1, N. S.) is the Shemitic value of "a God; for which, however, Yahu is sometimes substituted, as in Hebrew." Another form, of which the plural is more commonly used than the singular, is אֱלוֹהַּ, *eloah*, and in the plural אֱלֹהִים, *elohim*. This termination indicates that the noun is in the masculine gender; but as there are two other forms, both of which, viz., אֵילַת, *alath*, and אֵילוֹת, *aloth* (Deut. ii. 8, 1 Kings ix. 26), indicate feminine terminations, we must presume that there was an idea that the Deity was androgyne; a notion which equally pertained to Baal, whose plural form is Baalim and Baalath. The modern representative of Al is Allah, and that name

 is adored over all the localities where once Al was worshipped.

That this appellative for the Almighty was not confined to the Jews, we have abundant proof in Scripture. We find, for example, that Amraph*el* is a name born by a Mesopotamian king, whilst Abraham was as yet childless (Gen. xiv. 1); we see that *El*lasar[11] is the name of a kingdom in Chaldea, and we find that *El*daah is the cognomen of a Midianite (Gen. xxv. 4). We have still farther proof in the difficulty which it is evident that the modern Jews have felt in modifying their Scriptures to demonstrate the reverse. The Rabbins recognise the fact that those whom they called Heathen worshipped Elohim, just as did their own Hebrew forefathers; but they endeavour to explain it away by such contrivances as Dr. Ginsburg has commemorated.

When, therefore, we have examined into the signification of the name, and endeavoured to ascertain its nature, we shall have an idea of the early faith of the Jews, as well as of that of other Shemitic races. Now, אַיִל, *ail*, pronounced *il*, is an old word denoting the idea of rolling, strength and power, 'a ram,' 'a pine tree,' 'an oak,' 'a post,' 'pre-eminence,' 'the belly,' 'the body,' &c.; also as *ajal*, 'a stag, or hart,' 'a great ram,' 'a wild goat.' As a means of introducing the name of the Great One by periphrasis, 'the goat,' and 'the deer,' and 'the pine or palm tree,' were used in metaphor, as in *Ajalon*, אַיָּלוֹן, the meaning of which is "On, the stag," or "The strong

11 Ellasar is spelled with a double l in English, and with ל in the Hebrew, apparently with the intention of showing that the El of Ellasar was not the same as the El of the Hebrew.

AL] one," from אַיָּל, *ajal*, 'stag,' and אַוֹן, *aun*, as אֵילוֹן, *Elon;* the same signifies "an oak;" whilst in the later redactions of the ancient Scriptures, אֵיל, or עֵיל, *ail*, is substituted in many places for אֵל, *al*, principally in passages where something is said in the text which the modern Hebrews think to be derogatory to the Almighty.

אֵל, *al*, pronounced as *ail* or *el*, means "strong," "a mighty one," "a hero." It is also used to represent the Most High. Though spelled אֵל, the word is, I think, closely allied to עָל, *al*, which signifies "most high," and to עָלָה, *alah*, which means "to be high, elevated, raised erect," also "to glow, to burn, to glitter, to sprout." We can readily see that all these meanings have a *double entendre*, and apply equally to the Almighty in the skies and his emblem upon earth. אֵלָא, *ala* (1 Kings iv. 18), usually written *elah*, is "a pine tree," a symbol of the "fascinum." אָלָה, *alah*, "to be round," "thick or fat;" also "an oath," "an oak," "a pine," and "God." In all these there are the same letters, אלה, pointed differently; but as the vowel points are a comparatively modern invention, we must take the word to have all the meanings assigned to it. It is still used as 'The Supreme Being' by Mahometans; and those who are conversant with the writings of Mahomet, and his idea of domestic enjoyment on earth and ecstatic bliss in heaven, can readily see how closely the idea of phallic power was connected in his mind with that of happiness and almightiness. In that he resembled all the more ancient Orientalists.

Closely allied with the foregoing words are אֱלוֹהַּ, *Eloha*, plural אֱלֹהִים, *Elohim*, signifying "God," "any

God." But although the plural *Elohim* seems to indicate a masculine God as sensual as that of Mahomet's religion, we must not forget that the words *Elath* and *Eloth* indicate one in which the female element preponderates; in this it resembles such words as Ashtoreth and Baalath. Now, without going deeply into ancient and Hindoo history, there is, we think, a sufficient amount of evidence to show that a religion based upon the idea of the Creator being male, preceded that which was founded upon the belief that the Almighty was a loving mother. We presume, therefore, that the feminine idea, incorporated in the word *Eloth*, &c., is of later development than the masculine one found in *Elohim*. It is probable that it obtained about the time of Solomon (see 1 Kings iv. 16).

Now it is very remarkable that the expression Jah, or Jehovah, is never used in the plural; consequently we should surmise that the worship of the great Being under this name was a sublimation from the worship of El. In the process known to chemists by the names distillation, or sublimation, those light or spiritual particles which are intermixed with the heavy and gross parts in the original substance are separated from it, and presented to us in nearly a pure condition; but though on a first process a division between the worthy and the worthless is effected to a great degree, the result is not so pure as it may be made after a repetition of the trial by fire. Thus we may conceive that the worship of El, though coarse, gross, and even in some senses obscene, possessed a certain amount of goodness, which after sublimation appeared as the worship of Jah; whilst this again became

purified still farther by another distillation, and emerged as pure Christianity. We may even carry the simile farther. The chemist knows that during distillation some of the ingredients which he would wish to be retained in the alembic will be found in the receiver, and that there are offensive empyreumatic oils which taint the spirit even after a second distillation. So it is with our own current religion, which, though infinitely superior to that which has been coffined in many of those names whose meaning we are exploring, yet retains in conjunction with it a heavy offensive oil, from which its admirers would gladly see it freed. Some, indeed, there are who admire blemishes, declare assafœtida an aromatic odour, and love the smell of sulphuretted hydrogen, when it is of their own production; with such we have no sympathy; and we prefer to recommend a more scientific re-distillation of ancient ideas, similar to that which occurred at the Reformation, rather than to preach peace when all around us is fermenting.

Much has been said and written about the plural form *Elohim*[12] having some connexion with the modern Trinity. That it may have some reference to a triad I do not doubt, for the idea of the Creator of all things has been wrapped in the mundane conception of the father of offspring. This was a triad throughout all the animal kingdom which was known to the Ancients. If, it was argued, man was the likeness of God, then the Celestial Father must be a trinity like his earthly emblem.[13] The object presented

12 See BAALIM.

13 The same argument has been used to demonstrate that Elohim was androgyne and dual, rather than triple; Elohim, in the plural, says, Let us make man in our image, after our likeness; and Elohim created man in his image, *i. e.*, of

to the eye was gross, but the idea which it symbolised was grand; and reverence for the thing signified was proved by paying abundant honour to the sign. Whilst this sheet was going through the press, I heard, through a missionary in India, of a Fakir, who was endeavouring to make himself acceptable to the Creator by a contrivance which should augment the proportions of his emblem. As he dragged a stone painfully along, an European clergyman placed his foot upon the latter. The act was construed into a deliberate insult to religion, and the bystanders threatened his life. Though he escaped a death by stoning, the sustained indignation of the natives was such that he was obliged to resign his position, and retire from that part of the country. What happens in India now, there is reason to believe existed also in Palestine. A man whose symbol had not been duly circumcised was to be cut off from life. We are told that even the Lord himself resented this omission on the children of the lawgiver of his people (Exod. iv. 24, 25), although he passed by without notice during forty years the neglect of the rite amongst the whole nation (Josh. v. 5), with whom, too, he was always present. We find, moreover (Deut. xxiii. 1), that a man was not to be allowed even to worship, or to be in the congregation of the Lord, in whom any part of the symbolic triad was injured or wanting; and throughout the Old, and even in some parts of the New Testament the highest reproach cast upon the heathen was, that they bore a triad upon which no holy knife had passed to fit it as a sacred symbol.

The historian might be tempted to linger on the

Elohim; and the image was duplicate, *i.e.*, male and female; therefore it is argued, if "man" is male and female, and in the likeness of Elohim, it is clear that the Maker must have been dual, *i.e.*, male and female.

use of circumcision as having been originally adopted by the Egyptians, and copied by the Syrians from them; and on the other evidence which there is to show, that the Hebrews derived their religion from the nations around them; but as it would occupy too much space here, we must postpone the matter to a succeeding volume.

In the Cuneiform, the various names of the Great God have been read as *Al, El, Il, Ilos, Ra, Asshur, Bel;* in the Greek we meet with the same, as ἕλη, "brightness," and Ἥλιος, "the Sun;" and few will forget the prominence in Jewish history of Elias, also known as Elijah, who was again to appear before the incarnation of the Godhead (Malachi iv. 5). The word Elijah being אֵלִיָּה, or "El-Jah," the counterpart of the *Il, Yahu,* mentioned by Rawlinson. (See *supra,* p. 214.) In Greek we have still farther—Ἰλάω, "I am propitious;" ἐλύω, "I roll round;" ἴλλος, is "the eye;" and εἰλέω, "to turn round." These would serve to identify the Sun with *Al* or *El.* There is corroboration to be found in the emblem of Asshur and Apollo; both appear with bended bow launching forth their arrow, the bow and arrow being mystic signs of the *fascinum;*[14] and fancy would see in the Greek *Apollo* a resemblance to אָב, *ab,* "father;" and אֵלָה, *alah,* "the strong one," "the mighty Father On."

We believe, from our examination of ancient myths, that *Al* or *El* is the Sun, as a representative of the Almighty, typified under a phallic emblem as a sign of his creative power. This emblem was a triad: Asshur was the central organ, Anu was the

[14] See APULEIUS, *Golden Ass,* Book ii.; scene between Fotis and Lucius.

right, and Hoa the left "testis" or egg. To the initiated, all these ideas were familiarly known. The Greeks used the phallus sometimes triple as a symbol, the meaning of which seems to have been among the last discoveries revealed to the initiated. In R. P. Knight's *Dissertation on the Symbolical Language of Ancient Art and Mythology*, p. 6, he quotes the following:—"Post tot suspiria epoptarum, totum signaculum linguæ, simulachrum membri virilis revelatur." Tertullian *adv.* Valentinios. Many others, however, saw in the emblems referred to nothing but their apparent meaning, and adopted forms of worship in which they played very matter of fact parts.

It is impossible for the scholar to disguise from himself the fact, that a form of religion existed in primitive times all over the known world, similar to that which obtains now in some parts, and amongst certain sects, in Hindoostan, whose basis was sensuality; and that there were few emblems, if any, which had not hidden references to the male or female organs or principles. Of this form of belief the Hebrews largely partook (See AHOLAH, &c.), and we can trace some of its remains still amongst ourselves.

Having now concluded this long investigation into the signification of the words in question, let us inquire, in the second place, how Elohim is treated in the ancient Scriptures. Notwithstanding the various liberties which have been taken with this word, by writers who have professed to copy from ancient documents, Elohim is really described in the current Scriptures of to-day in the following fashion. In Gen. i. 1, Elohim makes both the

 heaven and the earth; in verse 26, Elohim soliloquises thus: "Let us make man, in our image," and he made them so, male and female; in iii. 8, Elohim walks in a garden, enjoying the cool air, requiring companionship, and calling for a man's presence; in iii. 21, Elohim makes coats; in xvii. 1–3, Elohim appears to Abram and talks with him; and, 9–14, gives personal directions respecting circumcision. In Gen. xviii., we find that Jehovah is the word used, instead of Elohim, whose identity we recognise by Gen. xix. 29; and that on this occasion the Deity is triple, appearing as three men, one of whom is superior to the other two, but all of whom talk, eat, drink, and act like human beings.

In Gen. xx. 3, Elohim appears to Abimelech in a dream, a fact which implies that the king recognised him as God; in Gen. xxiv. 3, we find that there is an Elohim of the heaven and of the earth. Gen. xxxi. 30–32 tells us that the images of Laban are "Elohim." In Gen. xxxii. 28, Elohim is represented as inferior to Jacob, with whom he is wrestling, and hence less mighty than a man, whose form and fashion he assumes. In Gen. xxxv. 2, Jacob tells his people to put away the strange Elohim which were amongst them. In Exod. i. 17, 20, Elohim is represented as rewarding the Jewish midwives for deceit; and in ii. 23–25 he is spoken of as if suddenly alive to the fact that Israel was in trouble, of which he would have known nothing, unless they had cried and reminded him of a covenant he had made. In Exod. vii. 1, we find that Moses becomes Elohim; and in xii. 12, the gods of Egypt are designated by the same word; whilst in xx. 2 the commandment runs, "Thou shalt have none other Elohim but me"—a passage

 which clearly shews that the gods of other nations were designated by the same name as the God of Israel; in Exod. xx. 23, we read of Elohim of silver and Elohim of gold; in xxi. 6, Elohim appears as a name of ordinary judges; the same occurs again in xxii. 9, and in the 20th verse of the same chapter the word reappears as the name of a strange god; whilst in the 28th verse it is difficult to know distinctly what the signification of Elohim may be, whether gods or magistrates; in xxiii. 13, Elohim is the name given to the gods of other people; the same idea is repeated in verses 24, 32, 33. In xxiv. 10, 11, Elohim has a visible appearance, and talks like a man. In xxxii. 1, 4, 8, 23, 31, and in xxxiv. 15, 16, 17, we find that Elohim is the name given to false gods and molten images. The same is also seen in Levit. xix. 4. In Numb. xxii. 9–20, *et. seq.*, it is clear that Elohim was the God of Balaam, and from the twenty-fifth chapter of the same book it is certain that the Midianites and Moabites knew that name as appertaining to their deities; and we find a confirmation of the fact in ch. xxxiii. 4. We find the name again applied to the gods of other nations in Deut. iv. 28, and also in the repetition of the first commandment, Deut. v. 7, and again in Deut. vi. 14, vii. 4, 16, 25; viii. 19; xii. 2, 3, 30, 31; xiii. 2, 6, 13; xxviii. 14, 64; xxxii. 17. Jud. ii. 3, 12, 17, 19; iii. 6; v. 8; vi. 10, and in a variety of other places in the later books of the Bible. In Judges xvi. 23, Dagon is designated as Elohim, and the same occurs again in 1 Sam. v. 7. In ch. xxviii. 13, the witch of Endor sees Elohim coming up out of the earth, clearly like an evil spirit; in 1 Kings xi. 33, both Chemosh and Milcom are spoken of as Elohim.

AL] Now whenever the word in question is applicable to the deities of other nations, it is translated into English as *gods*, in the plural. If, therefore, there be anything like precision in that rule of grammar which demonstrates the termination ים to be a sign of the plural, and if there is any truth in rendering the "Elohim" of other nations by the word "gods," it is clear that the "Elohim" of the Jews must also be a plural form, and signify amongst them the same as it did amongst surrounding nations. But in Deut. vi. 4, we have the enunciation, "Hear, O Israel, the Lord our God is one Lord." This rendered it impolitic and morally impossible for our translators to render "Elohim," when it referred to the true God, by a plural noun; in all instances, therefore, where the Jewish God is designated by the name in question, they have interpreted it in the singular, as God.[15]

We conclude, then, that the inexorable logic of facts demonstrates that the early Jewish writers,—those whom so many amongst us regard to have been inspired by the Almighty, and as composing under the direct influence of His will,—considered that the Creator was a plurality; whilst a reference to Gen. xviii. 2, 3, 5, 8, 9, 10, 16, 17, and xix. 2, 13, 16, 17, 18, 22, 24, shows us that the Lord is at one time represented as a trinity, a *tria juncta in uno*; at another, as a dual being. As a triune Elohim, he did not differ from Asher, Hea, and Hoa of the

[15] There are, as Dr. Ginsburg observes (*op. cit.*), many passages in which the translators of our authorised version have rendered Elohim as 'Gods,' with the erroneous idea that the word refers to a heathen, and not to the Jewish God. There is one verse in which the word Elohim is translated in one part in the singular and in another in the plural, viz., Gen. iii. 5; "For God (*Elohim*) doth know;" "and ye shall be as Gods (*Elohim*)."

 Chaldees,—the people whom we learn from Abraham's history were worshippers of the true God; or from Osiris, Isis, and Horus, or any other of the Egyptian triads. As a dual being, Elohim was analogous to Baalim.[16]

If Elohim originally represented the same idea as Mahadeva, we can well understand that the style of worship rendered to him, and the writings of those who reverenced him, would be too coarse for the more modern Jews to tolerate (See AHOLAH); and we can readily understand how greatly they would desire to expunge from their holy books all evidence of the prevalence of impropriety, in religion or in nomenclature. Notwithstanding all their care, however, we shall find that there are a great number of cognomens which are compounded with El, the majority of which have a primary reference to the condition of Asher or the Triad, although they bear a relationship to the Creator as well.

The remarks which we have made upon Elohim are, *mutatis mutandis*, applicable to its singular form, אֱלוֹהַּ *elohah*. It is applied in 2 Chron. xxxii. 15, to any god of any nation; and in Dan. xi. 37, 38, 39, and in Hab. i. 11, we see the same thing. We cannot help noticing, moreover, that this form of the word, which indicates *unity*, is *very rarely used*; it is only found *twice* in the Pentateuch, Deut. xxxii. 15, 17, *once* in Chronicles, *once* in Nehemiah, *four times* in the book of Psalms, *once* in the Proverbs, *once* in Isaiah, *three times* in Daniel, and *twice* in Habakkuk; but though so rare in other books, it is abundantly used by Job, it being found in that

16 In Sanchoniathon we read, "The auxiliaries of Ilus, who is Cronus, were called ELOEIM (Ἐλωεὶμ), as it were the allies of Cronus." CORY'S *Fragments*, p. 11.

 portion of Scripture upwards of *forty* times, whilst the form of Elohim only occurs *seventeen* times. Hence we must conclude that the writer of Job had a clearer idea of the *unity* of the godhead, as enunciated in Deut. vi. 4, than any other Biblical writer. This curious fact assumes some significance, when we find a scholar like Sir H. Rawlinson assigning the Achæmenian period as that during which the book was composed (*Journal of the Royal Asiatic Society*, vol. i., new series, p. 238, note), a time when, under the influence of the Persian monarchs, a tolerably pure form of monotheism was displacing the Shemitic Triads.

In like manner אֵל, *el*, is used for 'strange' deities, as, for example, we find, Judges ix. 46, El Berith, the God Berith, spoken of; like אֱלוֹהַ, *aloah*, it is used in the book of Job in not less than *fifty-five* instances; nor can we be much surprised at this, seeing the proximity of Job's residence to Mesopotamia, where the word Il was constantly used for God: in Psalm lxxxi. 9, 10, the word El is used thus — "there shall no strange El be in thee, neither shalt thou worship any strange El;" again, in Isaiah xlvi. 6, we find the word attributed to an image — "he maketh it an El;" in lvii. 5, we find it again used to signify idols; and in Ezek. xxxii. 21, the same word is translated in our version as "The strong." As regards this signification of the word, we learn from Dr. Ginsburg (*op. cit.*) that so great was the dislike to confound the El of heaven with the El on earth, that the word was actually pointed אֵיל, *ail*, in some passages. This affords a singular additional argument in favour of our interpretation of the original Elohim, for *ail* signifies "a ram" and "a post," both of which had hidden meanings.

AL] The plural of אֵל, *el*, is אֵלִים, *elim*, a name which occurs for a locality in the wilderness, Ex. xv. 27, where the mystic numbers twelve and seventy are prominently to be noticed. The name thus written, as Ginsburg has observed in the work before quoted, would signify a polytheistic idea; it was therefore changed by the scribes into אֵילִם, *ailim*, by the simple transposition of and י, and the word thus became 'the rams,' instead of the 'Great Gods.' There was also, as the same author shows, a Moabite city called Elim, a name which was practically a proof that El was known to this heathen race. To obviate this idea, a ג was inserted between ל and א, and the city became Eglaim, אֶגְלַיִם = "drops." In Exod. xv. 11 (we are still drawing our information from Ginsburg's *Versions of the Bible*), we find in our English version, "Who is like unto thee, O Lord, amongst the Gods?" the Hebrew word for which is בָּאֵלִים, ba-*elim*; this, however, seemed to attribute power to the heathen Gods, which, although not equal to that of the Jewish El, was analogous thereto; the word was therefore altered in some versions to אִלֵּם, *ilem*, "The dumb ones." There is a similar change in Hab. ii. 18, in which we meet with the words אֱלִילִים אִלְּמִים, *elilim ilmim*, instead of *elim ilmim*. Again, in Psalm lviii. 1, we have the word אֵלֶם, *elem*, in the present redaction of the Hebrew text, a word which originally was intended to signify "Judges," but which is translated in the Authorised Version, "O ye congregation;" the ancient word was אֵלִים, *elim*, but as this appeared to be attributing the power of God to man, it was changed, by dropping י and altering *chirek* into *sheva*, to אֵלֶם, *alem* = congregation. This form of the plural is masculine; we

find also a feminine plural, to which we have already referred, viz., אֱלוֹת, and אֵלֹת, *eloth* and *elath*, which signified "The Goddesses;" this interpretation, however, offending the later Jewish writers, they added י between the ל and the א, making the words אֵילוֹת and אֵילֹת, *eiloth* and *eilath*, the meaning of which is "the rams." There is one passage in which a similar alteration has been made, which we regard with much interest. The twenty-second Psalm is said to have been written by David, who once dwelt amongst the Philistines, and was a friend of Hiram of Tyre. We have quite sufficient evidence that amongst those nations the deity was worshipped under a feminine form, *e. g.*, Ashtoreth. Now in the verse, Psalm xxii. 19, we have, in the authorised version, "Be not thou far from me, O Lord; O my strength, haste thee to help me." But the original word, translated "O my strength," was אֱלוֹתִי, *elothi*, or "my eloth," which is put in parallelism with, and metaphorically equal to, "O Lord," = יְהוָֹה, *Jehovah*. But to call upon "the Goddesses," as being analogous to Jehovah, savoured of blasphemy in the eyes of the modern followers of David, so they changed the *eloth* of the Psalmist into אֱיָלוּת, *eiluth*, which we presume must signify "ewes," *i. e.*, the feminine of "rams," though we cannot be sure, since the word only occurs in this one place throughout the Bible. We may admire the zeal which prefers breaking the ninth rather than the first commandment, but we question the taste which made David appeal one moment to Jehovah, and the next to a flock of sheep.

We find, still farther, from the author above quoted, that the modern, or post-Babylonian Jews, would not allow the name of אֵל, *el*, to remain, in the

 cognomens of individuals who had borne it, in connection with other words to form a sentence. Thus Tabeal, signifying "The Good God," or "God is good," was intolerable, if borne by a human being; consequently the א was dropped in certain proper names, or else the spelling was varied sufficiently to remove from the appellative the obnoxious element. Here, again, we meet with a complete justification of the plan which I have adopted in the examination of Scriptural cognomens, and a proof that I have not violated the laws of sound philology in trusting to common sense rather than to the despotic laws of pedantry, which insist that everything which is written and spelled as we find it now, must be accepted as indubitably correct, and, if it be in the Bible, written by the hand of God.

There are numerous words compounded with *Al*, which, being usually spelled as *El*, we shall introduce in their ordinary form, under the letter E. A comparison of these with others compounded with Jah, will go far to increase the strength of the position which we have taken.

Alameth, עָלֶמֶת or ָ (1 Chron. vii. 8; 1 Chron. vi. 10). This name was borne by a man and by a town, which, in Joshua xxi. 18, is found to have been Almon; now the signification of the last is "The strong On," and it is masculine; that of the first is feminine; and, notwithstanding its present 'pointing,' we conclude that the word is the plural of עַלְמָה, *alma*, and signifies "The virgins."

Alammelech, אַלַּמֶּלֶךְ (Josh. xix. 26), "Al the king." In this word we have another illustration of the contrivances which have been adopted to expunge the sacred form אֵל, from names which have been used

Alammelech] by the Heathen. The change adopted has been to transform the *tzere* into *pathach*, and to add a *dagesh* to the ל to show that a letter has been elided. It is somewhat curious to find that Gesenius and Fürst have accepted this idea, and attempt to explain the name by conceiving that ת has been elided between ל and מ, thus rendering the word as אַלַּת מֶלֶךְ, *alath melech*, "The king's oak," which Fürst says "has reference to the Phœnician oak worship, remains of which were preserved amongst the Hebrews." As if, however, to indicate that he felt himself upon somewhat tender ground, he adds "The assimilation of ת is rare, and possibly only in a proper name." (See Molech.)

Alba, an old Italian or Etruscan name. Compare Albion; possibly from the Phœnician root אָלַב, *alab*, or *alb*, 'to be strong.' Compare *Elvas*, *Alp*, *Elbe*, *Helbon*, &c.

Aleph, אָלַף (Phœnician), "An ox," "cow," "bull;" whence *Eleph*ant, which, when they first came to be known in Palestine, were thought to be big bulls; comp. אָלֵף, *alaph*, 'to make or bring forth thousands.'

Aliah, עַלְיָה (1 Chron. i. 51). This is another of the words which have been modified; as it stands, it signifies "perverseness;" it is clearly the same as עֲלִיָּה, *aliah*, which signifies "The most High Jah." The alteration has been made because the cognomen was borne by an Edomite. This was felt to be the more necessary, inasmuch as the Jews would not tolerate such a name amongst their own brethren, still less amongst the uncircumcised. The margin reads it עַלְוָה, 'Alvah,' as it appears in Gen. xxxvi. 40.

Alian, עַלְיָן (1 Chron. i. 40), also written עַלְוָן, *alvan* (Gen. xxxvi. 23), which signifies "A high sublime one."

Alian] Fürst. It is probably a variant of עַלְאוֹן, *alon*, "On is most high."

Alilat, an Assyrian name for the Goddesses, or "The Goddess" under all her names.

Alitta (Cuneiform), = Alissa, = Eliza,[17] = Ashtarte, = Ishtar (Easter ?) = Mylitta, = Ashtoreth, = Karnaim, = Melitta, = Anaitis; "The child bearer;" "The mother of the Child." Her temple at Paphos, in Cyprus, which was the most celebrated one in Grecian times, contained no other representation of her than a conical black stone, the significance of which mythos we explained, pp. 107, 148. (See Mylitta.)

Alleluiah. See Hillel.

Allon, אֵילוֹן (Joshua xix. 33), "The oak, or the strong *On*." *Allon Bachuth* (Gen. xxxv. 8) = "The oak of weeping."

Almodad אַלְמוֹדָד (Genesis x. 26) = אֵל מֵידָד, "God is love."

Almon, עַלְמוֹן (Josh. xxi. 18), "On the young," or "the youthful On;" עֶלֶם, *alman*, 'nubile youth.'

Aloth, עָלוֹת (Joshua xv. 24, 1 Kings iv. 10). "The Goddesses," feminine plural of עָלֵה, *aleh*, *alah*, or "most high."

Alush, אַלוּשׁ (Numb. xxxiii. 13) probably a variant of אֵלִישׁ, *elish*, or "El exists," or "El is upright."

Alvah, עַלְוָה (Gen. xxxvi. 40), variant of Aliah = "Jah is most high."

Alvan עַלְוָן (Gen. xxxvi. 23), variant of Alian = "On is most high."

Am, אֵם, "Mother" (literally and figuratively), "Metropolis," &c.; *Ammen* is the name of a wife of Siva, to whom were offered human sacrifices; *um*, in the Cuneiform,

17. Compare with Eluzai, 1 Chron. xii. 5.

Am signifies 'a mother,' and 'the womb.'[18] עַם, *am*, 'people,' 'a tribe or communion.'

Amad, עַמְעָד (Josh. xix. 26). This is probably the modern form of אֲמעַד, *amad*, or *emad*, "The mother," or "Am is eternal."

Amah, אָמָה, "A handmaid," compare French *ami;* אָמָה, *amah*, 'a handmaid,' 'beginning,' 'head,' 'foundation,' 'cubit,' or 'people,' according to vowel-points. עָמָה, *amah*, "he or she unites or joins together."

Amal, אָלָם (1 Chron. vii. 35), "He toils or labours," "is vigorous or alert."

Amalek, עֲמָלֵק (Gen. xiv. 7, xxxvi. 12), Of doubtful signification.

Amam, אָמָם (Josh. xv. 26), probably from אָמַם, an old root, = 'to conjoin;' or אָמַם, *amam*, 'to join together.' (See Gen. ii. 24.)

Amana, אֲמָנָה = Abana (2 Kings v. 12), "The faithful;" אמן, *aman*, 'to prop,' 'to be faithful,' 'to trust,' 'a workman,' 'firm,' 'faithful,' 'true,' as pointed by vowels.

Amariah, אֲמַרְיָה (1 Chron. v. 33), "Jah decrees;" אמר, *amar*, 'to say,' 'command,' 'a word,' 'a lamb,' 'a hymn,' or 'promise,' according to the vowel-points used.

Amasa, עֲמָשָׂא (2 Sam. xvii. 25). The word was originally written as עֲמַשְׂאֵל, *amesel*, or *amásál*, which signifies

[18] This word is still current amongst ourselves, in the name *Am*elia, or Emily. Its composition is very simple, being from *Am* and *ilus*, or *helios*, and signifies the Maternal Sun; and it is interesting to us, as illustrating the descent of names from a remote age. Amongst the Roman people, *Julius* seems to have been a slight variant of the solar appellative. Rom*ulus* resolves itself into the Shemitic *ram*, high, and *ilus*, the Sun, and signifies "The High Sun." *Amelia* was the name of a city which was much older than Rome. *Amulius* was the father of that mythical king, and the *Æmilii* were amongst the most ancient of the Roman citizens; and from their time till now, *Amelia* and *Emily* have been favourite appellatives in the Western world.

Amasa] "El is firm," "strong, or vigorous;" but the redactors of the present text have dropped the ל of אֵל, and altered the vowel points.

Amasai, עֲמָשַׂי (1 Chron. vi. 25). In the preceding word we found the ל of אל elided from the word; we find in the present one that the ה of יה has been dropped. The word originally signified "Jah is firm," "powerful," &c.

Amashai, עֲמַשְׁסַי (Nehem. xi. 13). This word is evidently a variant of the preceding, with the addition of a ס between the י and שׂ, so as to make the original introduction of the divine name of Jehovah into a human cognomen,—an ancient practice which was very offensive to the modern Jews,—more difficult of discovery. The appellative as it stands has no signification, "a booty-making hero," the meaning assigned by Fürst being preposterous.

Amasiah, עֲמַסְיָה (2 Chron. xvii. 6), "Jah is vigorous, strong, or firm," from יה and עָמֵשׂ, *jah*, and *amesh*. But there is another verb from which the first element of the cognomen may be derived, which is too important to be passed by; עָמֵשׂ, *amaish*, signifies 'he is strong,' &c., whilst עָמַשׂ, *amas*, signifies 'he speaks in a way hard to be understood.' This at once recals to our memory the verse, Ezek. xx. 49: "Then said I, Ah Lord God, they say of me, Doth he not speak parables?" and small though the reference may be, it suffices to show that there was quite as much ambiguity in the utterances of the prophets of the Jews, as in the oracles of the Egyptians, Greeks, or Romans.

Amassu, (Cuneiform,) "He took away;" חמס, *hamas*. Compare our word "amass," to collect riches by plunder.

Amaziah, אֲמַצְיָה (2 Kings xii. 21), "Jah is strong." (See Amasa.)

Ament, Amenti, Ement, (Egyptian,) = Hades = Erebus = Darkness = West = Sundown. (See Matthew.)

Ami, אָמִי (Ezra ii. 57). This word is rendered "Amon," Nehem. vii. 59. As it stands, we should consider that it was an altered form of אִמְיָה, *aimiah*, "The mother is Jah." (See Amon.)

Amir, אָמִיר, "The head," "top," "chief," whence *Emir* and *Ameer*; אָמִיר, *amir*, head, &c.

Amittai, אֲמִתַּי (2 Kings xvi. 25). As it is written, this word has no meaning; we conclude therefore that it has been altered from its original form; אֱמֶת, *emeth*, signifies "firmness, duration, peace, security, fidelity, integrity, truth;" to this triliteral, יָהּ 'Jah,' a portion of the tetragrammaton יְהוָה, 'Jehovah,' has been added, and, the last letter having been elided, we have the cognomen as it stands. Its real signification is "Jah is truth," &c.

Ammah, or עַמָּה, Ummah, "Mother" (in Assyrian), and in Josh xix. 30; in Chaldæa she was represented with a child in her arms, and was the same as *Ishtar*. The name is essentially the same as *Am*; and I would note in passing that many Welsh and some Scotch pronounce (and I think correctly so) *woman* as if it were written *ooman*, which certainly gives us reason to surmise that *Ammon* and *woman* are in some way connected with each other. The name assigned to the mother, as read by Talbot in one of the Cuneiform inscriptions, is Ri, *e.g.*, *in pi Ri ummu banit* = "In the holy name of Ri, the mother who bore me."[19]

[19] Talbot, in *Transactions of the Royal Society of Literature*, 2nd series, vol. viii., pt. 2, p. 243.

AMMAH, אַמָּה (2 Sam. ii. 24). It is very difficult to dissociate this name from the preceding one, especially when we find "the hill of Ammah" lying "before Giah." This last word reminds us so strongly of the Greek γῆ, γέα, and γαῖα, and of the words, "when I was made in secret, and curiously wrought in the lower parts *of the earth*" (Ps. cxxxix. 15), that we are driven to conclude that there is some relation between Ammah and Ge; and we may infer that the word אַמָּה is an elided form of אַמִּיָה, *amiah* = "Jah is a mother." In this conclusion we are supported by some of the following words. (See also ADAMAH.)

AMMIEL, עַמִּיאֵל (Numb. xii. 12), "Friend of Al." Note here that עָמָּה, *amah*, 'friend,' is an old word signifying 'association' and 'fellowship,' 'conjunction' and 'communion,' and it seems to be reproduced in the Latin *amo*, and the French *ami*.

AMMIEL, עַמִּיאֵל (Numb. xiii. 12), we consider to be an altered form, in which ע has taken the place of אֶ, and that the word signifies "my mother is El." As it stands, the only interpretation feasible is 'my people God.'

AMMIHUD, עַמִּיהוּד (2 Sam. xiii. 37). This is a word which has been translated by some, "splendid people," by others, "one of the people of Judah," and by another, "God is renown." This of itself sufficiently shows that the cognomen has been so altered as to render it perfectly unintelligible. If, however, we restore the reading to אִמִּיהוּד, *aimihud*, we get the signification, "my," or "the mother is great," or "majestic," or "majesty." We see a similar change to that which we recognise here, in the following word.

AMMINADAB, עַמִּינָדָב (Exod. vi. 23), "The mother is noble;" or אִמִּי, *aimi*, 'My mother;' נָדַב, *nadab*, 'gives freely.'

AMMISHADDAI, עַמִּישַׁדַּי (Numb. i. 12). This word being spelled

Ammishaddai] with ע, and not with א, would appear to mean "conjoined with, or kindred to, or my people, Shaddai." But in the same chapter (Numbers i. 6–12) we meet with the word 'Zurishaddai;' and there is reason to think that the two names may have been given by the same individual, who had, when selecting them, a definite idea. The last word means 'my rock (is) Shaddai;' the rock having a *masculine* meaning. We may take 'Ammishaddai' to have a feminine signification, and to denote 'my mother (is) Shaddai;' or אמי, *ami*, 'my mother;' שִׁדָּה, *shidah*, 'the lady,' or 'my mistress;'[20] or שַׁדַּי, *shaddai*, 'the most powerful.' If this deduction be correct, then the names are evidently intended to indicate the idea which was once entertained, that God is both the father and the mother of his people.

Ammizabad, עַמִּיזָבָד (1 Chron. xxviii. 6). Here again we find that עַמִּי, *ami*, takes the place of אִמִּי, *aimi*,, or אֵם, *aim*, and occupies a position similar to that of El and Jah in Elzabad and Jozabad. It is preposterous to believe that עַם, *am*, "a people," could give any parent a child, or that a priest would tolerate a parallelism between El, Jah, and a 'nation.' We are driven then by the force of logic to conclude that אִמִּי, *ami*, or אֵם, *am*, is the individual referred to, "the Alma Mater," "the Celestial Virgin," "Sara the princess," "the Queen of Heaven," to whom, in later times, offerings were made by the Jews, though denounced by such a prophet as Jeremiah (xliv. 17). The cognomen in question we therefore translate, "The mother gave."

Ammon, אָמוֹן (Gen. xix. 38). In Egyptian, *Amun* and *Amun-ra*; known also in later times as Jupiter

[20] See page 52, note.

 Ammon. The association of the words, signifying "mother" and "father," indicate that it is to such conjunction we must refer creative power. With such an androgyne element the Sun was associated by ancient mythologists. Jupiter was himself sometimes represented as being female; and the word Hermaphrodite is in itself a union between Hermes and Aphrodite, the male and female creative powers. We may fairly conclude, from the existence of names like the above, that there was at one time in Western as there was in Eastern Asia, a strong feud between the adorers of *On* and *Am*, the Lingaçitas and the Yonijas, and that they were at length partially united under *Ammon*, as they were elsewhere under Nebo or the Nabhi of Vishnu.[21]

There are many variants of the idea conveyed in the word Ammon; the first of which we notice is Moab, which, by a very slight transposition, becomes *Om* and *Ab*. *Om*, or *Aum*, is the ordinary form under which the Almighty, the Queen of Heaven, is still reverenced in the East, as the following anecdote will show:—One of my brothers, a freemason, in reading certain books of the craft, came upon the word, and, wishing to test the truth of what he read, uttered this word as *Aum*, in casual conversation, to a very high-caste hindoo, a clerk in his office in Bombay. The man was at once so awe-struck that he scarcely could speak, and, in a voice almost of terror, asked

[21] In the course of investigating the ceremonies of the Hindoos, and in attempting to elucidate their meaning, it will be found necessary to draw an analogy between them and most of the Egyptians. The resemblance is very striking, they mutually serve to explain each other. When the Sepoys who accompanied Lord Hutchinson in his Egyptian expedition saw the temple at Hadja Silsili, they were very indignant with the natives of the place for allowing it to fall into decay, conceiving it to be the Temple of their own God Siva. . . . . Osiris is the same as Brahma; Horus, as Vishnu; Typhon, as Siva; and Isis, as Parvati.

AMMON] where my brother had learned that word. To the Hindoo it was that incommunicable name of the Almighty, which no one ventured to pronounce except under the most religious solemnity. And here let me pause to remark that the Jews were equally reverent with the name belonging to the Most High; and that the Third Commandment was very literal in its signification.[22] In Thibet, too, where a worship very nearly identical in ceremony and doctrine with that of the Roman Papists still exists, amongst the Lamas, the name of Om is reverenced, and "Om mani pannee," and "Om mani padmi houm," of the Eastern worshipper, takes the place of the "Ave Maria," and "Ave Maria purissima," of the Western devotee.

Both Ammon and Moab, we are told in the Hebrew myth, were the offspring of a father with his virgin daughter, just as Adonis was the son of Cinyras by his daughter Myrrha. It simply is a gross way of saying Ammon and Moab are a coalescence between ideal creative sexes, *i.e.*, that "The High Father" and "The Celestial Virgin" were one and the same individual, or essence, or creator.

Onam is another variant; and G. Higgins suggests the idea that the mystic *Numa* is *Amun* transposed. If so, his name would be found to be doubly mystical, as his surname was Pompilius, *i. e.*, Πομπὴ, 'divine impulse and inspiration,' and Ἥλιος, 'the Sun.' It is, however, more probable than *Numen*, a deity, had something to do with *Numa*, the king, and possibly both may come from נָאָם, *Naam*, the voice of God.

The original Hebrew form of the first syllable of Amon, was probably עוֹם, which signifies 'to cover,'

[22] See Judg. xiii. 18, "Why askest thou thus after my name, seeing it is secret?"

AMMON] 'to veil round,' 'to enwrap,' all of which metaphors are applicable to the residence of the infant in the maternal womb. As illustrations of the idea being present to the mind of some writers, we may quote, for example, "Thou hast covered me in my mother's womb" (Psalm cxxxix. 13); and again, "My substance was not hid from thee when I was made in secret, and curiously wrought in the lowest parts of the earth" (Psalm cxxxix. 16). Again, the word signifies 'to glow,' 'to burn,' 'to gape,' 'to thirst;' which recals the verses — "There are three things that are never satisfied, yea four things say not, It is enough: the grave, and the barren womb," &c. (Prov. xxx. 15, 16). The word is allied to אם, עם and חם, and all are evidently closely connected with that idea of union which obtains in the whole process of reproduction. In that mysterious work, father and mother unite as one, and form a third, who is united equally to both its parents; the young being is united to the mother during its intra-uterine life, and to her breast during its suckling season. It is the desire of union between the sexes which induces families to dwell together, and it is the desire to keep up unity amongst our own flocks which makes men join to fight fiercely against those who would spoliate them.

AMNON, אַמְנוֹן, (2 Sam. iii. 2), is said to mean "faithful," but it is sometimes written Aminon, אֲמִינוֹן, which may be read as signifying 'My mother the Fish;' an etymology which receives support by Joshua being frequently designated as the son of the Fish (Nun).

AMOK, עָמוֹק (Nehem. xii. 7), "The unfathomable," or "(he is) incomprehensible."

AMON, אָמוֹן, was an Egyptian God, ram-headed, bearing in

Amon] one hand the crozier or crook, similar to that adopted by bishops of the Roman Church, and in the other the handled cross (*crux ansata*), emblem of the two sexes.

In Hebrew, Amon means "an artificer," and I presume that the word is applied to the power which makes us all. The *crux ansata*, and the two syllables *am*, *on*, indicate an union of the sexes; and the God would thus be the same as Nebo, under another name. Amon was a name borne by the son of Manasseh (2 Kings xx. 18), who was even more intensely idolatrous than his father had been. אָמֹן, *amn*, also signifies "firm, strong." It is very probable that the name was originally written *Ammon*, but was changed by the redactors of the present text, so as to prevent the appearance that one of their own kings was no better than a heathen.

Amorite, אֱמֹרִי, (Gen. xv. 16). There are many words which come from the Hebrew א מ ר, *a*, *m*, *r*, viz., אָמַר, *amar*, *aimer*, *imer*, *omer*, *emor*. There are also *hamor* and *chamor*. The meanings of these imply "speaking," and "flowing." "Homer" would thus, if his name came from a Phœnician source, signify 'an eloquent man,' 'an improvisatore,' &c. Another meaning is "a lamb," and a third is "to be red," "boiling up," "erecting or swelling up." Considering the nature of the other ancient names adopted in Palestine, I incline to believe that 'Emmor,' 'Hamor,' 'Amor,' signified the Sun, as Mahadeva. It is said to mean a "mountaineer;" if so, it would be of general, rather than of restricted use. In the Pentateuch we meet with the expression, "The Amorites dwell in the mountains" (Numb. xiii. 29), which, if the words have the signification alleged, would mean "the

Amorite] mountaineers dwell in the mountains," which seems too absurd for us to attach importance to it, and hence induces us to prefer the etymon suggested, rather than the one currently received.

We are also told that the son of Hamor, or Emmor, was Shechem, שְׁכֶם, = שָׁקַם, *Shakam*, which means "he is firm, or durable," or "the earnest doer;" and his character accords with the idea which the name would imply, for he, as all folks then aimed to be, was impetuous in love.

Amos, עָמוֹס, (2 Kings xix. 2), is said to mean "a burden;" אָמוֹץ, *amotz*. I cannot help believing that its true signification is 'to be alert,' 'firm,' 'strong,' 'active,' 'nimble,' from אָמַץ, and equivalent to *Amoz*, אָמוֹץ, *amotz*, and that it has reference to the emblem of the Creator, and not to the man.

Amoz, אָמוֹץ (2 Kings xix. 2), "(He is) valiant or strong."

Amram, עַמְרָם, (Exod. vi. 18). We have in this word another instance of Rabbinical alteration, and the substitution of ע for א. There can be no reasonable doubt that this cognomen is derived from אם, *am*, and רום, *rum*, which signify "The Mother on High," or "kindred to the High." In the Septuagint the word is written *Ambram*, which would signify 'the Mother the Creator.' Coupling with this the strong Assyrian element in the early Jewish names, I conclude that *Amram* is a counterpart of *Abram*, *i. e.*, 'The Father on High,' and that both are of Mesopotamian origin.

Amraphel, אַמְרָפֶל, (Gen. xiv. 1–9), was a king of Shinar in the time of Abraham, and if we assume that he flourished at the time which the writer of Genesis would lead us to suppose, his name affords us a strong evidence of the comparative unchangeableness

AMRAPHEL] of language in the East. It signifies "the maternal giant Sun." אֵם, *am*, 'mother;' רָפָה, *raphah*, 'giant;' אֵל, *el*, *God*, or *Sun*, the *Aleph*, as usual, being elided before the *Lamed*, to obliterate the name of the Deity. In later times we find that Raphael is the name of an angel in the Babylonian mythology; and the name Raffaele is well known to moderns. Fürst tells us that *Raphel* was the Aramæan Saturn. (See RAPHAEL.)

AMZI, אַמְצִי (1 Chron. vi. 46), "Jah is valiant," from אָמֵץ, *amaz*, and יָה, the *He*, after the *Iod*, being elided, to obliterate the name *Jah* = *Jehovah*. It may, however, also be rendered "Jah glistens or shines."

AMAR, Arabic for "man." Compare with Amor and the present Omar.

AMI, Assyrian for "water."

AM, Vedic, "To be hard," "strong," "powerful."

AMB, " "To go," "to sound."

AMBA " "A mother."

AMBHAS, " "Water."

AMBHOYA, " "The Lotus flower."

AMBUDHI, " "The ocean."

AMH, " "To go," "to send," "to shine," "to speak."

AMMARA, " "The immortal Gods."

AMRI, "The tops of high mountains," or "High tops of hills."

ANAB, עֲנָב, (Josh. xi. 21). This is simply another form of עָנָב, *anab*, "He is thick, or round."

ANAH, עֲנָה, (Gen. xxxvi. 20). It is possible that this name is a variant of *Anu*, an Assyrian God (*vide supra*, pp. 64, 77), whose name is associated with such an idea, as to lead us to suppose that his name is connected with עָנָה, 'he is low, or sunk;' more

Anah] probably the word is derived from עָנָה, *anah*, 'he answers.'

Anaharath, אֲנָחֲרָת (Josh. xix. 19). This word cannot be satisfactorily explained as it is now spelled; it is probably an altered form of אֹן חָרֵשׁ, *on haraish*, the ת being used instead of שׁ, as ττ in modern Greek replace the harsh σσ. This derivation would give us the signification of "On shines or glitters, sprouts or grows."

Anaiah, עֲנָיָה (Nehem. viii. 4), "Jah hears, or answers."

Anak, עֲנָק, or עֲנוֹק (Num. xiii. 22). It is difficult to trace the signification of this word, and the current idea is that it denotes "a long neck or collar." If we take the ordinary spelling of the Hebrew as infallibly correct, we shall often meet with similar difficulties. Whenever, therefore, it is found that the usual orthography leads to apparent absurdity, it is better to trust to the ear for assistance. Now *Anak* is spoken of in connection with *Arba*, or *Arva*, and *Hebron;* and these, as we have already seen (*vide supra*, p. 89), have a solar, divine, or sexual meaning. Mahadeva was the great Creator; he was *On* or *Aun;* and the syllable אַח, *ach*, which is equivalent to קָ, signifies 'brother of,' or 'like to.' Anak would accordingly mean "kindred with," or "brother to (the creative) On." (See Arba.)

Anam, or Onam, אוֹנָם, "ability," "power" (Gen. xxxvi. 23, 1 Chron. ii. 26). An Edomite and Jewish name.

Anamim, עֲנָמִים (Gen. x. 13). "The firm, the strong ones."

Annamelech, עֲנַמֶּלֶךְ (2 Kings xvii. 38). One of the gods imported into Samaria by the Sepharvites. No such name has been found in the Cuneiform inscriptions; and as the Hebrew word without points is written *Anmelech*, עֲנַמֶּלֶךְ, I presume that the name signifies

Annamelech] "An, On, or Anu, the king." (See Adrammelech, and Molech.)

Anani, עֲנָנִי (1 Chron. iii. 24), "Jah protects, or covers," for עָנַן יָה, *anan iah;* or possibly "Anu is Jah."

Annaniah, or Annanias, עֲנַנְיָה, (Nehem. iii. 23, and Acts v. 1). This word, occurring in the later Jewish history, tells of the combination of Judaism with Chaldean mythology; for we have here "Jah," the chief name of Israel's God, joined to Anna, Anu, or Anunit of the Phœnicians and Babylonians.

Anath, עֲנָת (Judg. iii. 31), "Hearing, or answering."

Anathoth, Anathothijah, עַנְתוֹת יָה, "The club of Anna or Anu;" *i. e.*, תּוֹתָח, *thothah,* or *thothach,* 'a club,' and *Anu.* It appears from certain coins, a copy of one of which I find in Hislop's *Two Babylons,* that a club of peculiar form was one of the emblems of *Bel,* and of his associates Anu and Hoa. The form of the club cannot fail to remind any one, familiar with the ideas prevalent in those times, of *Ashcalon,* the cluster of On; it is simply a *fascinum cum multis testibus.* The usual explanation of the word is "answers to prayers"!!

Andrew, Ἀνδρέας. A word of Greek origin, = ἀνδρεῖος, "manly."

Anesh, אֱנֹשׁ, "a Man;" oftener used as אִישׁ, *ish* (a man). Compare *Ines, Onesimus, Onesiphorus.*

Angels, מַלְאָכִים. To treat this word as it deserves would require a small volume. We should have to trace the idea of "messengers" from the Almighty, throughout the sacred Scriptures and profane writings — to show the origin of the belief in such beings — the time and place where it first obtained — the gradual development of the dogma, and its analogies in other creeds or nations; and we should have to sum up

ANGELS] by pointing out the deductions to be drawn from the historical sketch.

As we cannot afford space for all this, the reader must be content with a summary of the deductions which we have ourselves drawn, during the course of our reading — (1) The idea of the Hebrews as to the existence and nature of *Angels* does not differ from that held by the Greeks and Romans respecting the gods Mercury, Cupid, Hymen, and other minor deities; and just as Homer and others represent the gods as eating, drinking, &c., so the Psalmist represents the angels as living upon manna, the food of the Deities = nectar, Ps. lxxviii. 24, 25, whilst the writer of Genesis regales his angels with veal, butter, milk, and bread, Gen. xviii. 5–8. (2) It is doubtful whether the notion of Angels was in existence amongst the Jews prior to their intercourse with the Babylonians; it is certain that none are mentioned by name. (3) It is certain that the Chaldæans before the time of Nebuchadnezzar had framed a scheme of angelic interference. (4) It is equally certain that the Jews, after their residence in the capital of Nebuchadnezzar, knew, or at any rate wrote, more of Angels than they ever did before. (5) It is equally certain that the early Christian writers adopted the Babylonian ideas, and developed them still farther. (6) And, as a result, the modern heaven is peopled with a greater number of 'demigods' or 'intelligences' than were known in Greece and Rome.[23]

The etymology of the names of the principal Angels recognised by the later Jews of itself tells a tale. Jah, or Jehovah, was the name of Judah's

[23] See *Coheleth*, by C. D. Ginsburg, LL.D., pp. 340–344, 528. London, Longmans, 1861.

 God. El was the name which Jah superseded; and El was the title given to the supreme Lord in Babylon, which ultimately replaced Jah, or Jehovah, and all the Archangels are called after him; *e.g.*, Micha*el*, Rapha*el*, Gabri*el*, Uri*el*, Phani*el*, Rague*l*, and Saraki*el*. These are all messengers of El. There are no messengers who have taken the name of Jah in any form.

Some of the ancient Jews seem to have been aware that the introduction of the doctrine of Angels and Spirits took place in the modern times of their history, for we find that the Sadducees denied the existence of both one and the other, and accounted in a very prosaic way for utterances which the Pharisees thought fit to attribute to some angelic or celestial dictation (Acts xxiii. 9). Like the Sadducees of old, the physician of to-day sees in a lunatic the existence of a diseased brain rather than the presence of a devil, and cures him by attention to the body rather than by appeals to the spirit.

It is difficult to find out the basis upon which the current ideas respecting the fallen angels have been founded, unless it be in the Babylonian legends with which the Jews became familiar during their residence in the land of the Chaldees, and in the development which those doctrines farther received from the residence of some of their principal men at the Persian court.

The nature of the Chaldæan doctrines we may learn, to some extent, from a perusal of the inscriptions found on certain Babylonian bowls, which have been exhumed in recent researches, and whose translations are to be found, with the fac-similes of the originals, in Layard's *Nineveh and Babylon*,

ANGELS] pp. 512–523. After their residence in that locality, the Jews not only affected to know the names of all the good angels, but the names of the bad, and to know everything which had passed in Heaven before the creation of man. If they received the knowledge through the Chaldæans; and if, after they adopted the belief, we must consider their reception of it as the result of a Divine interference, or as an indirect revelation; it is clear that we must consider the Babylonian priests to have been more favoured by the Almighty, than were the "chosen race." If, on the other hand, we, with the Sadducees, or Conservative party in the time of our Saviour, decline to give credence to the modern Jewish notions, because they come entirely from a heathen source — from which we must remember that Abram, the father of the faithful, sprang — we cease to give that unreasoning reverence which we have been accustomed to render to the writers of the New Testament.

The Sadducees, in the age referred to, adhered strongly to the writings of Moses and of the prophets, and, finding no angels named there, refused to believe in those influences to which such names as Raphael, Asmodeus, &c., had been given. To them the idea that there were angelic spirits, who were known by their names to mortals, was comparatively of modern growth. Hence they refused to receive it, much in the same way as the Puseyites of to-day decline to entertain certain doctrines of the Puritans. We, on the contrary, who believe that time is a means of proving the truth of any dogma, implicitly believe the statements, that there are angels who, though once upright, are now prostrate and imprisoned, but nevertheless go about as roaring

ANGELS] lions, seeking whom they may devour; and that the cognomens of all these are as certainly known by men, as are their forms.

Putting aside all the poetic imagery of Milton, we have no evidence whatever on which to sustain our current notions about the fallen angels, beyond the very apocryphal book of Jude, which tells us, ver. 6, that "the angels which kept not their first estate, but left their own habitation, are reserved in everlasting chains under darkness, unto the judgment of the great day." Of the value of this testimony, persons will judge for themselves; and there are few who will believe that the testimony of a man is inspired, when he quotes from the book of Enoch, "the seventh from Adam." But even were his testimony true, it is clear that an imprisoned angel cannot be the active devil, the prince of the power of the air. The only other scrap of evidence on which the superstructure is built, is the use of the word Abaddon, Rev. ix. 11, to which we have already referred. This meagre evidence being wholly inadequate to support the asseverations, that the devil was once an angel of light, that he fought with the Almighty, that he was conquered, that he was sent to hell, that he comes out daily to try and vex his original master, and yet is kept in chains under darkness; we naturally ask ourselves whence we have imbibed that faith, which is by many guarded as "the apple of the eye." We can find no traces of it prior to the Christian era, except in such individuals as Ahriman, Typhon, and Chimera; but after the short period of pure Christianity had passed away, we find abundant evidence of human imagination running riot in describing hell and the devil, and the

 eloquence or astuteness of preachers showed itself in the description of that place to which all who differed from them in belief were to be consigned.

Those who credited the teacher, necessarily imbibed the lessons taught, and thus in the course of time each Minister of religion has himself learned to believe, and determines to teach others, as gospel truth, a series of fond fables, which have no more solid ground than the saying that the moon is made of cheese, because it is in the milky way. There are some who always feel implicit confidence in the truth of any assertion which has been held uninterruptedly for one or two thousand years. Such resemble those who punished Galileo for asserting that the sun did not move around the earth. With them we have no sympathy. Instead of pinning our faith upon the wisdom of the ancients, we prefer to adhere to the thoughtfulness of the moderns, who refuse to believe that Heaven is a locality where a king or queen reigns, surrounded by such ministers as are to be found at London, Paris, or Berlin; and that Hell is to Heaven what England was to France during the last century. We cannot understand literally that there is now, or ever was, "war in heaven" (Rev. xii. 7); and we would as mercilessly reject the testimony of the man who affirms that he knows all about it, as we do the stories told by the Greeks of the wars between Jupiter and the Titans. We regard with the same feeling the man who believed that Jupiter dethroned his father Saturn, and him who believes literally the statement that God had a fight with the devil, and, having beaten him, chained him up.

The natural answer to the doubt which we have

ANGELS] expressed whether we are to receive Chaldæan fancies for sacred truth is, that our Saviour often spoke with evil spirits, and that St. Paul says (Eph. vi. 12), "we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against wicked spirits in heavenly things;" and that Isaiah, who wrote prior to the time of the captivity, says (xiv. 12), "How art thou fallen from heaven, O Lucifer, son of the morning;" to which may be added the obscure verse in 1 Pet. iii. 19, 20, "By which also He went and preached unto the spirits in prison; which sometime were disobedient," &c. But if we grant all these points, they do not serve in any way to connect the devil with the fallen angels; on the other hand, the episode mentioned in Job i. 6–12 and ii. 1–7, would lead us to the opposite conclusion, that he was at large.

The statements made in the New Testament respecting Angels, Spirits, Thrones, Principalities, Powers, have naturally great weight with us: but it will not suffice to the philosophic inquirer to assume, in the first place, that every thing which we read in the gospel and epistles are to the letter infallibly true, and then to use the assumption as incontrovertible argument. For, though the Apostles were holy men, neither they, their words, their writings nor their actions were indisputably divine. St. Peter was reproved by St. Paul, for halting between Judaism and Christianity; and if we credit the account given in Mark xi. 13, we must conclude that the knowledge possessed by their master and ours, even upon matters of common occurrence, was not so perfect as we are apt to assume; since from the passage in question, it is clear, first,

ANGELS] that He did not know the time of figs, secondly, that He could not tell till He came to look at it closely that the tree did not bear the fruit He sought. The son of God was also the son of man, and as a man He gained human knowledge by "hearing and asking questions," (Luke ii. 40, 46, 52), and by close observation. He spoke too the current language, and adopted many of the current opinions of the day. To cast out devils was then a familiar expression, to intimate the cure of lunacy; and, though we regard all our Saviour's words with due reverence, we cannot consider them as intended to convey any distinct information respecting the spiritual world. (See DEMON, DEVIL, &c.)

ANNA, is one of the names borne by the Tyrian or Carthaginian Dido, and still a favourite one amongst ourselves. We have already referred to its probable signification (pp. 81–84), and the association of the name with the Baal of the Phœnicians; and it is to be found in the modern words Annabel, and Annabella. The word Anna, so far as I can find, was more popular, in one form or another, amongst the Hebrews and Phœnicians than amongst the Greeks and Romans. In the first we have Annas, Ananias, Anani, Isanna, Susanna, Susianna, &c. Amongst the second we have Hanno and Hannibal; and it is mentioned by Miss Yonge, in her *History of Christian Names*, that Hannibal is a favourite name in the county of Cornwall. If we refer to the Geographical Index, we find that the word has been extensively adopted for places, as well as for persons. We have *Anna*berg in Austria, Saxony, and Silesia; *Anna* Cariga, *Anna* Carty, and *Anna*ch in Ireland; *Anna*ck Water in Scotland; *Anna* Clay, *Anna*cotty, *Anna*-

Anna] dorn, *Anna*gassan, *Anna*gh, *Anna*beg, *Anna*more, *Anna*hill, all in Ireland; the number of Annaghs being eight. There is *Anna*k in Egypt; and, again to return to Ireland—so strongly marked, both in language and antiquities, by Phœnician evidences—we have *Anna*kisha, *Anna*lee, *Anna*long, *Anna*moe, *Anna*moy. In Scotland we have *Annan*, *Annat*; and in Indian parts we have *Anna*tom, *Anna*varam, *Anna*wutty, *Anna*ntagarhi.

Anthropomorphism. When a Christian hears of any people or nation reverencing Gods whom their own hands have made, his first impulse is to consider them as "poor benighted heathen," to think of them with contempt, and to speak of them with pity. Remembering the forty-fourth chapter of Isaiah, where the makers of graven images are denounced in eloquent terms by the Prophet, he is prepared to execrate all those in whose worship any likeness of the human form holds a place. Greeks and Romans, Papists and Hindoos, Assyrians and Egyptians, are all alike anathematised, because in their temples are to be found statues, of elegant or grotesque forms, 'fashioned by art and man's device.' With sturdy iconoclastic views, like those which inspired John Knox, he sees in the image the personification of devilry, and associates with it every evil thing. In this estimate of those who used 'idols,' as they are called, he is fortified by the clergy, whose propensity to paint in the blackest colours all whose religious faith and practice differ from their own has been conspicuous, from the earliest times to our own. Those who leave their classic studies behind them when they leave school have no means of correcting these impressions, but

 those whose reading extends over a larger surface know full well that the use of symbols, which can be seen, is not incompatible with a life of purity, and a piety and reverence for the great Creator, in every respect equal, and in some respects superior, to that which obtains in Great Britain; a subject to which we shall refer at length in our second volume.

If we proceed to analyse the reason why we so strongly object to a graven image, it is found to consist mainly in the idea enunciated by Isaiah, viz., that it is absurd to present the Almighty to the senses under the gross figure of man, woman, or any mundane being which a human creature has himself conceived. But what, we may ask, is the real difference between pourtraying the features of the Almighty in a visible or tangible form, and depicting them in words which appeal to the ear alone? The word which stands at the head of this article is defined to signify "the representation of the Deity under a human form, or with human attributes and affections."

Now a representation like this may be effected by the sculptor, the painter, or the writer; the first designs with the chisel, the second with the brush, and the third with the pen; and all are equally anthropomorphists, who describe Him that fills all space, as having the parts of a man. If a prophet chooses to depict the God who sends him as having a head, a nose, ears, eyes, hands, &c., he cannot blame an artist for attempting to realise his description. We cannot ourselves impugn a man who describes a vision which he has seen, for attempting to figure it on canvas; but we can, when we

ANTHROPOMORPHISM] see it pourtrayed, demonstrate to ourselves how completely the appearance was of terrestrial rather than of celestial origin. As there is, strictly speaking, no difference between the man who is a word-painter, and the man who embodies in stone ideas which the other presents, so there is no essential distinction between an artist and an orator anthropomorphist.

There is, however, often a strong antagonism between the two, for the one who loves to revel in poetic imagery is disgusted at seeing his ideas reduced to vulgar and ocular prose. Hence the theologian, who indulges in rhetorical figments, pursues with hatred those who endeavour to understand his words, and give to the eye what he intends solely for the ear. Many of the Jewish Rabbis have been quite conscious of this, and have done much to alter in the sacred Scriptures all those texts which describe the Almighty as a man. Notwithstanding all their care, however, our Bible abounds in anthropomorphisms, and its writings teach us to regard the Almighty as a man, as completely as did the chisel of Phidias, and the brush of Apelles.

In Gen. i. 26, God is represented as talking either to himself or to others. In Gen. ii., he is represented as having been fatigued with six days' labour, and requiring rest and refreshment (Exod. xxxi. 17); after this he is said to have planted a garden. In Gen. iii. we find that he suffers from heat, and only walks in the garden in the cool of the day; and that he wants companionship, and calls for Adam. He is then pourtrayed as acquiring information by *vivâ voce* examination, and, after having obtained it, he treats his old companions as a father

 would his naughty family. Now let me appeal to any of my readers, and ask whether he could or would tolerate a picture representing any one of these scenes. Could he endure to see a composition showing God resting, and being refreshed thereby? or God walking in the garden in the cool of the day? or God talking to himself, or to his equals, in the words, "Behold the man is become as one of us"? (Gen. iii. 22.) I cannot conceive a sensible being who would bear the sight of a painting or sculpture of such a group; and yet we find orthodox divines of the present day, leaders in the national church, sturdy standard-bearers of the Christian faith, and even some who pretend to the name of profound scholars, asserting that the word-painting in the Bible is of divine origin, and the account literally and strictly true.

When we examine still farther into the subject, we shall find that our Scriptures are as full of anthropomorphisms as any heathen temple was of chiselled gods, or any Papist cathedral is of painted ones. Take, for example, the account which we have in Job i., where God is represented as holding a sort of court, wherein Satan is present, who twits Him with entertaining a belief in the real goodness of a man. What artist dare depict the idea thus grossly presented to our minds, so that we should see what our ear tolerated; and complete the pair by sketching the parellel scene brought before us in 1 Kings xxii. 19–22, wherein God is represented as sitting on a throne, surrounded on His right and left hand with the host of heaven, yet puzzled how to accomplish a certain thing on earth, and finally availing Himself of a lying spirit, &c.?

ANTHROPOMORPHISM] Now the Prophet tells us that he saw all these things, and what a man sees with his eyes, his hands, if they be skilful, can pourtray. But if Micaiah, the son of Imlah, had depicted the scene on canvas, and had left a copy thereof to us, should we have had any scruple in assigning a human origin to the vision: and if a modern artist were to show the true reflection of the meaning of any word-painting, should we not be equally aghast at what we have been taught to believe as inspired truth?

Let us, in the next place, proceed to examine another picture (Mal. iii. 16), in which God is described as having a memory as weak as that of mortal man, and requiring "a book of remembrance," in which should be inscribed before His face the names of those who feared Him; and choose for a companion painting a view (Rev. xx. 12), wherein is presented to our mind's eye a scene similar to that which occurs when a large school breaks up, and the good marks or the bad ones of each boy are counted up. We read of a throne, and some one sitting on it, who had a face, who kept books, examined them, and judged according to what was written therein, not according to his own memory. Now John said that he saw these things; and if he saw them, and tells us so, there is no reason why we should not paint them. Yet who would tolerate a picture in which the Almighty is represented as an individual consulting his day-book and ledger?

The answer made by all varieties of anthropomorphists is, that the Almighty, being so much above human comprehension, can only make Himself known to us by using words and ideas which are familiar to man; and that expressions similar to

ANTHROPOMORPHISM] those we have referred to are conventional only, or metaphorical. A few minutes' consideration, however, will show the weakness of this reply. It assumes, in the first place, that man is a judge of the power of the Almighty, and can safely affirm that a description of Himself cannot be given by Him to man, except in certain words; an idea, the blasphemy of which every thoughtful mind must recognise. It assumes, in the second place, that prophets like Micaiah and Malachi, and an apostle like St. John, either did deliberately tell falsehoods, and said they saw things which they did not really behold, or that they saw visions similar to those which present themselves to lunatics. In neither of these cases can a real inspiration from the Almighty be credited.

The weakness of the reply is farther recognised by the rejoinder, that it is much more probable that *man* would be unable to describe to his fellow-mortals the nature of the God who made them all, except by using human words and ideas, than that *God* should be so impotent. There is no blasphemy in the statement that the power of man is limited; and it is therefore far more safe to ascribe the faults of anthropomorphism to defective power in the so-called "prophet," or "messenger of God," than to attribute want of skill to the Almighty. Whenever, therefore, a man declares himself to be on earth the accredited agent of the Creator on high, we must judge of the value of his credentials by the description he gives of the donor of them; and when all his sketches are anthropomorphic, we shall feel disposed to distrust him, as completely as we should disbelieve a man, who, calling himself ambassador plenipotentiary from China to Britain,

ANTHROPOMORPHISM] brings credentials written in English, and only speaks our mother tongue.

When once the good sense of an inquirer begins fully to appreciate the significance of anthropomorphism, he naturally investigates the motives which have given it so very prominent a place in the sacred writings and utterances of all nations. These he readily finds in the exigencies of the priesthood. Without the fiction that the Almighty heard and spoke in reply to a special class only, the hierarchy could not exist. They feign therefore to have divine powers, a pretension readily conceded by those who are unable or unwilling to think for themselves. By this division of labour, the ecclesiastic becomes as implicitly trusted as the lawyer and the physician. But as there is in all educated men a propensity to search out the foundation of the claim to superiority which is advanced by professional men generally, so there is in some a strong determination to examine the claims of those who assume the power to dictate to the Almighty what He is to do with mortals, when they become immortal.

As an Englishman is permitted to select the "denomination" which he joins, and to accept or reject, at the present time, the words of any one who declares himself to be a messenger from God; so he is equally justified in inquiring into the credentials of those who lived in days gone by. Should he then find them to be human beings, who, though professing to be ambassadors plenipotentiary from heaven, can only talk the language of earth, he will then as certainly distrust them as he would "a medium" who brought a message to him from

 Homer, composed and written in modern English, and speaking of the Electric Telegraph.

Guided by the principle of impartial sifting of evidence, and taking Anthropomorphism as a text, and dividing the parts of man as conveniently as we can, we shall find the following evidences of human invention in the sacred Scriptures.

A head is attributed to the Almighty, Ps. lx. 7, and cviii. 8; *e.g.*, "Ephraim is the strength of my head;" and in the same passage we are told that God has 'a washpot' and wears 'a shoe.' In Isaiah lix. 17, the head is associated with a helmet, and in the same part we read of a breastplate, garments, and a cloak, God throughout all the passage being described as a 'man of war' (comp. Exod. xv. 3). We find too that the Lord saw, and was displeased, that no man came forward, and so He bared His own arm, and became furious as a conqueror, Is. lxiii. 6. In Rev. xix. 12, the head is associated with many crowns, with fiery eyes, bloody clothes, and a written name which none but He could decipher.

Nostrils, nose, &c., are attributed to the Almighty by David, Psalm xviii. 8, xxii. 9, "There went up a smoke out of His nostrils, and fire went out of His mouth, which kindled coals." "He rode upon a cherub," &c. They have too a blasting breath, *e.g.*, "the blast of the breath of His nostrils." 2 Sam. xxii. 16, Ps. xviii. 15; "by the blast of God they perish, by the breath of His nostrils are they consumed," Job iv. 9. Compare this with the description of Leviathan, Job xli. 1–34. In Isaiah lxv. 5, we find that His nose is affected as a man's would be by the smoke from fire, whenever He

ANTHROPOMORPHISM] finds any one who considers himself holier than his neighbours, and who sacrifices in gardens and builds altars of brick. In Levit. xxvi. 31, we are told that the nostrils could be so closed that the smell of sweet savours should not be recognised; and in Gen. viii. 21, and Ezekiel xx. 41, we find them enjoying a delicious odour. In Gen. viii. 21, God is said to smell a sweet savour, and to like it so much, that He 'said in His heart,' I will not again curse the ground, &c.

The *eyes*, and the *eye* of God, are referred to repeatedly, of which we see examples, Ezra v. 5, "The eye of their God was upon the elders of the Jews;" Deut. xxxii. 10, "He kept him as the apple of His eye;" Psalm xxxiii. 18, "The eye of the Lord is upon them that fear Him," xciv. 4, "Shall not He see?" Prov. xv. 3, "The eyes of the Lord are in every place beholding;" and "seeing," "looking," and "regarding," are constantly met with as actions of the Almighty.

The *ears* are referred to as constantly as the eyes; as a specimen, we may adduce Numb. xiv. 28, "As ye have spoken in mine ears;" Ezek. viii. 18, "Mine eye shall not spare, and though they cry in mine ears I will not hear them;" Psalm xxxiv. 15, "The eyes of the Lord are upon the righteous, and His ears are open unto their cry."

The *mouth*, and *speech*, are referred to in passages almost innumerable, of which we may cite a few: Numb. xii. 8, "With him will I speak mouth to mouth, and the similitude of the Lord shall he behold;" Lam. iii. 38, "Out of the mouth of the most High;" Matthew iv. 4, "Word which proceedeth out of the mouth of God;" Prov. ii. 6,

 "Out of his mouth cometh knowledge and understanding."

The *hands* are also repeatedly alluded to, of which the following are examples; Exod. ix. 3, "The hand of the Lord is upon thy cattle;" Numb. xi. 23, "Is the Lord's hand waxed short?" Josh. iv. 24, "That the hand of the Lord is mighty;" Jud. ii. 15, "The hand of the Lord was against them;" 1 Sam. v. 6, "The hand of the Lord was heavy on them of Ashdod;" Psalm lxxiv. 11, "Why withdrawest thou thy hand, even thy right hand? pluck it out of thy bosom;" Psalm lxxv. 8, "In the hand of the Lord there is a cup, and the wine is red," &c.; Isaiah li. 17, "Which hast drunk at the hand of the Lord the cup of His fury;" Jer. li. 7, "Babylon hath been a golden cup in the Lord's hand;" Ezek. iii. 14, "The hand of the Lord was on me;" Luke i. 66, "The hand of the Lord was with him;" Acts xiii. 11, "The hand of the Lord is upon thee.

The *feet* are likewise referred to; Lam. i. 15, "The Lord hath trodden under foot mighty men;" Psalm lxxvii. 19, "Thy footsteps are not known;" lxxiv. 3, "Lift up thy feet;" Isaiah vi. 2, "With twain He covered his face, and with twain He covered His feet;" Rev. i. 15, "His feet like unto fine brass."

The *bosom* is also referred to; Psalm lxxiv. 11, and John i. 18, "The Son which is in the bosom of the Father."

The *back* is spoken of; Isaiah xxxviii. 17, "Thou hast cast my sins behind thy back;" Jerem. xviii. 17, "I will show thee the back and not the face;" Exod. xxxiii. 23, "Thou shalt see my back parts."

Not only is God represented with the parts of a man, as those whom we call 'heathen' represented Him

 in statues, but He is also pourtrayed as being subject to human passions. We are very severe in our remarks upon the Greeks, who pretended that Jupiter, Apollo, Neptune, Venus, and Juno had such weaknesses as love and hate and jealousy, that they were partial in their likes and dislikes, and took opposite sides as they were said to do at the siege of Troy; yet we tolerate complacently the description of the writers of our own Bible, who depict the Almighty as loving and hating, indulging in revenge, making mistakes and repenting, being ignorant until told of a matter, enjoying such a mundane exercise as wrestling (Gen. xxxii. 24–30), in which, however, he was not equal to a being of his own creation; and still farther, as cohabiting with "the virgin," Matth. i. 18, 20; Luke i. 35. (See MARY.) A few quotations will suffice to show how intensely human the Creator has been represented, by those who declared themselves to be his messengers.

Anger is referred to; Numb. xxv. 4, "The fierce anger of the Lord;" Deut. xxix. 20, "The anger of the Lord shall smoke;" 2 Kings xxiv. 20, "Through the anger of the Lord it came to pass;" Gen. xviii. 30, "Let not the Lord be angry;" Psalm vii. 11, "God is angry with the wicked every day;" Isaiah xii. 1, "Though thou wast angry with me;" Jud. ii. 12, "And provoked the Lord to anger;" 2 Kings xxi. 15, "And they have provoked me to anger;" Isaiah i. 4, "They have provoked the Holy One of Israel to anger;" Jer. xxxii. 30, "The children of Israel have only provoked me to anger."

We have *hatred* attributed to the Almighty; thus, Deut. vii. 10, "He will not be slack to him that hateth Him, He will repay him to his face;"

ANTHROPOMORPHISM] Isaiah lxi. 8, "I hate robbery for burnt offering;" Deut. i. 27, "Because the Lord hated us;" Jerem. xii. 8, "Therefore have I hated it;" Hos. ix. 15, "There I hated them, I will love them no more;" Mal. i. 2, 3, "Jacob I have loved, but Esau have I hated." In this passage it will be noticed that a preference was shown ere the twins were born, which bears comparison with Jupiter's love for the unborn offspring of Semele, which he regarded with such affection as to keep him in his thigh.

Again, we have the Almighty described as being *jealous,* just as the Greeks depicted Juno and Apollo. Exod. xx. 5, "I the Lord thy God am a jealous God;" Deut. xxxii. 16, "They provoked Him to jealousy with strange gods;" Josh. xxiv. 19, "He is a jealous God;" Joel ii. 18, "Then will the Lord be jealous for His land;" Nahum i. 2, "God is jealous, and the Lord revengeful;" Zech. i. 14, "I am jealous for Jerusalem;" Ezekiel xvi. 38, "I will give thee blood in fury and jealousy." Upon this presumed weakness of the Almighty, we find Moses playing, as it were, repeatedly; in Ex. xxxii. 12, the lawgiver pleads for the people, and urges as a reason, "Wherefore should the Egyptians speak, and say," &c.; and again in Numb. xiv. 13–16, the same argument is put still more strongly, "Then the Egyptians shall hear it, and they will tell it to the inhabitants of this land, and the nations which have heard the fame of thee will speak, saying, Because the Lord was not able to bring this people unto the land which He sware unto them, therefore He hath slain them in the wilderness;" and so far from appearing to resent this style of intercession, we are told, ver. 20, "The Lord said, I have pardoned according to thy word."

Anthropomorphism] The same idea is even more forcibly expressed, Deut. xxxii. 26–27, "I would make the remembrance of them to cease from among men, were it not that I feared the wrath of the enemy, lest their adversaries should behave themselves strangely, and should say, Our high hand and not the Lord (*marginal reading*) hath done all this."

Even the so-called enlightened Christianity of the Anglican church perpetuates a similar notion in her worship, and appeals to the Almighty as if He were a man to be piqued to jealousy by such trivial considerations as affect mortal men; *e. g.*, we have in the morning service, "O Lord, arise, help us and deliver us for thine honour;" then comes a recitation of the deeds of which we have heard and read of God in the old times, and this is followed by the prayer that the Almighty would arise and deliver us "for His name's sake." We can well understand a Jewish prophet, like Ezekiel and others, speaking and writing as if the Great Creator was jealous respecting "His name, His great name" (Ezek. xx. 9, xxxvi. 23), more than about Himself, as if orthodoxy consisted in a cognomen. But to the finer sense of the present generation, to address the same style of representation to the Almighty, as we should to a mercantile firm of long duration and established worth, seems to savour of blasphemy. A man would not scruple to say to a partner of such a company, "You must help me out of my difficulties, or your own names will be dishonoured;" but he would pause for a long time ere he addressed the Lord of the universe in such terms.

It is to be hoped, when our Liturgy is purged from the many blots which disfigure it, that an

 anthropomorphism so offensive as the one indicated will be removed.

We find evidence of *ignorance* attributed to the Almighty, and the necessity for asking questions, in Gen. iii. 9, iv. 9, and very conspicuously in Gen. xviii. 21, "I will go down now, and see whether they have done altogether according to the cry of it which is come unto me, and if not I will know;" see also 1 Kings xxii. 20–23, and Job i. 7, and ii. 2, in which Satan is asked about his doings.

We find the Almighty represented as *laughing*, like a coarse Eastern potentate, at the discomfiture of enemies; in Psalm ii. 4, "He that sitteth in the heavens shall laugh, the Lord shall have them in derision;" and again, lix. 8, "Thou, O Lord, shalt laugh at them, thou shalt have all the heathen in derision."

Love is attributed to the Creator in passages innumerable, from which we select a few; Jer. ii. 2, "I remember thee, the kindness of thy youth, the love of thine espousals, when thou wentest after me;" xxxi. 3, "I have loved thee with an everlasting love, therefore, with lovingkindness have I drawn thee;" Ezek. xvi. 8, "Thy time was the time of love, and I spread my skirt[24] over thee, and covered thy nakedness, and entered into a covenant with thee, and thou becamest mine, and I decked thee with ornaments," &c.; Mal. i. 2, "I have loved you, saith the Lord;" Deut. vii. 7, "God did not set His love upon you," &c.; Psalm xlvii. 4, "The excellency of Jacob, whom He loved."

Again, we find a common human failing, which is disallowed in the community of modern Quakers,

[24] For the import of this phrase, see Ruth iii. 9, *et seq.*

ANTHROPOMORPHISM] attributed to the Omniscient, namely, "change of mind," and alteration of purpose, or, as we designate it, 'repentance.' In Gen. vi. 6, we are told that "it repented the Lord that He had made man, it grieved Him at His heart."

But there is by no means uniformity in this anthropomorphic attribute amongst the sacred writers; for in Ex. xxxii. 14, we read, "The Lord repented of the evil which He thought to do unto His people;" and in 1 Sam. xv. 29, "The strength of Israel will not repent, for He is not a man that He should repent;" Psalm cxvi. 45, "He repented, according to the multitude of His mercies;" Jonah iii. 10, "God repented of the evil that He had said;" Jer. xviii. 8, "If a nation turn, I will repent of the evil." See again, 1 Kings xxi. 21–29.

There yet remains to be noticed the manner in which those terrible human weaknesses, revenge and vengeance, are attributed by mortal beings to the Lord who made the universe. See, for example, Exod. xx. 5, where we are told that He will visit the iniquities of the fathers upon three generations of their unborn children; Deut. vii. 10, "He repayeth them that hate Him, to their face to destroy them," &c.; 1 Sam. xv. 2, 3, we find "Thus saith the Lord of Hosts, I remember that which Amalek did to Israel (some four hundred years before); how he laid wait for him," &c. "Now go and smite Amalek, and utterly destroy all that they have, slay man and woman, infant and suckling, ox and sheep, camel and ass." Did ever a more terrible mandate pass from the lips of the most blood-thirsty Eastern tyrant; and must we, on the peril of our salvation hereafter, believe that this injunction came from the Creator

 rather than from the mouth of the cruel-minded Samuel, who slew in cold blood the king of Amalek, as ruthlessly as Jehu smote the family of Ahab, and as Nebuchadnezzar slew the sons of Zedekiah before his eyes? 2 Kings xxv. 7; see, again, Isaiah xlvii. 3, "I will take vengeance;" lxiii. 4, "The day of vengeance is in mine heart;" Rom. xii. 9, "Vengeance is mine," &c.

Now in no single instance that we have brought forward would any British Christian tolerate a statue or picture, in which the Almighty Father was depicted as a human being giving way to worldly passions; yet when the ear alone is appealed to, we not only tolerate the idea, but worship it so lovingly, as to persecute with the direst hate any individual who does not fall down before it in prostration. Of its worthlessness, however, any one may readily convince himself, who propounds for his own consideration the questions, Can the God who affirms, "I am the Lord, I change not" (Mal. iii. 6), be described by different individuals as constantly varying, unless those persons were giving utterance to their own human conceptions of what a God should be, and in this differed amongst themselves? Is it not more consonant with sound philosophy and logical deduction to believe that God has been clothed with human attributes by man, rather than that the Lord of all creation puts on the contemptible dress worn by mortals, who live in one of the smallest of the worlds which He has made?

It is clear that an opinion similar to our own has been held by many of the Jewish redactors of the Hebrew text, and the translators of the original into other languages, who, on recognising offensive

ANTHROPOMORPHISM] anthropomorphisms in the Biblical account of the Almighty, have frequently tried to soften them down, or to obliterate them altogether. These suppressions are abundantly noticed by Ginsburg, in his *Versions of the Bible*, from which we extract two very striking examples. In Gen. xviii. 22, 'the original' text runs thus: "But Jehovah still stood before Abraham;" and we can recognise, from verse 33, that the oneness of the story requires this construction; for therein we are told, that as soon as the Lord left off communing with Abraham, "He went His way." Now, to suppose that Elohim, or Jehovah, would stand before a man, shocked the sacred jealousy of the scribes; consequently they so changed the expression as to make it read, "Abraham stood before the Lord." This is one of the eighteen instances mentioned by Ginsburg (Kitto's *Cyclopædia*, *s. v.* SCRIBES, col. iv.) in which the Sopherim altered the sacred text to remove offensive expressions.

Another very remarkable change has been adopted elsewhere, to remove an anthropomorphism of the grossest kind. We have already referred to the occasional coarseness of the language of the prophet Isaiah, who does not scruple to use metaphors which in their nakedness would be intolerable (*e. g.* iii. 17, vii. 20). We cannot wonder, then, that such as the following should be toned town. In chap. lxiii. 6, the original text carries the meaning, "I (the Lord) will vomit the people in mine anger, and spue them out in my fury." The words used being those which are applied to men who are sick from over-eating, and defile themselves with the force and copiousness of their ejections. To get over this, a trifling alteration is

ANTHROPOMORPHISM] made in the mode of writing the objectionable parts, and they are then rendered, "I will tread down the people in mine anger, and make them drunk in my fury." The Septuagint, not altogether liking to adopt so false a metaphor, as punishing a nation by making it drunk, thought it best to suppress the second clause of the verse altogether.

Surely the simple statement of facts like these should serve to wean us from that blind reverence of the identical words of Scripture in which most of us have been educated; they should also serve to demonstrate the necessity for a revision of the sacred books, such as took place amongst the Jews after their return from Babylon. There is scarcely a head of a household who does not, whilst reading prayers in his family, wish that there were "expurgated" editions of the Bible, as there are of Shakspeare. We have actually heard it said, that a selection of certain Scriptural stories, with pictorial illustrations, would make a book which every magistrate would condemn unhesitatingly as obscene. Ought we not then to determine boldly to wipe such a reproach from amongst us, and cease to allow our children to read with impunity, in a diluted form, that which, if it were concentrated, our laws would prohibit and destroy?

ANA-ARBA-IL, an Assyrian proper name, denoting "Ana and the four great Gods."[25]

[25] As a general rule, it has been found more convenient to postpone the non-Hebrew words—Phœnician, Assyrian, Vedic, &c.,—until the Hebrew proper names have been gone through. The inconvenience to the reader is obviated by a copious index.

Anab, a Median God.

Anaku, Assyrian, meaning "I am."

Anand, Assyrian, "Joy," "sexual pleasure," "happiness," "delight."

Anat, a Phen. Goddess. Greek *Anaitis*. See Vogüé, *Phen. Ins.* p. 41.

Anem, עֲנֵם (1 Chron. vi. 73), may signify "Two fountains;" but Anim is an equivalent word, which means "the strong ones," plural of און, *aun* = the triple phallus. The place Anim was also called En gannim, 'the fountain of the garden;' and a garden is an euphemism for a woman.

Aner, עָנֵר (Gen. xiv. 13). This word is a variant of עָנַר, *anar*, "he pushes, or drives, sprouts, or grows." The name was borne by a Canaanite chief, brother to Eshcol and Mamre. Gesenius suggests a resemblance to the Greek ἀνήρ, *aner*, 'a man.'

Ani, אֲנִי; Anochi, אָנֹכִי, "I." The personal pronouns are nearly the same in Egyptian, Hebrew, Assyrian, and Phœnician. "I find that in the old Hamitic language Ani meant 'heaven,' and therefore I conjecture that Ani and Anu meant the same." (Talbot, in *Transactions of the Royal Society of Literature*, vol. vii., part 2, p. 363.)

Aniam אֲנִיעָם (1 Chron. vii. 19). Probably, "I am the mother," being a compound of אֲנִי, *ani*, I, and עָם = אֵם, *em*, mother.

Anim, עָנִים (Josh. xv. 50). "Springs," a variant of Anem, which see.

Anna. See *ante*, pp. 81–84. *Anna kinni*, Babylonian, 'worthy of grace.'

Anna seems the equivalent in some places to *annus*, "the year."

ANNA, Sanscrit, "food;" *annada*, "giving food;" *annadya*, "proper food."

ANNA, an Assyrian deity.

ANNEDOTUS, = "Given by Anna," who was an Assyrian as well as a Phœnician deity. This was an epithet of Oannes, who himself bears a name composed of Hoa and Anu. The word has a familiar sound to our ear, for we still use Anna as a proper name; and we have still *dote*, *dota*l, *dota*tion, from the Latin *datus*, all having the meaning of *giving*. The name above is Chaldæan.

ANOBRET, = "Beloved by Anu," was a Phœnician name. Like the preceding, it sounds familiar to the ear; there are many Anna-Bretts in England. The meaning of Brett or Brit, Brith or Berith, was 'feasting with,' or 'in covenant with;' hence, probably, come Bright, Bride, Bridson, Byrth, Perth, Peret, Pritt, Pratt; possibly Britain; *e. g.*, Ano-bret, Bret-anno, Brit-anna; also Brut-us.

ANU, Assyrian, any God or Goddess.

ANUB, עָנוּב (1 Ch. iv. 8). A variant of עָנַב, *anab*, "he is thick or round."

AN,	Vedic,	"Air," "to blow," "to breathe."
ANA,	"	"Mother."
ANAS	"	"A burden." (Onus?)
ANDHRA,	"	Name of a royal Indian family. (Compare ANDREW.)
ANGA,	"	"A limb," "membrum virile."
ANGADA,	"	"A bracelet." (Engedi?)
ANGUTIYA	"	"A finger ring."
ANJ,	"	"To shine," "to be beautiful."

ANKA, Vedic, "A hook," "mark or cipher," "an anchor," from *ankh*, to take hold. It is one of the symbols of Siva.



ANKURA, " "A sprout, or intumescence," "an erection"?

ANNA, " "Plenty."

ANSA, " Name of a deity.

ANCUS, an ancient Italian Name. (Compare the Scotch *Angus*.)

ANUNIT, "the Sun at noon," also "the Babylonian Goddess," who is addressed as "Great lady" (*billat rabiti*), daughter of Sen, the moon God.

ANUTAGIL, an Assyrian name, meaning "attached to Anu."

AODH, Sanscrit, "The hand or power."

APHARSACHITES, אֲפָרְסְכָיֵא (Ez. v. 6). Etymology doubtful.

APHEK, אֲפֵק (Jos. xii. 18), "Strength." It is doubtful whether this epithet has not reference to *On*, rather than to the particular place being fortified. The town was also called Aphekah (Jos. xv. 53), probably 'the strong Jah.' It was a city of the tribe of Asher.

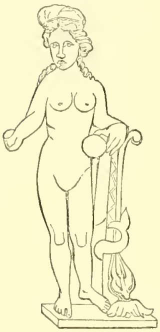
APPLE. There is much mystery surrounding this fruit, or rather the *Tappuach*, which is translated "apple" in our Bibles. As there was a Beth Tappuach, or a temple dedicated to the apple, we presume that it had some mystic meaning, which the following remarks will assist in discovering:—

1. The word is supposed to refer to the citron, which includes the orange, rather than to our apple. (See Kitto's *Cyclodædia*, *s. v.* TAPPUACH.)

2. The citron and palm tree, *i. e.*, the fruit of one and a branch of the other, were borne by every Jew at the Feast of Tabernacles. The same appear on some old Samaritan coins. (Kitto, *l. c.*)

APPLE] 3. The shape of the citron, or lemon, resembles that of the pine cone, which is borne in the hands of the Assyrian priests, who present it to the mystic grove, the symbol of the female. The same priest, I must also remark, carries a basket, emblem of the scrotum, or purse, or "store," in which the testes lie.

Figure 81.



4. It was with such a fruit that Eve was tempted.

5. The fruit had an amorous significance. See Song of Solomon ii. 2, 5, "Comfort me with apples, for I am sick of love."[26]

6. We also see it associated with the palm tree in the Song of Songs vii. 8. It was so associated with it in the hands of the faithful at the feast of tabernacles; who appear to have brandished the two, conjointly, upwards, as I have seen folks shake two turnips and a carrot at the carnival in Rome. (See Kitto's *Cyclodædia*, *s. v.* TABERNACLES, FEAST OF.)

7. We see it associated with love and parturition: "Under this apple tree I won thy heart. Here thy mother travailed. Here labouring, she gave thee birth." (Song of Songs viii. 5, Ginsburg's translation, pp. 186, 187.)

8. It is associated with the fig, the pomegranate, and the palm, in Joel i. 12.

[26] Fig. 81 is copied from a drawing by Lajard (*Sur le Culte de Venus*). The statuette is of silver, and of unknown origin. It depicts Venus in conjunction with the apple and the fish. In the original, the device of the staff, on which the hand is rested, is strongly suggestive of the phallus, being double at one end and single at another. This cannot, however, be shown in the front view. From the fish's mouth flows an abundant stream. The allegory is obvious.

APPLE] 9. The ancients, and many in modern days, have entertained the belief that the shape of anything in the vegetable world is an indication of its utility in diseases of those organs which have a similar shape.

10. We have abundant evidence, in ancient and modern times, that certain organs have received their names from things resembling them. Thus, the fig leaf is still an euphemism for the parts which it was intended to hide; whilst the fig itself was intended to typify the virgin womb, and the pomegranate the full one, *i. e.*, the female element in creation.

11. The palm tree and the pine were emblematic of the active male organ. Putting all these considerations together, I conclude—

12. That the citron represented the testis, without which the tree would be sapless. Compare this conclusion with the Hebrew word עָפַל, *aphal,* which signifies "to swell up, to be tumid;" and which closely resembles our own word *apple,* and the German *apfel.*[27]

[27] Since writing the above, I have met with the following passage, which deserves, I think, to be quoted entire, as it accords closely with the view which I have adopted: "Chez tous les peuples de l'antiquité la pomme fut un embléme de génération, tant à cause de sa forme, qui est ronde comme celle du monde crée, qu' à cause de ses qualities reputées aphrodisiaques et de l'époque de sa maturité, l'automne, saison néfaste qui passait pour étre favorable à la descente des ames *dans les voies de la génération* et au developpement de la vie dans les semence confiées à la terre. Aussi voyons nous l'equinox autómnal caractérisé, non seulment par des pommes ou par un pommier chargé de ses fruits. mais aussi par un insecte venimeuse de qui l'on a pu dire: *Habet in cauda venenum,* et qui jouait un grand rôle dans les rites instituées à Hiérapolis en l'honneur de la Déesse de Syrie. Cette rémarque me conduit à supposer que dans les langues de l'Asie occidentale les mots qui signifiaient une pomme, durent avoir une seconde acception que j'appellerai philosophique. S'il est permis de mêler le sacré au profane, la Bible ne nous montre-t-elle pas Satan, sous la forme du mauvais serpent conseillant à Eve de cueiller et de manger la pomme,

Ar עָר (Num. xxi. 15), a city of the Moabites; if spelled with *Ain*, its signification is "an enemy." We presume, therefore, that the true etymology is אָר, denoting "Strong man," "hero," "giant," particularly the supreme Baal, in the mythology of the Phœnicians; hence in compound proper names of deities, persons, localities. Fürst.

Ara, אֲרָא (1 Chron. vii. 38), "He is strong, powerful, or courageous;" compare Ἄρης, 'the strong one,' 'the hero,' Mars — also our own name Harry.

Arab (Jos. xv. 52), as אָרַב with *Aleph*, signifies "to knot," "weave," "lie in wait," "ambush;" as עָרַב, with *Ain*, it signifies "to mix," "exchange," "become surety," "to pledge," "to be sweet," "to set, as the Sun," "to be arid, sterile, or dry," "to be white or glistening," "a very nasty sort of fly," "Arabia," "the woof," "strangers," "evening," "a raven," according to the difference of pointing.

Arad, עֲרָד (Num. xxi. 1). Thus spelled, the word signifies 'place of fugitives;' a very unlikely cognomen for a king. It is more likely that the *Ain* has been substituted for *Aleph* by the modern redactors of the text, who have thought it improper that a Canaanite king should bear the same name as a son of Benjamin, a Hebrew patriarch; it is, probably, identical with Ard, which see.

fruit de l'arbre du bien et du mal? D'autre part, les poètes postérieurs à Homère ne transforment-ils pas en un brilliant episode un des dogmes du culte de la Vénus Asiatique, lorsqu'ils nous racontc que la Discorde pour avenger de l'oubli des Dieux, lança au milieu du banquet céleste une pomme avec l'inscription *a la plus belle*. Cette même pomme ne nous la montrent-ils pas ensuite offerte à Venus sur la mont Ida par un Phrygien, le berger Paris? Enfin dans la langue latine dérivée des langues de l' Asie, comme tous les idiomes d' Europe, le mot *malum*, mal, n'est-il pas le même que le mot *malum*, pomme, identique avec le grec μῆλον?" Lajard, *Sur le Culte de Venus*, pp. 213, 214

Arad, Assyrian, 'a slave, or servant;' variants of this are Ard, Ardu, Abd, Abed, Obed, &c.

Arad-asha, "Servant of Asha," an Assyrian cognomen.

Arah, אָרַח (1 Chron. vii. 39). "He wanders," *i. e.*, the sun, or some planet.

Aram, אֲרָם (Gen. x. 22), is closely connected with Ram, "high." There is an old verb, אָרַם, *aram*, the signification of which is "to swell up," "to exalt oneself;" hence mountains, &c. It is also equivalent to עָרַם, *aram*, "to uncover, or be naked," also "to be high."

Aran, אֲרָן (Gen. xxxvi. 28), signifies "a wild goat," "power," "strength;" pointed as *Oren*, the same letters signify "a beam," "a pole," "a cedar," "a pine, or mast." The name has a phallic meaning, and was borne by one of the descendants of Esau. (Compare with Araunah and Aaron.)

Ararat, אֲרָרָט (Gen. viii. 4), comes, I think, from אוֹר, *or*, "light," and רָתַח, *rathach*, = רָט *rat*, "to boil up;" and might mean "bursting up into light." The mountain usually represented by that name is, I believe, of volcanic origin; and though there is no record of any eruption, a fearfully prolonged earthquake shook the vicinity in 1840. (See Kitto's *Cyclodædia of Biblical Literature, sub voce.*)

Aras, אָרַשׂ, "To erect," "to build," "a nuptial bed," &c., "to espouse a woman," "to long for union." This word appears to be closely allied with Ἔρως, the Greek God of love and desire, and Ἄρης, the equivalent to Mars. The idea of manly vigour and bodily strength, impetuosity in fight and ardency in love, ever seems to have been present to the minds of the ancients. Its connexion with אֲרִי, *ari*, "a lion," will be at once apparent, as well as with the Sanscrit *arya*, "noble."

Araunah, אֲרַוְנָה (2 Sam. xxiv. 16); also spelled Ornah, אָרְנָה; Ornan, אָרְנָן (1 Chron. xxi. 15); and Araniah, אֲרַנְיָה (2 Sam. xxiv. 18, marginal reading).

This cognomen was borne by a Jebusite, in the time of King David; and the various contrivances which have been adopted to prevent the readers or hearers of the word recognising in it the sacred יָה, *Jah*, of the Hebrews, shows how very eager the redactors of the sacred writings were to obliterate the idea that the holy name was ever borne by a heathen Jebusite. Perhaps they were more particularly desirous to dislocate יָה, *jah*, from its union with such a word as ארן, "he stretches," or "extends," "he is firm, or hard," "a firm, hard tree," 'cedar,' 'pine,' or 'mast,' "power or strength," according as it is pointed, as *aren* or *oren*. Now, this gives to the cognomen in question the meaning, "Jah is firm, or strong;" and the idea intended to be conveyed in "strength" is indicated by a cognate word, signifying a "pine tree," or "mast," both of which were symbolic of the male organ.

For a long time I was under the impression that the name יָה, *Jah*, the common form in which the *tetragrammaton* appears in composition, was never connected with what may be called sensual ideas. This belief was shaken to its foundation after the perusal of Dr. Ginsburg's work (*op. cit.*), from which it is apparent, that systematic "correction" of ancient texts has been made to fit them for modern ideas. The word before us is a very striking illustration of his researches. We also learn from it that 'Jehovah' was not a name of God revealed only to the Jews; and that to some votaries, at least, *Jah* was phallic, like *El*.

Arba, אַרְבַּע (Gen. xxiii. 2). Respecting this name, Fürst remarks, that it signifies "*giant-Baal*, or *Baal Hercules*, the proper name of the progenitors of the giants in Phœnician and Babylonian mythology, also the founder of the oldest cities;" and he considers that the name is abridged from אַר־בַּעַל, *ar-baal*. In support of his opinion, he adduces the cognomen יְאוּבַע, *juba*, = Ἰόβας, for יְאוּבַעַל, *ju baal*, = "Baal is loveliness." But we doubt very much whether the correct etymons are not אַרְבַּע אֵל, *arba el*, or "God is fourfold;" or simply the Aramaic אַרְבַּע, *arba*, "four." The idea implied by the word in question we have already referred to (see pp. 69, 89). It is allied with עֶרְוָה, *erva*, = "the pudenda," both of man and woman.

Arbel, in Beth Arbel, בֵּית אַרְבֵּאל (Hos. x. 14). Amongst bilingual inscriptions found in exploring the remains of Assyria, is one which transfers a female slave, "Arba-il Khirat," to "Bil-Akhisu." A learned dissertation upon Arba-il is given by Rawlinson, in the *Royal Asiatic Society's Journal*, vol. i., new series, p. 190, *et seq*. He tells us that the name was a very popular one, adducing many instances in which it has entered into composition, *e.g.*, Mannuki-*Arba-il*; *Arba-il*ai; Paga-ana-*Arba-il*, &c. The Phœnician characters corresponding to 'Arba-il' are ארבל, *Arbal*, unpointed; it is in another part written אבריל, and signifies the four gods; but there is some doubt about this, says Rawlinson, as *Il* is not in the plural number. This objection, however, is obviated by reading the word as 'the four-fold god.' There is an Ἄρβηλα = *Arba-ilu*, mentioned as existing in Galilee (1 Maccab. ix. 2), in which case the *il* of the Assyrian, which equals 'god,' is in the plural. As

ARBEL] towns were usually named after some sacred name, and as in Hosea the word Arbel is connected with Beth, "a temple," we presume that Arbel had a religious, or symbolic, meaning. From the considerations advanced in the preceding article, we conclude that it refers to the four-fold god, *i. e.*, the male and female elements combined.

The accompanying wood-cut of the impression of a Babylonian gem, copied from one figured in Mons. F. Lajard's work, *Sur le Culte de Venus*, will show clearly the nature of Arba-il.

Figure 82.



It is curious to be able to notice, in the present day, how the four-fold idea of the unseen powers exists amongst ourselves. Throughout our churches a Trinity is worshipped, and a fourth power deprecated; the beneficent Being is represented as triple, the malignant one, = Typhon, is depicted as single. In Roman Catholic countries, on the other hand, the Godhead is painted as it was in Babylon; and it is said to consist of a male triad and a female unit. There is, indeed, no single papal church, whether chapel or cathedral, to which the name of Beth-Arbel would not apply; for all are spots in which adoration is paid to the undivided trinity in unity, and the celestial virgin, the mother of God and man. The name has also been traced to אר, *ar*, and בל, *bel*, *i. e.*, 'a hero is Bel,' or 'Bel is powerful.'

ARCHI and ARCHITE, אַרְכִּי (Jos. xvi. 2). This is considered

Archi | to be the same as 'Ορχόη, *orchoe*, and as the Chal-
Archite | dæan Erech, and that its inhabitants are the same as the 'Ορχηνοί mentioned by Ptolemy as existing in South Western Babylonia. Now, the very same word is translated, in 2 Sam. xv. 32, "the Archite;" and we find that Hushai, who was an Archite, was a particular friend of king David. We wish to call special attention to this, for it affords us an opportunity to refer to the Chaldæan element in the Hebrew writings, and in the Psalms of the son of Jesse. In our succeeding volume, we shall discuss the condition of the Jewish court, at its first foundation under David, and show that amongst the chief military officers were Greeks, Phœnicians, Philistines, Carians, and Chaldæans, all of whom were likely to modify the theological ideas of the prophets or priests who came into contact with them. We can scarcely imagine that David could have been followed in his misfortunes by such men as Ittai the Gittite, and Hushai the Archite, unless they had been intimate friends. It is impossible to believe that the royal Psalmist could have been friendly with those whom he believed to be idolaters, since he always expresses the most intense hatred for them.[29] We therefore conclude that all the three were in unison on religious matters. We shall refer to this subject hereafter.

Ard, אַרְדְּ (Gen. xlvi. 21). This name is borne by a son of Benjamin, one of whose brothers was Ashbel, and another Naaman, which words tell of a Phœnician or Syrian origin. We have already seen that the Canaan-

[29] See, for example, Psalm cxxxix. 21, 22: "Do not I hate them, O Lord, that hate thee? and am not I grieved with those that rise up against thee? I hate them with perfect hatred; I count them mine enemies."

ARD] ites had a king who was called ARAD, consequently we infer that the nomenclature of the Hebrews resembled that of the rest of the people of the land. Now the only signification which can be found for ARAD, or ARD, is "a sprout," or, "he descends from;" but this etymology is so very improbable, that we must seek another. Knowing the facility with which words can be altered in the Hebrew, by a very small interchange of letters, either in writing or in the sound, or in both, we look again at ארד, and compare it with הדד. The *Aleph* is interchanged with the *He;* and it is well known that, in old MSS., *Daleth* and *Resh* are often wrongly used, on account of the similarity of their forms. This has actually occurred in this word, for in 1 Chron. viii. 3, it is spelled אַדָּר, *Addar*, the *Daleth* and *Resh* mutually supplanting each other.

If our surmise be correct, we shall then discover the name of Benjamin's son to be HADAD, who was in the Syrian mythology the king of the Gods. This conclusion is rendered more probable by the consideration of the names of the other sons, which were Belah, or "Bel is Jah," Becher, or "He breaks through;" Ashbel, or "fire is Bel;" Gera, or "the abode of El;" Naaman, "the pleasant one;" Ahi, or "Ach is Jah;" Rosh, "he is firm or strong;" Muppim, "the splendid one;" and Huppim, "the protector," all of which savour strongly of Syrian theology.[30]

[30] The prevalence of what may be called heathen names in the tribe, or family, of Benjamin, is very remarkable; it is, too, very curious that a family, in whom the reverence for foreign Gods was so well marked, should have associated so firmly as it did with Judah. We strongly suspect, however, that the faith of Judah was, like that of Benjamin, imported from without; a consideration which will receive full attention in our second volume.

Ardan, servant of On or Anu, an Assyrian cognomen.

Ardon, אַרְדּוֹן (1 Chron. ii. 18), is probably compounded from אָרַד, *arad*, and אֹן, *on*, which would give the signification "he is descended from On."

Areli, אַרְאֵלִי (Gen. xlvi. 16), from אֶרְאֵל, *erel*, and יָה, *Jah*, the ה as usual being elided. The word thus signifies "Jah is powerful." It is possible, however, that it may contain three elements, אַר, אֵל and יָה, and signify "the strong God is Jah." The root אָרָא, *ara*, "He is strong or powerful," seems to be allied with the Sanscrit "Aryra," 'noble,' and Ἄρης, *arees*, "The warrior God" amongst the Greeks.

Argob, אַרְגֹּב (Deut. iii. 4), "The stony district," or "a heap of stones;" it is situated on a large plateau of rock, rising almost as abruptly as a wall from the plain.

Aridai, אֲרִידַי (Esther ix. 9), from the Zend *airja* and *dâo*, "giving what is worthy." Fürst.

Aridatha, אֲרִידָתָא (Esther ix. 8), from *airja-data*, Zend, denoting "a worthy gift." Fürst.

Arieh, אַרְיֵה (2 Kings xv. 25), "Jah is strong," from אַר, *ar*, and יָה, *jah*. The first root signifies "a strong man, a giant," the supreme God amongst the Phœnicians and Babylonians. From it we have most probably the *Her* in Hercules; Phœnician אַרְכַּל, *archal* (Fürst). From the same root we have—

Ariel, אֲרִיאֵל (Isaiah xxix. 1), a compound of אַר, *ar*, יָה, *Jah*, and אֵל, *el*, the ה being elided. The name signifies "The strong god Jah," or "The strong Jah is El;" the word is thus ascertained to be a variant of Areli. It may, however, be also read as אֲרִי אֵל, "My strong one is El."

Arim, עָרִים (Ezra ii. 25), is found in conjunction with Kirjath. This is probably an altered form of אָרִים, *arim*, and signifies "The strong ones," or "The

Arim | heroes," referring either to the masculine triad in heaven, or to warriors on earth.

Arioch, אַרְיוֹךְ (Gen. xiv. 1; Dan. ii. 14), "noble," from the Sanscrit *ârja*, and the adjective suffix *ka*. Fürst.

Arisai, אֲרִיסַי (Esther ix. 9), a Persian name, denoting, "Lion like." Gesenius.

Ark. It is impossible for any Biblical student to pass over in silence the subject of the ark; an object which, more than any other material form, was worshipped or venerated by the Hebrews. We naturally ask ourselves, How came it to pass that a box was regarded with reverence, when a statue was abhorred? How came it that He, whom the heaven of heavens cannot contain (1 Kings viii. 27), was in some way identified with a small chest, which was kept in a peculiarly small chamber, and to which the priest only had access once a year? (Heb. ix. 7.) We shall best answer these questions by inquiring—(1) Into the probable etymological relations of the word; (2) Into the history of the ark, and the ideas with which it has been associated amongst different nations; and, (3) The signification of the mythoses with which it is connected.

The name given to the ark in which Noah sailed is תֵּבָה, *tebah*, which signifies "a chest," "a ship," and even "a sarcophagus." From it Thebes is supposed to have taken its name. The root seems to be תָּבָה, *tabah*, "to be bellied, or hollowed out." The ark in which Moses floated is called by the same name, = Greek Θίβος, Θίβη. The ark of the covenant has the name אָרוֹן, *aron*, which signifies "a box," "a mummy case," or "a money chest." We may add that אָרַן, *aran*, means "he is firm;"

ARK] אֹרֶן, *oren,* "a certain hard-wooded tree;" and אָרֵן, *aren,* denotes "strength," or "power."

When we attempt to trace our own word "ark," we find in the first place that in the Sanscrit there are four expressions which somewhat resemble it; viz., *arka,* "a ray of light," "the Sun;" *Argha,* "a particular form of offering in a certain shaped vessel," also "inestimable, priceless;" *arghya,* "deserving worship," "an offering made to gods or to great men, a portion of which is water, and which may consist of water entirely;" there is also *ark,* "to praise," or "to heat." These assume some importance, inasmuch as there is very close relationship between the Aryan, the Latin, and the Greek tongues. Although we can scarcely show much affinity between these and the Hebrew, there is yet in the last language something to associate our modern "ark" with it; אָרַג, *arag,* is "to plait, or weave," an operation necessary in making a boat of bulrushes; also "to shut up." A word which is derived from this root is absolutely used in 1 Sam. vi. 8, 11, 15. The word in question is אַרְגָּז, *argaz.* The final ז Fürst considers to be an unimportant postfix, adding, "for *arg,* compare *arca,* ὀρκ-άνη, *orkanee,* "an enclosure;" *arx,* "a citadel, or bulwark," &c. The words ἀρκέω, *arkeo,* "I am powerful, suffice, or satisfy;" ἀρχαῖος, *archaios,* "ancient, primeval, time-honoured;" ἀρχή, *archee,* "the beginning, or origin," "the first place, or power," "magistrate," "ruler," &c.; ἄρχω, *archo,* "I make a beginning;" and ἀρχός, *archos,* "a leader," equal to our *arch* in such names as 'archangel,' 'archbishop,' &c., are all worthy of remembrance.

In Latin, *arca* denotes "a chest, coffer, or trunk;"

 arcanus, "secret, private, hidden, a mystery," &c.; *arceo*, "I enclose," "I keep together," "I ward," "I keep off," &c.

Small though the relationship may be, we do well to remember that the English word *arch* may have originally been little more than the inverted crescent moon, which was throughout ancient times held to be an emblem of the female.

Nor can we forget that the word Ἀργεία, *argeia*, is one of the names of Hera, or Juno, or the Celestial Mother (Paus. iii. 13, § 6); it is said that she received this name from being worshipped at Argos; but it is at least probable that both the one name and the other are connected with "the ark." In Smith's *Dictionary*,[31] we are told that "Argeia" is the name of several mythical personages, amongst others of the wife of Argus, who built the ship Argo. We have also such appellatives in the Greek, as Argalus, Argelius, Argennis, Argileonis, Argiope, in which we may recognise the association of Arg with *helios*, "the Sun," "Anna," "the Lion," and ὀπή, *opee*, "a hole, chink, or orifice, through which light comes." The Argonauts, ἀργοναῦται, *argonautai*, were literally sailors navigating "the Argo," and they were in search of a golden fleece; a myth, of whose significance those who know the reputed origin of the Spanish order of that name may form a notion.

Throughout these etymologies, the following distinct ideas may be traced:—

(*a*) A great, noble, primeval Being from which all created beings sprang; (*b*) A something which guards, keeps, encloses, and protects; (*c*) A vessel which can convey an individual from one part or

[31] *Dictionary of Mythology and Biography*, s. v. Argeia.

 country to another; (*d*) The Celestial Mother; and (*e*) The crescent moon.

2. We now direct our attention to the history of the ark amongst the different nations, and the ideas indicated therein.

As regards the Chaldees, from whom we are told that the Jews descended, and whose religion Abram practised, we find, from Rawlinson (*Journal Royal Asiatic Society*, vol. xviii., p. 23, note), that "the Babylonian Gods appear to have each had several arks, or tabernacles, distinguished in the inscriptions by the old Scythic or Hamite names, which they bore from the remotest antiquity. The tabernacle itself is indicated by the same signs, which represent 'a ship,' and of which the Semitic equivalent, or synonym, was Elippa (Chaldee אִלְפָּא, *ilpa*); and some of the bilingual vocabularies exhibit complete lists of the names. The word which thus occurs in the last line but one of the third column of the great East India House inscription, in connection with the temple of the planets of the seven spheres, at Borsippa, and which is also the proper name of a river, is explained in the vocabularies as the special appellation of the ark of the God Nebo; and it may be presumed, therefore, that although the temple of Borsippa was designed and named after the seven spheres, the particular God who was worshipped there was Nebo, or Hermes, who indeed was supposed to have the arrangement of the heavenly bodies under his particular control."[32]

[32] This paragraph is a note to the following text in Rawlinson's paper on the great temple at Borsippa:—"This portion, then, of brickwork I propose to allot to a superstructure, or chapel, which may have crowned the pile, as in the description that Herodotus gives of the temple of Belus at Babylon; a description which, in all probability, was borrowed from this site. If such a chapel really existed, containing

 We next notice that the use of the ark was very general in Egypt, in which country it was also frequently associated with a ship or boat; a succinct account of whose varied forms may be seen in Rawlinson's *Herodotus*, vol. ii., p. 85, and in Kitto's *Cyclopædia*, s. v. Ark. In the latter article will also be found the statement, that "the discoveries which have been made in Egypt incontestably prove that the tabernacle, made with hands, with its utensils and ministers, bore a designed external resemblance to the Egyptian models."

We next proceed to notice that the ark was equally used in religious ceremonies by the Greeks. We find, for example, Lucian (*Met.* xi. 250), when describing a procession of the goddess Isis, speaks to this effect — "The chief ministers of the sacred rites carried the insignia of the mighty gods, exposed to full view. The first was a brilliant lamp of gold, of *a boat-like form, which emitted a flame of considerable magnitude, from an aperture in the middle:*" apparently intended to represent "the ship" and "the mast," *i.e.*, the female and the male principles of nature. "The third bore a palm tree." "The fourth carried a golden vessel, shaped like the *mamma*, from which he poured forth milk on the ground." "Then followed the figure of a cow, being the prolific resemblance of the all-parent goddess, borne on the shoulders of one of the blessed devotees of this divinity, *who acted gesticulatingly as he walked.* Another carried *a chest*, containing the

the 'ark,' or tabernacle of the god, its height was probably fifteen feet, like that of the stage which supported it." This measurement is in close accordance with that of the Holy of Holies, which contained the Hebrew ark, for it was a cube of ten cubits, or fifteen feet; a fact in which we see another instance of Chaldæan influence in the Hebrew religion.

 secret utensils of this stupendous mystery." Can any one, reading this, fail to recal the scene of David leaping and dancing before the ark? (2 Sam. vi. 14, 15) A similar ark to that of Ceres was carried in the Bacchanalian rites. This one, however, contained branches of trees, pods, ivy, cakes of different kinds, salt, poppies, hearts, and the phallus. (Clem. Alex. *Protr.*) It is thus referred to by Aristophanes: — (*Acharnians*, l. 242, *et seq.*)—"Let the basket-bearer advance a little forward. Let Xanthias set up the phallus erect." "Well, now, 't is right, O sovereign Bacchus, that I, having led this procession, agreeable to thee, and having sacrificed with my household, should celebrate the rural Dionysia happily." "O Xanthias, you, too, must hold the phallus erect, behind the basket-bearer, and I, following, will sing the phallic hymn." The use of the chest in the processions at the festival of Ceres existed also amongst the Romans. This is referred to by Ovid, in his *Art of Love*, b. ii., 609, &c.— "If the mysteries of Venus are not enclosed in chests, and if the hollow cymbals do not resound with frantic blows, although, amongst ourselves, they are celebrated by universal custom, yet it is in such a manner that, amongst us, they demand concealment. Venus herself, as oft as she lays her garments aside, conceals her groin with the left hand." It is also to be noticed that the mediæval artists who depicted Venus always associated her with an ark, or chest, into which Cupid, or some female attendant, appears to be looking. In all these cases, there are clear indications of the chest, ark, or basket being a feminine symbol. We find this conclusion strengthened by the following considerations:

ARK] 1. The box, coffin, sarcophagus, or grave, which receives the body after death, is clearly a representative of mother earth, "who receives us at our birth, nourishes us when born, and ever afterwards supports us; lastly, embracing us in her bosom, when we are rejected by the rest of nature, she then covers us with especial tenderness." (Pliny, *Nat. Hist.*, b. ii., c. 63.)

2. We are told by Sir Gardiner Wilkinson (Rawlinson's *Herod.*, vol. ii., c. 63), that "some of the sacred boats, or arks, contained the emblems of life and stability, which, when the veil was drawn aside, were partially seen." It is superfluous here to indicate what those emblems were.

Mythology informs us that the body of Osiris, when killed by Typhon, was carried in a chest to Byblos, there found by Isis, and brought back to Egypt; but the malignant demon cut up the body, and threw the pieces away. All were recovered but the pudenda, which were replaced by a model thereof; and this image, enshrined in an ark, became one of the symbols of the God. The missing parts were said to have been eaten by fish. Thus we see "the ark" and "the fish" brought into parallelism. We are also told that the holy chest of Isis was carried once a year, in November, to the sea-side; the priests, during the passage, pouring into it drink-offerings of water from the river (*De Iside et Osir.*, c. 39). The signification of this must at once be apparent to those who know that מי, *mi*, signifies equally "water" and "semen virile."

Ancient stories again abound with anecdotes, in which the offspring of some god, or king, is committed to an ark or chest—just as Moses and Apollo

ARK] are represented to have been in Egypt; and their similarity obliges us to recognise that they conceal some myth. In searching for a clue to the mystery, we may readily find it in the surmise, that a female who had been impregnated by some great man was, like Hagar of old, and too many at the present day, cast adrift as soon as her pregnancy became apparent. The poor mother then wandered abroad, as Io did, until she found a resting-place for herself and offspring.

3. Remembering the strong similarity between Egyptian and Hindoo worship, we turn to the *Asiatic Researches* (vol. iii., p. 363), where we find the following, from the pen of Colonel Wilford:—"There is a sect of Hindoos, by far the most numerous of any, who, attempting to reconcile the two systems, tell us, in their allegorical style, that Párvatí and Mahádéva found their concurrence essential to the perfection of their offspring; and that Vishnu, at the request of the goddess, effected a reconciliation between them. Hence, the *navel* of Vishnu, by which they meant the *os tincæ*, is worshipped as one and the same with the sacred *yoni*. This emblem, too, was Egyptian; and the mystery seems to have been solemnly typified in the temple of Jupiter Ammon, by the vast umbilicus, made of stone, and carried by eighty men in a *boat*, which represented the *fossa navicularis* (see fig. 61). Such, I believe, was the mystical boat of Isis, which, according to Lactantius, was adored in Egypt (*Div. Instit.*, l. i., c. 2)." "We are assured by Tacitus that the German Suevi adored Isis, under the form of a ship" (*Germania*, c. 9); "and the Chaldæans consider that the earth, which is the same as Párvati, is shaped like a boat."

ARK] The form of the crescent moon affords the type of the sacred ship or ark.

We find another reference to this subject, in a paper in the *Transactions of the Royal Asiatic Society*, from the pen of the Rev. Joseph Roberts (vol. i., p. 87). The commencement of the essay runs thus:—"In presenting to the Royal Asiatic Society a model of the tabernacle[33] of the Hindús, in which they take their principal deities out in procession, it may be necessary to observe, that a number of men, having placed it on their shoulders, proceed to the appointed spot, accompanied and preceded by priests, singers, players on musical instruments, and the dancing girls of the temple." The author then quotes Numb. i. 50, and draws a parallel between the Jewish and the Hindoo ark. He next points out that the Jews bore tabernacles for other gods, *e.g.*, "Ye have born the tabernacle of your Moloch and Chiun, your images, the star of your god, which ye made to yourselves" (Amos v. 26); and adds, that "the object which the Jews and the heathen had in view, in carrying about these tabernacles, was probably to show that they were under the protection either of the true God or of those false deities whom they respectively served. The Hindús at this day carry out theirs in time of sickness, or at the stated festivals of the deity, to avert the evil, or to show that they are under his protection." The description of this so-called tabernacle tallies with that given of many ancient arks; and its use in procession may be compared with the peregrination

33 Which consists of a quadrangular pedestal, on the surface of which are four columns, supporting a roof, or canopy; at the bottom of the pedestal are fixed four rings, and through these staves are passed

 of the Hebrew ark round Jericho, and its being sent for in Eli's time by a worsted army, to restore the fortunes of the field.

4. It is scarcely necessary to recal to the recollection of my readers, how from the three sons of Noah, and the ark or chest, the world became repeopled after its total destruction; a statement which is only a mythical form of putting the simple fact, that it is by union of the sexes that the young arise to take the place of those who die; and that a wife may produce even after her husband's decease a new scion of his race, which has been preserved in her womb until its time has become full. That the ancients had such an idea is manifested by the ferocity with which successful soldiers killed pregnant women, whenever they wished to extirpate a hostile race or tribe.

We are then driven to the conclusion that the holy ark was a feminine emblem, destined to receive and retain the male symbol or principle, just as the Roman Catholic "pyx" is made to retain "the body of the Saviour." This being so, we can readily understand the idea of David's leaping and dancing and shamelessly uncovering himself before it. But though this monarch acted thus, we do not see any other evidences of the ark being associated with indecencies. We recognise, however, the same accompaniments to the Hebrew ark which Lucian saw elsewhere (*vide supra*, p. 287), viz., the sacred lamp and candlestick; altars; palm trees in columnar form; a symbol of truth; golden bowls, some of which were to be made like almonds, Exod. xxv. 33, whilst a table and shew-bread replace the golden corn, fan and amphora.

There are, however, a few indications of the possibility of such a thing, which we may briefly notice. (1) The ark is called the ark of the testimony עֵדוּת, *eduth*, Exod. xxv. 22, &c.; (2) עֵדָה, *edah*, is also used as a "witness," Gen. xxi. 30, and as "testimonies," Deut. iv. 15, &c.; (3) both these come from the root עַד, *ad*, which signifies "eternity," "perpetuity;" whence also come the words עָדָה, *adah*, "to march along," "to veil or to cover," "ornament," and "beauty;" and יָדַע, *yadah*, which signifies amongst other things "to lie with," in which sense it is used in Gen. iv. 1, "Adam knew his wife;" and again in Gen. xxiv. 16, "neither had any man known her;" and Gen. xix. 5, "bring them out that we may know them." This shows that there is what may be designated a punning resemblance between the ark of testimony and the ark of propagation, the organ through which all life is perpetuated.

But there is still more significant evidence in the pillars of stone which the ark contained, and on which the law was said to be written. From time immemorial these have been figured as two cylinders or flat pillars, with rounded tops, such as we see to-day in most of our churches. In the earlier representations of them there is always an opening between the two. Coupling this with the reverence which was shown in the Jewish worship to the male organ, there is strong reason for the belief that the two stones, thus arranged, represented the male and female organs in mystic union. In the ark was also placed a sprig of almond tree, which had a particular sexual signification.

Hence it is possible that the ark really was a symbol originally intended to typify "the fruitful

 mother," although it was at an early period purified from all gross ideas.

From the preceding considerations, we may safely affirm that one, at least, of the religious emblems amongst the Jews very closely resembled those of the heathen around them; and that there was as much improvement in Judaism over idolatry as we see in the protestantism of the Anglican over the paganism of the Roman church. We cannot, however, declare with equal certainty that the Hebrew symbol, and the ritual connected with it, were God-given. If we grant such an assumption, we must go farther, and allow that the original of the copy, notwithstanding all its flaws, was equally from a divine source. No one refuses credence to the belief that the papal faith and worship, covered though it now is with blots, is from an apostolic origin, and coming direct from the Saviour. From this degraded Christianity our British faith has come; but though many of our community consider it as sacred as if it had been revealed, yet all must allow that it is the legitimate and improved descendant from a more ancient but corrupted faith; just as Judaism is an improved form of Chaldæan, Phœnician, Grecian, and possibly Egyptian worship. To this subject we shall return in our second volume.

Ark, Noah's. Whenever an intelligent reader finds, in the book which he is reading, a story so extragavant that it is utterly impossible to be true, his impulse is—(1) to distrust the writer entirely; (2) to inquire if there is any foundation for it; (3) to consider it a mythos; or (4) to reject it entirely.

It is perfectly certain that if any Christian were to meet with the story of Noah's ark in one of the

Hindoo Vedas, or in any other ancient record, he would scout it as an absurdity. The idea of placing a pair of all animals and birds, and seven pairs of clean beasts—(what was meant by a "clean" beast, in the time of Noah, who is not supposed to have known the Mosaic law, we are not told)—in a box a little larger than some of our finest war ships, and considerably less than the "Great Eastern," is preposterous. The idea of keeping them therein for upwards of a year is monstrous in the extreme; for not only had room to be found in such an ark for the creatures themselves, but for their food, which would exceed the bulk of the creatures by fourfold; inasmuch as, in the space of a year, each animal consumes at least four times its own weight. Moreover, there would be no chance of keeping the carnivorous animals alive, without the graminivorous being eaten, and fourteen sheep, goats, bulls, cows, antelopes, buffaloes, bisons, &c., would be a poor supply for two lions, two tigers, two leopards, two bears, &c., for a whole twelvemonth.

2. If, then, we discredit the story in its entirety, as every intelligent being must do, we next inquire whether it can be traced to any basis. We find in the Greek a story about Deucalion and Pyrrha being saved in an ark during an inundation; and we can easily understand that if a Jewish writer had heard of it, he would, with that hyperbole of language, that want of exactness in the unity of detail, and that spirit of exaggeration which characterise so many of the Hebrew authors in the Bible, have expanded some local inundation which lasted for a day or two, into an universal deluge which lasted for a year. In like manner, a big corn chest has developed itself into a vast ark, and a couple of human beings into a

 menagerie of men and animals. But in magnifying the story, the artist has forgotten details, and has thus exposed the falsity of his narrative. During a small local flood, we can well understand a man and his wife being saved in a large box; but we cannot imagine them subsisting in such an ark for twelve months, since the art of preserving provisions for an indefinite time, and that in an eastern climate, did not exist in ancient days. We must, moreover, add that there is a story about a deluge told in the Hindoo writings, but it is not necessary for us to give it in detail.

3. Considering the Biblical story as a mythos, we proceed to ascertain the elements which exist for its solution. We have, in the first place, a box, in which are four pairs of men and women, single pairs of the unclean, and seven pairs of the clean, animals and birds; but no trees, no materials for cooking, and no store of water. The omission of cuttings or seeds of trees, and of water, is one which shews more than anything else the utter impossibility of the Biblical story of the deluge and the ark being a true one. For it is certain that all the trees would be killed by the salt water, proceeding from the foundations of the great deep; and as leaves which remain twelve months in water are certain to rot, the whole vegetable world would be represented by dead and leafless stumps. Even if seeds and cuttings had been preserved, we know that land recently saturated by salt water is inimical to vegetation; consequently, there would not be, at the end of the twelve months during which the salt water deluge prevailed, an olive branch for a dove to find, a spot on which a vine could flourish, or grass for

ARK, Noah's } the cattle to eat. Beyond these things, we see in the mythos no other elements than a flood of water, universal destruction, the salvation of a few, and the dove as a harbinger of good news.

Out of these meagre materials we are unable to frame any other idea than that "nature," "the earth," or "the womb," all of which the ark typifies, repeoples the world again, after even so severe an infliction as an inundation. In the pairs we cannot see anything more than the plain fact that male and female are necessary to the creation of a new offspring; nor can we see in the sevens anything more than the adoption of a mystic number as a preparation for food and sacrifice.

4. All this, however, is so meagre that we cannot accept the idea that any mythos is wrapped up in the story; and we consequently regard the narrative as utterly devoid of truth, or, at the most, as a very exaggerated account of some local inundation, such as is common in Australia, in Hindostan, and in Egypt.

Of the deluge, from which the ark saved Noah, it is unnecessary to speak farther than to say that such a phenomenon is as apocryphal as is the assumed migration of kangaroos from Australia, elephants from India, hippopotamuses from Africa, mammoths from Siberia, and polar bears from Kamschatka, lions from the forest, and tigers from the jungle, in comfortable pairs; at such times too, and in such a manner, that they should all meet at a certain spot in Asia, at a definite period; and that, when there, they should all amicably enter a big dark box.

We shall, however, revert to the subject in the introduction to our second volume.

Arkite עַרְקִי (Gen. x. 17), "A Phœnician city north of Tripolis, in Syria, belonging to the Damascene kingdom; at a later period in Greek Ἄρκη, *archea*, and Ἄρκαι, *archai*, Latin 'Arce,' now 'Arcas.'" Fürst. (See Archi.)

Armenia, אֲרָרַט, or Ararat (2 Kings xix. 37), the mountainous district about the range of Mount Ararat.

Armi, Cuneiform, "a mountain goat."

Armoni, אַרְמֹנִי (2 Sam. xxi. 8). In this instance, again, the ה of יָה has probably been elided, the original form being אַרְמוֹנְיָ, *armoniah*, or "A fortress is Jah."

Arna, אַרְנוֹן, or Arnon (Numb. xxi. 13), in Syriac means "a mountain goat," or "Aries;" אָרְנָן, *arnan*, is 'a strong one,' 'a hero.' As Arnon, the Moabite river's name, it signifies 'the rushing one.' There is something connected with the goat which does not come out fully in mythology. There is strong reason to believe that, when the sun entered Aries in the Zodiac, the fact was known to the chief priests of Egypt, and elsewhere, and the animal was commensurately honoured. But what placed the goat in the Zodiac at all? Why should kings call themselves "He-goats," and why did the Romans call Nero "an old goat," in derision? Why amongst the Jews was one goat sacrificed to God, and another to Azazel, or the Devil, on the most solemn day of the year, the great day of atonement? My impression is that the animal, being peculiarly salacious, became an emblem of enduring manly vigour, bodily strength, bravery, boldness, and endurance, and thus emblematic of the great powers of both the upper and lower regions. Hence it was that goats' flesh was eaten in the hope that it was aphrodisiac. Ἀρνός, *arnos*, is 'a lamb' in Greek, and Ἀρνή, *arne*, was the nurse of Neptune.

ARNA] Probably our Harnet, Arnold, Arnside, may be from the same stock.

ARNAN, אַרְנָן (1 Chron. iii. 21), one of the names which has been substituted for ARANIAH. See ARAUNAH.

ARNON, אַרְנוֹן (Numb. xxi. 13), "A rushing stream."

AROD, אֲרוֹד (Numb. xxvi. 17) a variant of Arad. See ARD.

ARODI, אֲרוֹדִי (Gen. xlvi. 16), "name of the Phœnician island state, *Aradus*, founded by Sidon, through the instrumentality of refugees. Fürst.

AROER, עֲרוֹעֵר (Numb. xxii. 34), probably from עַרְעָר, *arar*, "naked," "poor," "bare."

ARPAD, אַרְפָּד (2 Kings xviii. 34), etymology doubtful, possibly אָר, *ar*, and פָּדָה, *padah*, "The great one redeems, delivers"?

ARPHAXAD, אַרְפַּכְשַׁד (Gen. x. 22), "Ar, with overflowing breast;" פָּכָה, *packha*, signifying 'to drop down as water;' and שַׁד, *shad*, "a breast or teat."

ARTAXERXES (Ezra iv. 7), a Persian name, the true reading of which is not accurately known, and which in the Hebrew is spelled three different ways, *i. e.*, אַרְתַּחְשַׁסְתָּא, *Artachshascta ;* אַרְתַּחְשַׁשְׂתְּ, *Artachshashte ;* and אַרְתַּחְשַׁשְׂתָּא, *Artachshashtah.* Fürst considers the name to be the same as that of *Artha-Shetr*, found on certain Pehlvi medals, and = Arta-chshatar, or "mighty king."

AREDU, (Cuneiform) "I rode," from the root *red*, "to ride." Hebrew, *rachab*, *rad*, or *raad*, is "to tremble or quake." I think we have amongst us many words from this old Shemitic root; *e.g.*, Ryde, Ryder, Rydal, Ben-Rhydding, Ridout, Ridalgh, &c.: Wright, Read, Ready, Reddish, Redditch; and many others, of similar sound, have possibly come from the same root.

ARUBOTH, אֲרֻבּוֹת (1 Kings iv. 10), "The dovecotes," or the holes, plural of אֲרֻבָּה, *arubah.*

Arumah, אֲרוּמָה (Judges ix. 41). It is probable that the original spelling of this word was אֲרָמְיָה, *aramjah,* or "Jah is high, strong, or firm," and that it has been changed to obliterate the appearance of the sacred name. It is analogous to Ramah, in which the alteration is more extensive.

Arvad, אַרְוַד (Ezek. xxvii. 8), a town in Palestine larger than Tyre or Sidon; "place of fugitives," as Rome was (Aradus), founded by Sidon, through the instrumentality of refugees, whose inhabitants were skilful seamen and valiant warriors. (Strabo, xvi., 2, 13.)

Arza, אַרְצָא (1 Kings xvi. 9), "El is strong, or firm," the *Lamed* being elided, and the vowel dropped from אֵל, *el.* The first part of the name signifies "the earth;" and I have heard an orientalist pronounce this word as *ertz,* being unable to frame his mouth so as to express the sound involved in our *th.*

Asa, אָסָא (1 Kings xv. 8), "El is a physician," or "healer," the ל of אֵל, *el,* being elided. It is possibly a variant of עָשָׂה, *Asah.* (See Asahel.)

Asahel, עֲשָׂהאֵל (2 Kings ii. 18). This word is evidently formed from אֵל, and another root; but that this sacred name should have been retained is curious. The combination assists us, however, in our researches upon the nature of the original conception of *El.* The first two syllables of the name in question come from עשׂה, *asah,* which signifies "to labour," "to create," "to build up," "to bring forth out of oneself," "to beget," "to press," "to squeeze immodestly," "to be shaggy," or "rough haired," according to the pointing. The cognomen, therefore, must be taken to indicate, "El created, or creates;" the idea being much the same as is involved in ordinary paternity. (See Al, Esau, Adam.) We have the same derivation in the following word :—

Asahiah, or Asaiah, עֲשָׂיָה (2 Kings xxii. 12). "Jah is the Creator;" in which Jah replaces El.

Asaph, אָסָף (2 Kings xviii. 18). See Abiasaph. Since writing that article, it has occurred to me that the word may be a variant of, or play upon, אַשְׁפָּה, *ashpah*, "the quiver," in which are stored the *arrows*, or *children*, of the mighty one. Compare the metaphor, "happy is he who hath his quiver full of them."

Asareel, and Asriel, אֲשַׂרְאֵל [34] (1 Chron. iv. 16). Of this name, Fürst remarks, that it is equivalent to the Phœnician אֵסֵר, *aser* (Osiris), an epithet of Baal, husband of Asherah. We are, however, more inclined to consider it as being an altered form of *Ashreel*, and to signify "El is Asher," or "Asher is El." The idea thus conveyed is identical with that embodied in the cognomen Asahel. (See Asher.)

Asarelah, אֲשַׂרְאֵלָה (1 Chron. xxv. 2), "The creating God is Jah." In this cognomen we have a juxtaposition of sacred names which greatly astonishes the inquirer, viz., 'Osiris, or Asher,' 'El, or Allah,' and 'Ja, or Jehovah;' and, as if to allow of a complete identification of this first element of the name with Asher, the upright one, we find it spelled (1 Chron. xxv. 14) יְשַׂרְאֵלָה, *Jesharelah*, in which *jeshar* is allied both to *ish*, *asher*, and *jashar*, 'the male,' 'the upright organ,' and 'the upright man.' We may probably recognise, in the cognomen in question, a succession of sacred names. Asher was the first worshipped; he was simply 'the creator;' when 'El' became sacred, 'the creator is El' was used; and, subquently, the creating God is Jah. (Compare, with

[34] Azrael is to the present time, in the Arabic mythology, "The angel of death," and affords a good indication of the perpetuity of names amongst the Shemitic race.

ASARELAH] this the remarks made, page 23, *supra*, upon Hamptonwick and Berkhamstead.)

ASCALON, or ASHKELON, אַשְׁקְלוֹן (Judges i. 18), "The cluster of On." (See page 67.)

ASENATH, אָסְנַת (Gen. xli. 45), said to mean "dedicated to Neith" (the Minerva of the Egyptians); but I very much doubt whether the name is Egyptian at all. It certainly is very unlike any of the words which have come to our knowledge. We have אַסְנָה, *Asnah*, the name of a man (Ezra ii. 50) of Persian birth? and אָסְנַת, *Asnath* (written in our Bibles Asenath), very closely resembles it. Again, we have *Asna*ppar, a Persian satrap; and we have already given an account of many Hebrew names compounded with *as*.

In the Vedic, *asna* signifies "great, or distinguished;" *Nath*, or *Naut*, means "the Lord;" and in the Hebrew *Nath*an signifies "he gave." The word then may mean, "The Lord the Creator," or "the Creator gave."

ASH, or ESH, אִשׁ, "a man," "a being," "essence," "fire," "foundation," &c., according to the vowel points used.

ASHA, is one of the readings adopted provisionally by Rawlinson for the great goddess of Nineveh (*Journal Royal Asiatic Society*, new series, vol. i., pp. 205–7); it appears to be a variant of אשת, or אשתרת, = Ishtar and Ashtoreth.

ASHAN, עָשָׁן (Jos. xv. 42), said to be "a smoke," but though עָשָׁן, *ashan*, has that meaning, the appellative is not appropriate to a town. It is probable that it was originally spelled אֹשֵׁן, *ashen*, which signifies, "he is hard, firm, or strong."

ASHBAAL, אֶשְׁבַּעַל, or ESHBAAL (1 Chron. viii. 33), "My lord

ASHBAAL } fire," a son of Saul. In the Chronicles, in which
ESHBALL } the first appears, names are repeatedly found spelled differently to what they are elsewhere; if it were not thus, we probably should never have known that both Saul and Jonathan had sons called after Baal. The reason given by Dr. Ginsburg for this is, that the Rabbins, when making corrections in the sacred text, expended their labours on the parts which were in general use, and passed by those which were seldom read in public or private.

ASHBAN or ESHBAN, אֶשְׁבָּן (Gen. xxxvi. 26), "The son of fire," or "of strength," *i. e.*, "he is fiery, hard, firm, or strong;" or possibly the word may be a variant of אֶשְׁמֻן, *Eshmun*, the Phœnician Esculapius, or Hercules; the name was borne by an Edomite.

ASHBEA, or ESHBEA, אַשְׁבֵּעַ (1 Chron. iv. 21), is, I think, an euphemism for Ashbaal. (Compare Ashby, &c.)

ASHBEL, אַשְׁבֵּל (Gen. xlvi. 21), signifies the same as ASHBAAL, *i. e.*, "My lord fire," or "Baal is fire;" fire and the sun being used interchangeably. It will, however, be remembered, that אֵשׁ, *esh*, has many significations besides "fire," *e. g.*, masculinity, as being the male of אִשָּׁה, *isha*, "the feminine." It is indeed equivalent to זָכָר, *zachar*, "the piercer." We must also remember that the idolatrous male images used in the worship of Baal were called זִכָּרוֹן, *zicharon* (Fürst, *s. v.*), or "On the digger," or "the sturdy workman." All this helps us to recognise the fact that the heat of the sun producing fructification on earth, and the male fructifying the female, formed the basis of the early ideas of the Creator being phallic. This interpretation is based upon the idea that Bel and Baal are identical. Some, however, hold that Bel is an independent deity; but we find the attributes given

Ashbel] to each are so much alike, that we consider the objection to be of no moment.

Ashchenaz, אַשְׁכְּנַז (Gen. x. 3). I can get no satisfactory meaning for this word. The name is still used by the modern Jews to designate the Germans.

Ashdod, אַשְׁדּוֹד (Josh. xi. 22), "Fire or ash given." (Compare Anne*dotus*, Hero*dotus*.)

Asher, אָשֵׁר (Gen. xxx. 13) = "To be straight," "upright," "fortunate," "happy," "happiness," &c.; "unus cui membrum erectum est, vel fascinum ipsum."[35] My impression is that the name is essentially the same as Asshur, the supreme God of the Assyrians; and I have already stated my belief that he was represented as the Vedic Mahadeva, the human emblem of male creative energy. In India and the East, in Judæa, Egypt, Phœnicia, along the shores of the Mediterranean and the Western coast of Europe, as far north as Denmark, there are still to be seen remains of this idea of the Creator. One country has elaborate obelisks; another, gigantic phalli; another, spires, round towers, columns, or minarets; whilst another, far poorer in skill, has contented itself with upright stones or logs of wood.[36]

In ancient Britain and Brittany, an upright stone represented the deity, much as a similar stone represented him at Bethel. In all the places where he was thus worshipped, he was anointed with oil to make his top shine. *Apropos* of this we may notice, that the high priest of any nation has always assumed to be the vicar of God upon earth; we can

[35] Over a door at Pompeii, is still to be seen the "fascinum" as a sign, with the words underneath, "hic est felicitas."

[36] *Vide Supra*, p. 78; see also *Pillar Stones and Ancient Monuments.* By Thomas Inman, M.D. 32 pp. 8vo. Liverpool: A. Holden, 1867.

Asher] therefore readily imagine that, in the ceremony which attended his consecration, there would be a process similar to that which obtained in the dedication of an emblem representing the Almighty. We do not know exactly what the initiatory ceremony was among other nations, but we are told that amongst the Jews, both Aaron and his successors were anointed with a holy oil, to sanctify them (Lev. viii. 12). The same idea is to be recognised in the consecration of a king (1 Sam. ix. 16; x. 1); and the context shows that the pious David considered the monarch who had the anointing oil poured over him was equivalent to God's vicegerent upon earth. A connexion is thus established between the idea of the pillar stone, the priest, the king, and the Almighty *El*, which we cannot pass by in silence. In some instances the oil was replaced by wine; and the libation, poured upon the head of the emblem, was collected and stored for future purposes. The wine thus collected was allowed to grow sour, and was then administered to sterile women, who desired to be mothers of offspring.

We have already adverted to the frequent promise of increase of offspring given in the Bible to the Jews (*vide supra*, p. 60). So much was this thought of as a special appanage of the Hebrews, that David was unable to understand how it was that the wicked, *i. e.*, those who differed from him in faith, were able "to have children at their desire" (Psalm xvii. 15, Prayer-book version); or, as the original has it, "that thy hidden treasures fill their bellies, and they have abundance of sons." Ere fertility, however, can be secured, everything necessary to implanting the seed must be in proper condition.

ASHER] There can be no wonder, then, that abundance of religious charlatans should have arisen in every age, who promised abundance of manhood, or a restoration of it, if lost, to their worshippers. Hence arose the prevalence of idolatry, *i. e.*, the seeking from the rites or the worship of a strange god, that solace, comfort, or power which had not been found in the old religion. Hence also arises the fulmination of wrath, which is so common in all denominations, against religious quacks; for the very desire of secession in a worshipper is a declaration of the belief that the system which is shunned is not a perfect one; that it is inadequate to do what it professes to effect; and that, in the opinion of the 'heretic,' another plan of religion, prayer, or ritual will be found more efficacious than the one with which he is familiar. Discontent with one's instructor is sure to be followed by the desire of changing him, whether the practitioner be one in divinity or in physic; and there is not any essential difference between the *odium theologicum et medicum.*

So far as I can see, David was the first to abolish the gross idea about the Almighty which had prevailed throughout the whole of Palestine from the earliest period until his ascent to the throne; Solomon, however, evinces, in the pillars Jachin and Boaz, a leaning towards it; Rehoboam stuck to the pure form of faith established by David, and lost four-fifths of his kingdom thereby. Subsequent kings of Judah coquetted seriously with the old forms of faith and practice; but, in the main, they retained the belief and practice of David, and refused to see the Maker of all creation under the image of a phallus, a pillar, or any other form. That their piety, however,

ASHER] was not popular amongst the people generally, we have abundant evidence in the writings of Jeremiah and Ezekiel.

ASHERAH or ASHRAH, אֲשֵׁרָה (Ex. xxxiv. 13), translated *grove* in the English Bible. There is some difficulty about the meaning of this word, inasmuch as it is associated with "image pillars." These being emblems of the male organ, would lead to the belief that the deity was masculine; but the ה at the end of the word indicates a feminine idea, and suggests that Asherah, *i.e.*, the female organ, was the counterpart of Asher; if so, the emblems would be offerings to the Goddess. That they were so, we may judge by the inscription which Lucian records as existent on the two enormous phalli in the vestibule of the temple of the Syrian Goddess, *i. e.*, that they were erected by Bacchus to his mother Juno. Amongst the Phœnicians, ASHERAH was a Goddess. We may fairly conclude, then, that the word in question typified the female creator under her mundane form. ASHERAH and ASHTORETH are equivalent to each other.

The idea embodied in our word *grove* has nothing to do with a clump of trees, for we find (1 Kings xiv. 23) that groves were erected "under every green tree," and that they were objects of worship (Judges iii. 7). When worshipped, they were associated with Baalim, as husband and wife. It has been abundantly proved, that the image of Baal, or Asshur, was characteristic of his sex; we presume, then, that the emblem of Asherah would be equally so. That it was so in many instances, the learned author of *The Remains of the Worship of Priapus in the Middle Ages* has demonstrated, for he has figured four stone images of women (which existed till within

ASHERAH } ASHRAH } very recently over the porches of certain churches in Ireland, and may still be seen in museums), in which the "Asherah" is exposed in so flagrant a manner, that we cannot exhibit it pictorially. The same author depicts other images which have existed, or which may still be seen, in ecclesiastical buildings elsewhere, wherein attention is drawn by a female to that part which characterises her sex.

The same writer remarks that, amongst the Irish, the figures in question were considered as charms to bring good fortune; and we have already mentioned (p. 114) that the feminine emblem for a very long period, and over a vast extent of country, has been considered as a talisman to bring good luck. Now, amongst the Phœnicians, *Asherah*, or 'the grove,' was the Goddess of good fortune, and we thus obtain evidence confirmatory to our views. But it is probable that the naked truth was generally veiled under certain emblems, and it behoves us to ascertain what these were. The most simple form which was adopted was the closed, or slightly opened, mouth, placed uprightly. Such a figure may be seen in the article EVE (*infra*), wherein some Egyptian God, seated upon a lotus, is adoring the mother of us all. A farther development of the symbol, which showed it in conjunction with Baal, was the eye; and amongst the most common of all Egyptian charms is that organ open, which was at once the emblem of the Omniscient Creator, and of the עֶרְוָה, *erva*, or *arba*, the male and female elements conjoined.

The same sort of idea may be recognised in the mystic composition on page 156, wherein the emblems of the sexes are conspicuous, though veiled. The "Asherah," amongst the Assyrians and Babylonians,

ASHERAH} ASHRAH was much complicated (see figs. 62–67, pp. 159, 160, 161). It is interesting to find that the symbols which I have identified with the sacred mother (*vide supra*, pp. 158–169), and which were worshipped in Mesopotamia, are called 'groves' by many Cuneiform scholars. The most difficult part of the subject is to ascertain what is to be understood by the expression, "where the women wove hangings (or houses) for the grove" (2 Kings xxiii. 7). The explanation, however, is simply this, that the worshippers of "Asherah" paid their homage in a very matter of fact fashion (*vide infra*, BIT-SHAGGATHA). After some public devotion, a private shrine was sought; and that one might readily be found in the immediate vicinity of the temple, retreats were constructed, over the entrance of which the votaries threw a veil when they occupied them. These hangings, then, which converted a public spot into a devotional cell, were as much necessaries in the worship of "Asherah," as are the vast piles of chairs which we see in continental churches. We may enter such a building from simple curiosity, or we may prefer to offer up our orisons, "leaning upon the top of a staff," in which case we pay nothing for the privilege; but if we wish to consult our creature comfort, we hire a chair or two. In like manner, a worshipper of Asherah might adore the Virgin gratuitously; but if he chose to indulge in luxury, and required a votaress with a veil, he paid accordingly. The more beautiful the curtain (see Ezekiel xvi. 16) and the wearer of it were, the higher was the price which was paid into the treasury. Our authorities for this use of the "hangings," or "houses," in the text referred to, are certain fres-

ASHERAH } coes which have been removed from Pompeii
ASHRAH } into the secret chamber of the Musée del Ré at Naples.[37]

ASHIMA, אֲשִׁימָא (2 Kings xvii. 30), a divinity of Hamath. I think that the word signifies "The maternal fire," or "The mother exists." "Umma," or "ammah," is "mother," and *ash*, "fire, or existence." It is probable that many English words, compounded with *ash*, have a similar origin, *e. g.*, Ash-by, Ash-bourne, Ash-leigh, &c. We have, too, *ash* and *ashes*, connected with the idea of fire.

ASHKELON, אַשְׁקְלוֹן (Judges i. 18). See page 67, *supra*.

ASHNAH, אַשְׁנָה (Josh. xv. 33), probably for יְשָׁנָה, *Jeshanah*, "The old one;" equivalent to Ilos, Time, Cronos, or Saturn.

ASHPENAZ, אַשְׁפְּנַז (Dan. i. 3), of doubtful origin and import.

ASHTORETH, עַשְׁתֹּרֶת (1 Kings xi. 5), or עַשְׁתָּרוֹת, *Ashtaroth* (Deut. i. 4). I should feel disposed to derive this word from אִשַּׁת, *isha*, תֹּר, *tor*, "The woman dove," Ashtoreth being the plural form. אֶסְתֵּר, *ester*, signifies the star Venus, the goddess of good luck with wealth and love. (Compare ESTHER.) The name has also been rendered, 'The spouse, or wife' (of Mahadeva), 'Goddess of love,' &c. Ishtar was one of the names given to the celestial virgin mother in Assyria, and Ishtaroth would be the natural Hebrew plural for "the Ishtars," *i. e.*, as virgin and mother, or as the androgyne mother. (See BAAL and ISHTAR).

Ashtaroth, Astarte, and Ishtar, (Cuneiform, Iastara,) seem to have been essentially the same deity under different names; and fancy sees in our English *Easter* a modern variant of this ancient

[37] *Herculaneum et Pompeii*, par Mons. ROUX AINE.

ASHTORETH goddess. Some Phœnician names, compounded with Astarte, have come down to us through the Greek, *e.g.*, Αβδαστάρτος, *abdastartos;* Βαλλαστάρτος, *ballastartos;* Βοδόστωρ, *bodostor;* Δελιαστάρτος, *deliastartos;* and we may possibly trace to this origin the English names Startin, Star, Starleigh, &c.

Pillars, columns, &c., seem to have been erected to Astarte, the meaning of which may be ascertained, not only from Lucian's account of the Syrian Goddess, but from the pine cone offered at the Assyrian shrines. The erection of the tower indicated one part, and the pine cone, or egg, the other part, of On and his cluster. Hence we conclude that Ashtoreth is practically the same as ASHERAH.

ASHTORETH KARNAIM, עַשְׁתְּרוֹת קַרְנַיִם (Gen. xiv. 5), is simply the Goddess Astarte, adorned by the ram's horns, (קַרְנַיִם, *karnaim,* denoting *two horns*), just as Isis is represented with the horns of a cow. The female deity, when represented with the horns of a masculine animal, is supposed to be androgyne, and the figure becomes the emblem of divinity and power. Probably the same as Succoth Benoth.

ASHUR, אַשְׁחוּר (1 Chron. ii. 24, and iv. 5). It is evident that this name, which was borne by two Jews, is essentially the same as Asher and Assher; but it has been altered so as to remove the semblance of relationship with the Assyrian. We have amongst ourselves evidences of similar change; thus Abraham, by dropping the first *a,* becomes "Braham;" by other styles of change Levi becomes Elvi; Chajim becomes Hime, or Hyam; Smith, Brown, Green, appear as Smythe, Browne, and Greene; and sometimes the desire of change will convert the homely looking "Stirrup" into the aristocratic "de Styrap."

Ashvath, עַשְׁוָת (1 Chron. vii. 33), "A stout, firm, or strong one." Fürst.

Asiel, עֲשִׂיאֵל (1 Chron. iv. 35), a variant of Asahel, signifying "El creates;" or possibly it comes from עָשָׂה, *asa*, and אֵל, *el*, "El is shaggy, or hairy." In this case the אֵל, *el*, was allowed to remain unchanged; the early redactors of the modern text having let the books of Chronicles alone, as they were not often read or consulted by the Jews.

Asnah, אַסְנָה (Ezra ii. 50). This word is an indication, apparently, of Persian influence over Jewish nomenclature, for we very naturally associate it with the name, Asnapper; if so, it signifies "great, or distinguished." If we seek for a Hebrew derivation, we cannot find one nearer than אָשֵׁן, *ashen*, and יָה, *jah*, of which last the *yod* is elided; this would give the meaning, "Jah is firm, hard, or strong." Fürst assigns the meaning as "dwelling in a thorn-bush"!

Asnapper, אָסְנַפַּר (Ezra iv. 10), "Greatly distinguished."

Aspatha, אַסְפָּתָא (Esther ix. 7), Persian, "The horse given" (Gesenius). The horse was sacred to the Sun in Persia. Here the sign is used for the thing signified. Fürst states that the emblem of the God Behram was a horse.

Asriel, אַשְׂרִיאֵל (Numb. xxvi. 31). See Asareel.

Asshur, אַשּׁוּר (Gen. x. 11), "A mighty man," "a hero;" a variant of Asher, which see.

Assir, אַסִּיר (Exod vi. 24), a variant of אָסַר, *asar*, "He binds together," "he unites," sexually; the name is also allied to the Phœnician deity אָסַר, *Aser*, who is the equivalent of Osiris, and every other of the primeval male deities. It is a covert form of expressing the masculine emblem.

Assyria and Assur are other forms of the Hebrew Asshur,

Assyria } the same name standing in Hebrew alike for the
Assur } founder of the monarchy and his kingdom.

Asha-dur-kali, a masculine cognomen in Assyria.

Ashah, Cuneiform, = "The woman;" אִשָּׁה, "to be fitted together." A variant of Ishtar; also Atha, Isha, Ashr.

Ashar, or Athar. "A place," אֲתַר.

Ashur-tzu and Ashur-liah, Cuneiform, male names, = "Asshur conquers," and "is victorious."

Assarak, a modern Arab dæmon. Probably from אִשָּׁה, *asha*, and אח, *akh*, *i. e.*, "like to Ishtar," or "like to fire," or "like to the woman."

Asshur-akh-iddin. The Cuneiform reading of Esar Haddon.

An-asura, Vedic, "a demon."

As " "to exist," "to be," the origin of *is*.

Ash, " "to go," "to take," "to shine."

Asi, " "a sword."

Asparas, " or Apsaras. Nymphs for the gods to disport with.

Astri, " "a shooter." Astra, 'a missile weapon,' 'an arrow.'

Asura, " "eternal."

Asuras, " "enemies of Cristna," "lightless." Have they anything to do with Osiris?

Atar-sura, the name of an Egyptian, living at Nineveh. (Compare Sara, and Surya.)

Atarah, עֲטָרָה (1 Chron. ii. 26), "A crown, or diadem;" Ataroth is its plural. Crowns were emblems of the Sun's disc; we often call them aureoles, when they adorn the heads of saints, *re* being one of the solar names.

Ataroth, עֲטָרוֹת (Numb. xxxii. 3). See Atarah.

Ataroth-adar, עַטְרוֹת־אַדָּר (Josh. xvi. 5), "The top of Ataroth."

Ater, אָטֵר (Ezra ii. 16), for אָטַר, *atar*, "He surrounds us," or "he binds together." (Compare Assir.)

Athach, עֲתָךְ (1 Sam. xxx. 30) "He is bold, or impudent." (Compare Ithaca, Ἰθάκη.)

Athaiah, עֲתָיָה (Nehem. xi. 4), "Jah assists;" from עָתָה, *athah*, and יָה, *Jah*.

Athaliah, עֲתַלְיָה (2 Kings xi. 1), "The Jah sending earthquakes;" from עָתַל, *athal*, "to shake violently," and יָה, *Jah*. It seems probable, from the history (see Amos i. 1), that this queen was born shortly after a destructive earthquake; and hence the name. (Comp. Isaiah xxix. 6, "Thou shalt be visited of the Lord with earthquake.")

When writing the preceding, Gesenius was my chief Hebrew authority; but I now find that Fürst assigns to עָתַל, *athal*, the following meanings: "to knot, or tie together," "to be vigorous, strong, and able;" if this be correct, the cognomen signifies "Jah ties together," or "is strong and firm." We may compare this with Ater and Assir. We have already seen that Jah, like El, was sometimes associated with the sensual idea of the Creator; we now see that the ten tribes who seceded from the Jews carried with them the same reverence for the name of Jah as the latter retained. It is, however, surprising that the modern redactors of the sacred text should have allowed the word to be spelled in full, thus showing that their own sacred name was borne and respected by one of the offspring of idolatrous Ahab! This is only to be accounted for by the cognomen occurring in the Books of Kings, which, like those of Chronicles, were very little read. (Comp. Jehu.)

Athlai, עַתְלָי (Ezra x. 28), "Jah ties together," "is

Athlai] vigorous," "strong," "able." This is an elided form of the preceding word.

Athor. The name of one of the divinities of Egypt, which we may best render as "the sacred cow," or Isis, with the bovine head. The fruitful mother of all creation was represented under an infinite variety of forms; very frequently as a cow giving nourishment to her calf, and caressing it with her tongue, as quadrupeds are accustomed to do. We should naturally imagine that a cow might be selected for worship simply as the consort of the bull, but we learn from Ælian, whom I have already quoted (page 54), that there was a reason why she should be chosen independently of such connection. It is remarkable that the lioness has a like propensity with this creature to roar out, in hoarse bellowings, the want she feels. This instinct directly tends to keep down the race of lions, which, being individually long lived, and too powerful to be killed by other animals, would soon become formidable by their numbers. As is the case with rats, there are a great many males to one female; and when the latter roars for indulgence, all the lions within hearing rush to enjoy her company; and if there are more than one, they fight until all but one are killed, or put to flight. Hence it happens that many of the Goddesses are represented in connection with, or are symbolised by, the lioness, just as others are by the cow. The amount of knowledge possessed by the ancients respecting the habits of the lower animals seems to have been far greater than is usually thought. (See Heifer.)

Atroth, עַטְרֹת (Numb. xxii. 35), a variant of Ataroth, which see.

Attai, עַתַּי (1 Chron. ii. 35), a variant of Ittai, said to mean

Attai] "opportune." I copy the following from *Ancient Pillar Stones of Scotland*, by George Moore, M.D.; the passage occurs in the attempt to decipher two inscriptions on an upright stone: "The word is Aithie, Aittie, or Ettie. This is the precise form of the Aramaic word Aittai, which occurs twice in the Old Testament as a proper name; once in Chron. xi. 31, as אִיתַי, *Ithai*, and again in Samuel xxiii. 29, as אִתַּי, *Ittai*; the name being that of the same person in each instance. . . . . This name is well represented by the Scotch patronymic Ettie. This name appears under many spellings, as Aeddie, Eadie, Eaddie, Edie, Adie, Adey, Ade, Ada, Eddy, Eathie, and Etty." There is much more in his book respecting this name, which he takes to mean "the living one," "the vigorous and distinguished person," pp. 33, 34. I am glad to see that the learned author of this book, which only came into my hands when I had composed almost the whole of the preceding matter, holds the same opinion as myself, as regards the extent of travel, trade, and missionary enterprise in the days of the Phœnicians, although he differs from me very materially in the idea which he supports, viz., that the traders were Jews, of the tribe of Dan.

At, Sanscrit, "To go," "to move continually."

Atmou, Atmoo, Atum, Atm (Egyptian) = "darkness," (the atmosphere?)

Attan, Cuneiform, "I gave," from *natan;* same as נתן, *Nathan*, 'he gives, or gave.'

Attata, Scythic, = "father;" Esquimaux, *attatak;* Gothic, *atta;* Magyar, *atya;* Syriac, *abba;* Gaelic and Irish, *aithair;* Manx, *Ayr*; Bohemian, *Otec*.

Attala, Sanscrit, "High," "lofty," "top room of a house."

Attala] (Compare Atilla, 'king of the stars;' and Attalus, a royal name in ancient Asia Minor.)

Ava, עַוָּא (2 Kings xvii. 24). See Avah.

Avah, a variant of Ivah. This is one of the readings of the name of the God of the air by Rawlinson, the Arabic word for which he tells us is *hiva*. I will not copy his remarks, but refer simply to Rawlinson's *Herodotus*, vol. i. p. 498, second edition.

Aven, אָוֶן (Josh. vii. 2), or Aun = און, *on*, a variant of On. This is probably the origin of such names as Avon, Avonmore, Aven, Avison, and many others.

Avim, עַוִּים (Deut. ii. 23). Also called Avims, and Avites; possibly "The nomads," a verbal substantive; probably from the root עָוָה, *avah*, 'to move about a thing, as tents or huts.'

Az, Vedic, "To be strong."

Aza, אָזָא, "To be hot," "to kindle."

Azal, אָצַל (Zech. xiv. 5), "He is distinguished."

Azaliah, אֲצַלְיָהוּ (2 Kings xxii. 3), "Jah is distinguished, or noble;" from אָצַל, *azal*, 'noble,' 'choice,' 'select.'

Azaniah, אֲזַנְיָה, "Jah hears;" אָזַן, *azan*, 'to hear, weigh, ponder.'

Azar, Azzur, עַזּוּר (Jer. xxviii. 1), "He strengthens."

Azareel, עֲזַרְאֵל (1 Chron. xii. 6). (Compare with Asariel.) "El is a helper," or "God helps." (Compare also Aznel.) Gesenius compares Hasdrubal, 'the help of Baal,' or 'Baal the helper.'

Azariah, עֲזַרְיָה (2 Kings xiv. 21), "Jah the helper."

Azaz, עָזָז (1 Chron. v. 8), is equivalent to "strong," "to be, or make strong."

Azazel, עֲזָאזֵל, translated scape-goat in our ordinary version; but from the context it would seem that he was some imaginary being, analogous to our devil, or Satan, *i. e.*, the adversary. Fürst speaks of him as being

AZAZEL] the same sort of conception as the Etruscan and Greek Typhon. (See SCAPE-GOAT.)

AZAZIAH, עֲזַזְיָהוּ, "The strong Jah," or "Jah is strong or firm."

AZBON, אֶצְבּוֹן, *ezbon*, "On shines;" אָצַב, *azab*, 'to shine.'

AZBUK, עַזְבּוּק (Neh. iii. 16), "He sets free."

AZEKAH, עֲזֵקָה (Joshua x. 10), "He will break through;" אָזַק, 'to chop, break, or dig through.'

AZEL, אָצַל (1 Chron. viii. 37), "He is strong, noble."

AZEM, עֶצֶם, or EZEM (Joshua xv. 29), "He is powerful, firm."

AZGAD, עַזְגָּד (Ezra ii. 12), "Good luck is protection."

AZIEL, עֲזִיאֵל (1 Chron. xv. 20), "El judges," from עָזַד, *azah*, 'to judge,' and אֵל, *el*, &c.

AZIZA, עֲזִיזָא (Ezra x. 27), "Strong," "the Syrian Mars." The name of the Sultan of Turkey is Abdul Aziz, in which the scholar can readily see 'the servant of El, the strong one.'

AZMAVETH, עַזְמָוֶת (2 Sam. xxiii. 31), "Strong to death;" from עַז, *ez*, and מוּת, *maveth*. (See BETH AZMAVETH)

AZMON, עַצְמוֹן (Numb. xxxiv. 4), "The might of On;" עֶצֶם, *ezem*, or עָצְמָה, *azma*, 'might,' 'strength.'

AZNOTH TABOR, אַזְנוֹת תָּבוֹר (Josh. xix. 34), "Summits of Tabor;" אָזֶן, 'a point, or top.'

AZRIEL, עַזְרִיאֵל (1 Chron. v. 24), "El shuts up;" עָצַר, *azar*, 'to enclose.' Hence "the angel of death," who shuts up the dead in the grave.

AZRIKAM, עַזְרִיקָם (1 Chron. iii. 23), "God is helper;" קם, *kam*, 'assistant,' is a periphrasis for יָהּ, *Jah*, in proper names, *e.g.*, Adoni-*kam*. Fürst.

AZUBAH, עֲזוּבָה (1 Kings xxii. 42), "A heap of stones," "desolation."

AZUR, עַזּוּר (Jer. xxviii. 1), "He hedges us about, or protects" = עָזַר, *azar*.

AZZA, or GAZA, עַזָּה (Gen. x. 19), "Strong," "fortified;"[38] עֹז, *oz*, 'strength,' &c.

AZZAN, עַזָּן (Numb. xxxiv. 26), "He is sharp or strong,"

B. This letter, which is called in the Hebrew בֵּית, *beth*, or *baith*, and in the Greek *βῆτα*, *beeta*, takes its name from a house, or, as many say, from a tent. In support of the latter statement, it is averred that the original form was conical, and that in the Ethiopic it has still a form resembling a tent. The point is only of importance, inasmuch as it is advanced as an argument to prove that the originators of the alphabet were nomads, not living in houses, and Hebrews, rather than Phœnicians. But a reference to alphabetical signs in general does not disclose any appreciable resemblance to the thing whose name the letter bears. It is true that 'aleph,' in the Phœnician, bears some likeness to a bull's head; but ג, *gimel*, would never be mistaken for 'a camel,' or נ, *nun*, for 'a fish.'

As a matter of fact, ב resembles a square house more than a conical or other marquee; but then the letters ה, ח, ת, ם, *he*, *cheth*, *tau*, and *final mem*, are still better outlines than ב of an oriental mansion. Moreover, in the Ethiopian alphabet, even the letters *l*, *hh*, *a*, and *t*, are more like a tent than the letter *b*; of which, for the reader's convenience, we give wood-cuts, in the order named,—



l. *hh*, *b*, *a*, *t*,

[38] There are two meanings to עָזָה, *Azza*, or *Gazza;* the one "he is hard, or stiff," the other "he shuts, or encloses," differently pointed, we have the meanings "wood" and "the spine." Comparing the name with that of the other Philistine towns, I conclude that the signification is, "he is ready to generate."

B] From this it will be seen that all resemble tents, with or without the 'lodge-pole.' In none of the alphabets which I have yet seen, does *B* in any way resemble either a house or a tent; and we consider that no valid argument can be founded on the assertion that it did so once upon a time.

In the Phœnician, Hebrew, and Greek, the letter in question, when it is used as a numeral, stands for 'two.'

In compound proper names, it is stated by Fürst, that בְּ is occasionally used instead of בֵּן, *ben, e.g.*, בְּדָן, *b'dan*, is equivalent to בֶּן־דָּן, *ben-dan*; sometimes instead of בַּעַל, *baal, e.g.*, בְּעֹן, *b'on*, instead of בַּעַל עֹן, *baal-on*, and בְּטַם, *b'tam*, for בַּעַל טַעַם, *baal taam*; sometimes for בֵּית, *beth, e.g.*, בְּעֶשְׁתְּרָה, *beshterah*, for בֵּית־עַשְׁתָּרָה, *beth-ashtarah*. The same author also states, that in Phœnician proper names, בֵּית, *beth* is reproduced by תְּ, *te*.

Being a labial, ב, *b*, is interchangeable with others, and occasionally takes the place of פ, *p*, מ, *m*, and ו *v*. We have in our own country a good illustration of this in the words Billy, Willy, and Pilly, which are variants of each other. The letter is also used as a preposition, and as such added to the commencement of words; its signification then corresponds to the Latin *in*. It is the most general preposition for motion, near, and may signify 'in,' 'amongst,' 'within,' 'at,' 'by,' 'near,' 'on,' 'before,' 'in the presence of,' 'upon,' 'to,' 'over,' 'against,' 'opposite to,' 'near,' 'like to,' 'as,' 'for,' 'on account of,' 'concerning,' 'together with.'

BAAL, בַּעַל, plural, BAALIM.[39] There is strong reason for believ-

[39] BAALIM.—Lajard, in his researches on the worship of Venus, writes: "The names *Baalim*, *Baaloth*, *Eloim*, *Elooth*, *Alonim*, and *Alonoth*, employed in the plural, sometimes in the masculine, sometimes in the feminine; and the plural

 ing that this word has originally been a compound one, consisting of אֵל, *el*, and אָב, *ab*, *i. e.*, *ab-el*, which has been contracted by one family of the Phens into בַּעַל, *baal*, and by another into בֵּאֵל, *bel* or *bail* ; בַּל, *bal*, as in Baladan (Isa. xxxix. 1) ; or בִּל, *bil*, as in Bilgah (1 Chron. xxiv. 14). In this case, the original meaning of the word would be = "Father El," an equivalent to Saturn, Cronos, Jupiter, or any other name by which the father of Gods and men is known.

Without dwelling upon the derivation, we may say that lexicographers assign to the word in question the meanings "lord," "master," "owner," "possessor," "husband;" it also signifies "to be big, strong, mighty." Sanscrit, *bala*, "strength." Speaking generally, it is a word used vaguely, much as we use "Lord," *i. e.*, "The Lord" has one meaning, "The lord of the manor" has another, and "My lord" another. Originally, the name Baal was respected amongst the Jews, for Saul, Jonathan, and David called sons after him, viz., *Esh-baal*, *Meribbaal*, and *Beelida* (see 1 Chron. viii. 33, 34, and iii. 8, marginal reading). Now we are told (Judges x. 6) that the children of Israel served *Baalim* and Ashtaroth. As these deities are placed in conjunc-

feminine name, *Aschtaroth*, which the Septuagint have rendered in Greek by Ἀστάρται, appears to attest that. in the language as well as in the figured monuments, the ancients sought, by certain artifices, to express that the ideas of unity, of duality, and of androgynism are inseparable from the idea of divinity." And he adds, in a note, "One of the consequences of the employment of the plural forms to connect the idea of divinity with that of androgynism, was to give to the words Baal and Allah the mutual faculty of being employed either as masculine or feminine; when, in consequence of a theologic reform, the divinity was found divided into male and female. We have the proof of this in Hosea ii. 8, in which part the Septuagint translate Baal as if a feminine deity; and again in Rom. xi. 4, where Baal is again spoken of as a female divinity." The Babylonian figure (see Plate II., Fig. 3) is described by him as answering equally to Baalim and Ashtoreth. And he adds, "that the Greek word θεός is also both of a masculine and feminine gender." (Page 111, edit. 1.)

BAAL] tion, and as the termination of the plural form shows them to be masculine and feminine, and moreover as we know that Ashtoreth is a female, it is tolerably clear that, whatever form Baal assumed, he was a male deity. My impression is, that he was the same as the Hindoo Mahadeva. I doubt whether there were really more Baals or Ishtars than one. We should ourselves be indignant if any one said that we had polytheism amongst us; and yet, in our Prayer Books, we have supplications addressed to three distinct persons, and in Papal books of devotion a fourth is added; and besides these, there are an innumerable host of saints to whom prayers are offered.

Amongst the Romanists, there are "Mary of the Guard," "Mary of Sorrow," "Mary of Loretto," and many others. In our own Scriptures, the appellations of the Creator, &c., are very numerous, yet they all have reference to one (see 1 Cor. xii. 4, 5, 6, *et seq.*) As a foreigner, studying our English books, receives an idea of the British estimate of God by the appellations which we use, *e. g.*, "God of love," of "mercy," of "judgment," of "life," "death," &c., so we may form an idea of the notions of Baal which were held by the ancients, by ascertaining his varied appellatives, and their nature. We take them seriatim.

BAAL-BERITH, בַּעַל־בְּרִית (Judges viii. 33), "Baal the covenanter," "the lord of the covenant," *i. e.*, consenting to do good, &c., to those who agreed to worship him. So far as we can judge, the idea of men making a covenant with the Almighty was a very ancient, and is still a very common one. Now "a covenant," in plain English, signifies "a bargain;" and to the

 philosopher, the notion of making a bargain with the Omnipotent savours of blasphemy. But setting this aside, let us try to form a notion what sort of a bargain would be made between Baal-Berith and his votaries. Being a so-called heathen god, he would promise them, as gypsies do silly men and women of to-day, "good luck in everything," "handsome and rich spouses," "great wealth," "success in business," "abundance of 'bonnes fortunes,'" everything, in fact, which earth could bestow to yield and intensify pleasure.

Let us turn next to the covenant proposed by "Jah, or El Berith" (Deut. xxviii. 1 to end). We find that He promises "pre-eminence amongst nations;" "blessings in the city and in the field, in the fruit of the body, of the ground, of the cattle," &c.; "blessings of basket and store;" "blessings against enemies;" "courage unlimited;" "abundance of manly vigour," &c. (*Ibid.*, verse 11, see marginal reading). On the other hand, if El Berith was not worshipped as his priests prescribed, a variety of curses are menaced, being the opposite of the blessings promised.

After this, let us ask ourselves the real difference between Baal- and El-Berith. Both, through their priests, equally promise sensual gratification; and both, through the same medium, would doubtless be able to attribute any misfortune which happened to a votary to a breach of covenant, or a breaking of the bargain.

Even at the present day, our ideas are the same as those of the votaries of any ancient covenant god. We believe, as we are told, that the terms of the bargain with the Almighty are to be found in the Bible; and when any misfortune befals us, no matter

Baal-Berith] in what shape soever it may come, we are assured by those who assume to be divine ministers that we have broken the terms of the covenant, and hence have come to grief. We are thus constantly led to attribute results, which emanate entirely from our own stupidity and thoughtlessness, to the intervention of a being who lies 'at the catch' for our destruction. Now if a man ruins his health by dissipation, then becomes 'pious,' marries, and loses his children by scrofula, he may regret it; but he has no right to say that the death of his dearest is a punishment sent because he broke the covenant of God. As a matter of punishment, a prolonged life of suffering in the person of a darling child is a greater curse than its sudden or speedy death. In like manner, if a nation neglects all sanitary precautions, and then is decimated by pestilence, it is not right to assume that the scourge is a chastisement for a national sin. But there never has been, and probably there never will be, a people amongst whom the priesthood do not attribute every calamity to offences against the god which they worship; to propitiate whom, some offering is to be made, which serves to aggrandise the power or extend the influence of the hierarchy. (See Berothah.)

Baal-Gad, דַעַל־גַּד (Josh. xi. 17), a combination of one of the names or attributes of Astarte with that of Baal, equivalent to "the lord of good fortune;" probably the same as the "fortuna virilis" of the Romans, and of the Greeks at Pompeii.

Baal-Hamon, בַּעַל־הָמוֹן (Cant. viii. 11), "The God of riches;" הָמוֹן, *hamon*, "riches;" or אָמוֹן, *amon*, "Ammon," or "Amun" of Egypt. Equivalent to the Greek and Roman "Plutus."

Baal-Hanan, בַּעַל־חָנָן (Gen. xxxv. 38), "Baal is gracious," or "the merciful Baal."

Baal-Hazor, בַּעַל־חָצוֹר (2 Sam. xiii. 23), "The Lord of safety," "my fortress," "deliverer," &c. חָזַר, *hazar*, "to surround, to protect."

Baal-Hermon, בַּעַל־חֶרְמוֹן (Judges iii. 3), "The Lord of Hermon," "worshipped on Hermon." It is stated that the remains of a shrine for worship are still to be recognised on the summit of the mountain.

Baal-Meon, בַּעַל־מְעוֹן (Josh. xiii. 17), "The Lord of the heavenly habitation;" מְעוֹן, *meon*, "the dwelling of God," &c. In this appellative we see the same idea associated with Baal as we find elsewhere with Jah (see Deut. xxvi. 15, and Psalm lxviii. 5); by which it is clear that there was as exalted an idea of Baal, as there was of the Jewish God. (But see Beth-Baal-Meon, *infra*.)

Baal-Peor, בַּעַל־פְּעוֹר (Numb. xxv. 3); פְּעוֹר, *peor*, signifies "the opening of the maiden's hymen." (See Peor, compare Belphegor.) The word in question therefore signifies "My Lord the opener." This particular form of god is Mahadeva, Siva, Crishna, Bramah, El, Asher, Ash, Dionysus, Bacchus, Ab, Saturn, Jao or Jupiter, Osiris, Adonis, Hercules, under a different name. Every ancient god has nearly as many synonymes as our own. By multipying the names of a god, we do not divide the essence of which we speak; nor by the cognomen which we select, do we clothe the Almighty with a form. We speak of the Almighty as HE—a word, a pronoun; the ancients symbolished the Creator by the 'organ,' rather than by the pronoun, which characterises man. This Baal-Peor was reproduced in later times as Priapus, under which name modern Europeans speak of him.

Baal-Peor] There is something very interesting to the philosopher, who studies the gradual development of the coarse 'past,' into the Christian and somewhat moral 'present.' When once he has overcome his disgust at the idea involved in the name of this deity, he will find a somewhat similar notion to that which obtained about the ancient gods is still current in Europe, in the days of what is called Christianity, though it deserves another name. From time immemorial, the virginity of woman has been spoken of as her greatest treasure. Hence it has been claimed for the Deity. Amongst the Roman Catholics the claim is made and allowed to this day, in a metaphorical sense. In ancient times the claim was made by the god, as personated by, or inhabiting the body of, his priest on earth. Sometimes the demand was made for the god as represented by his image, which was specially formed for the purpose. When these practices fell into disuse, the claim was made by the emperor of a nation, or by the lord of the soil; and in France, the "Droits de Seigneur" were not abolished till the Revolution.

It is hard to believe that the sacrifice of a maiden's virginity could ever now be in any way the occasion of a religious ceremony; yet we see that it is so still in the church of Rome. In Eastern countries, too, we find at the present time that maidens dedicate not only their maidenhood but themselves to their god, just as they do in Europe, though in a less mystical and very matter of fact manner.

Amongst men, the "prepuce" was the portion claimed for the Deity.

Baal-Perazim, בַּעַל פְּרָצִים (2 Sam. v. 20), "Baal of the fissures," פְּרָצִים. Clefts in the earth were at one

BAAL-PERAZIM] time considered sacred, and persons went into and came out again, so as to be born anew. (See page 114, note 9.)

BAAL-SHALISHA, בַּעַל-שָׁלִשָׁה (2 Kings iv. 42). This name involves some curious inquiries; שָׁלֹשׁ, *shalosh*, signifies "three," and it is also written as *Shelesh, Shlashah.* As Shelesh (a proper name), it signifies 'the three,' 'triad, or trinity.' Another variant is Shilshah, and Shalisha, both meaning triad; we may read the word, then, "My Lord the trinity," or "My Lord is three," *i. e.*, the complete phallus. But I think we may equally read it "The Lord of the triangle." We have already said how ancient, as an emblem of the Deity, the equilateral triangle has been. The double triangles were known to David and Solomon (see pages 119, 145–147, *supra*); and such a figure formed the celebrated seal of Solomon, by which he conquered the genii; they still possess sufficient sanctity to figure in our churches. Though the two meanings are apparently different, they are in reality the same, the latter being emblematic of the former.

I do not find any indication that the trinity was openly talked of in ancient times, though I believe it was taught in the mysteries, and signified the triple genital organ of the male. We may notice, too, that the Bible contains nothing which directly bears upon it. The most diligent student of Holy Writ, whose theological ideas are derived solely from the Bible, could never from its pages frame an idea of the Trinity such as is current in the Roman and Anglican Churches. Let him, however, start with the heathen dogma, and he can then find sufficient evidence, both in the Old and in the New Testament, to make the Pagan doctrine appear to be the Christian

Baal-Shalisha] one. There are many who believe that if Christ had thought the doctrine of 'the Trinity' important, He would have taught it. The same may be said, though with less force, of the Apostles.

Now, the triangle is a sacred symbol in our modern churches, and it was the sign used in ancient temples before the unitiated, to indicate the Trinity—three persons 'coëternal together and coëqual;' and I conclude that "Baal of the trinity, or of the triangle," is the interpretation of the word in question.

Baal-Tamar, בַּעַל־תָּמָר (Judges xx. 2, 3), "Baal, the palm tree." In the last half of this word we have a clear indication of the nature of the God. It signifies "My Lord who is, or causes to be erect," or "My Lord the palm tree;" this tree being, like the pine, an euphemism for the male organ. We have no doubt that there were pilgrimages made to his shrine for the cure of infirmity, or sterility (*maleficia vel impotentia*), just as there were to the shrine of Saint Cosmos, at Isernia, near Naples, almost to the end of the last century.

The word Tamar, 'the palm tree,' was a favourite appellative for females; and we have the name still existing amongst our English rivers, *e.g.*, Tamar, Thames. With us the poplar is a favourite emblem for a handsome young man.

Baalzebub, or Beelzebub, בַּעַל־זְבוּב (2 Kings i. 2), is usually said to mean "My Lord of flies;" but this seems to me to be absurd. The word זָבַב, *zabab*, signifies 'to murmur,' 'hum, or buz;' and when we remember the Memnons in Egypt, which give out a murmur at sunrise, I think it more consonant with what we know of priestly devices, to consider that the word signifies "My Lord who murmurs." The appellation would

BAALZEBUB, BEELZEBUB (continued) certainly have suited "the Memnons," and they were held very sacred. In the temples of Isis, at Pompeii, may yet be seen a contrivance, by which a priest could creep under a statue, unseen by the worshipper, and utter through a hole, placed behind the feet of the goddess, any response which he might fancy. Such a deity we might ourselves characterise as the one who 'mutters;' for no distinct speech would be adopted, lest the human voice should be too clearly recognised.[40] (See DEBORAH.)

BAAL-ZEPHON, בַּעַל־צְפוֹן (Exod. xiv. 2), signifies "My Lord the shining On;" צָפָה, *tzapha*, 'to be bright.' There is, however, some doubt whether this name has not another origin. Fürst thinks (*Lexicon*, *s.v.*) that Zephon is equivalent to 'Typhon,' the heavenly ruler, 'the lord of the storm and the whirlwind.' But as the Hebrews, whenever they adopted a Greek word, seem to have copied the Greek spelling as far as possible, it is difficult to conceive that Tzephon would be made the equivalent of Typhon. The pronunciation might raise an idea as to relationship with 'Tiesiphone,' one of the "Furies," and 'Tisiphonus,' a Greek general, who lived prior to the time of Philip of Macedon; but these etymons are both unsatisfactory. Another and more probable conjecture is, that *Zephon* is a Hebrew form of ξίφος, *xiphos*, 'a sword;' in which case Baal Zephon would be 'Baal with the sword,' as contradistinguished from 'Baal with the club.' Whichever idea we adopt, the

40 "The name of Baal, at Ekron, as 'the averter of the insect.' Similarly Ζεὺς ἀπόμυιος (Paus. 8, 26, 4), the *deus Myiagrus* of the Romans (Solin. chap. i.) Compare the epithets, ἰποκτόνος vermin killer, κορνοπίων locust killer."—Fürst's *Lexicon*, *sub voce* זבוב. The reader may select the interpretation which best pleases him.

BAAL-ZEPHON] name affords us another illustration of Grecian influence in the Pentateuch.

BAALAH, בַּעֲלָה (Josh. xv. 9), signifies "My Lady," and refers to Ishtar, or Astarte; and I presume that—

BAALATH, בַּעֲלָת (Josh. xix. 24), is probably the plural of the same, and is identical with Ashtoreth, = "My Ladies the Goddesses," and possibly with Baalim. (See BAALOTH.)

BAALIAH, or BEALAIAH, בְּעַלְיָה (1 Chron. xii. 5), means "My Lord, or Baal, is Jah." This name, which was borne by one of David's mighty men, is one of the cognomens which has escaped alteration. It tells us clearly that, in the ears of David, the word Baal was not associated with the idea of idolatry; to him Baal and Jah were the same deity, under two names. The cognomen in question has been changed to ELIADA (2 Sam. v. 16).

BAALIDAH, or BEELIADA, בְּעֶלְיָדָע (1 Chron. xiv. 7), means "My Lord the Seer." I may notice here that יָדַע, *ada*, or *ida*, seems to be the progenitor of our *idea*, the Greek *Ida* and Εἴδω, and the Latin *Video*, 'to see.'

BAALIS, בַּעֲלִים (Jer. xl. 14). It is probable that this is a variant of בַּעֲלִיש, *baalish*, and signifies "Baal is self-existent," or "Baal the upright one," or "My Lord exists;" ים being placed for יש, 'upright,' or 'self-existent.' (See BEL.)

BAALOTH, or BEALOTH, בְּעָלוֹת (Jos. xv. 24), "The ladies," or "the androgyne Baal."

BAANA and BAANAH, בַּעֲנָא (1 Kings iv. 12; 2 Sam. iv. 2), "Son of Anna, or Anu;" בַעֲנָא, = בֵּן and אַנָא: also spelled בַּעֲנָה; it is equivalent to BENONI.

BAARA, בַּעֲרָא (1 Chron. viii. 8), "She," *i.e.*, the celestial Virgin, "burns, glows, or sets fire to."

Baaseiah, בַּעֲשֵׂיָה (1 Chron. vi. 40), "Jah is valiant;" בָּעַשׂ, 'to be valiant.'

Baasha, בַּעְשָׁא (1 Kings xv. 6), possibly from יֵשׁ and בָּעַשׂ, *baash* and *ish*, "The valiant man."

Babel, בָּבֶל (Gen. xi. 9). The Scriptural writers have made the name derivable from בָּלַל, *ballal*, = בַּלְבֵּל, *balbel;* but as the tower was in Chaldæa, it is to the language of that country that we should look for its meaning; and in the Cuneiform, its meaning is "the gate of El;" Babylon, "the gate of Ilos;" Babilee, Babilam, Babil.[41] There are many instances in which the historian, not finding a meaning for a name occurring in an older myth, has invented a story to agree with it. The tower was most probably a phallic emblem, resembling, on a large scale, the round towers of Ireland.[42] (See Bel, Eschol, and Ashkelon.)

Babylon, בָּבֶל (2 Kings xvii. 24). The town has the same name as the tower Babel, or Bavel.

Bætuli, Βαίτυλος, plural, Βαίτυλοι, were Phœnician deities. They consisted of meteoric stones, which, having fallen from heaven, were supposed to partake of the divine essence. History tells us of many celebrated stones. The Paphian Venus was a stone of conical shape; Diana of the Ephesians was said to have fallen down from Jupiter; the same was said of the Palladium of Rome and Troy.

As to the etymology of the word, it is, I think, a corruption, or Greek rendering, of Bethel. Bit, or Beth, = Βήτ, or Βαίτ, = 'habitation of,' and ἥλιος,

41 See Rawlinson, *Royal Asiatic Journal*, vol. i., new series, p. 195.

42 See *Ancient Pillar Stones and Cairns*, by Thomas Inman, M.D. (Lond.) Holden, Liverpool, 1867.

BÆTULI] *helios,* 'the Sun,' which is equivalent to El, Il, or Ilos, in the Shemitic.

A God called Bital, or Vital, is still worshipped in India, and his emblem is an upright stone. Siva is worshipped under the form of a stone, in at least forty places, in Hindostan. Indeed, throughout that country, there are a vast number of shrines, where the God is represented as a stone; though only a few, as above, are of peculiar sanctity. The stone under the coronation chair at Westminster Abbey is said, if I remember rightly, to be a Bætulus, and it has been reverenced for many centuries, and perhaps is so still, for it performs an important, though silent, part in the coronation ceremony.

BAHURIM, בַּחוּרִים, "The shining ones;" plural of בָּהַר, *bahar,* "to shine,' 'to be white.'

BAJITH, בַּיִת (Isa. xv. 2). Probably signifies 'the temple,' equivalent to Beth, or Bit.

BAKBAKHAR, בַּקְבַּקַּר (1 Chron. ix. 15). This name, and the following, are very curious. In both of them, philologists consider that they see reduplications; this one is said to be a doubled form of בִּקֵּר, *biker,* "he rises in the morning," *i. e.,* the sun. But we may also derive it from בָּכָא, *baca,* "the flowing one cleaves," the meaning of which is obvious.

BAKBUKIAH, בַּקְבֻּקְיָה (Neh. xi. 17). This cognomen is said to be a doubled form of בּוּק, *buk,* with יָהּ, *Jah,* added, and to be equivalent to "earnest speech of Jah." But בַּקְבֻּק, *bakbuk,* signifies "the bottle," as all the readers of Old Rabelais will remember; and thus the name may mean "the bottle of Jah." This recals at once the remarkable expression (Ps. lvi. 8), "Put thou my tears into thy bottle, are they not already in thy book?" In this verse the word "bottle" is נאד, *nod,*

BAKBUKIAH] and "book," סֵפֶר, *sephar*. There is then some unison of ideas between the metaphor of a "book" and "bottle," as being used by Jehovah; both are strongly anthropomorphic; and the prayer of David seems to consider that God will find the one a better receptacle than the other for what has to be retained in the memory—the book may remain at home, the (water) bottle was constantly at hand.

BAKA, בָּקַע, "To cleave asunder," "a valley." 'To cleave the mountain,' is an euphemism for 'to cut open pregnant women.' Compare Baca, Psalm lxxxiv. 6; in which place, however, the word is spelled בָּכָא, and is supposed not to be a proper name.

BALAAM, בִּלְעָם (Numb. xxii. 5), signifies, I think, "My Lady the mother," from בַּעֲלָה, *balah*, and אֵם, *am*, 'mother. (Compare BALAH and BILHAH.)

BALADAN, בַּלְאֲדָן (2 Kings xx. 12), signifies "My Lord of pleasure, or delight," from בֵּל, *bel*, and עֵדֶן, *eden*.

BALADAM, BALATHA, MALATHA, Cuneiform, "Abundance."

BALAH בָּלָה (Jos. xix. 3). For this word we may find many etymons; but, though distinct from each other, they are all allied. It may be a 'corrected' form,—of which we have seen many, and shall see more,—in which the *yod* in יָה, *Jah*, has been elided, so as to suppress the fact that JEHOVAH and BEL were under any circumstances associated together; or it may be a form of בָּלָה, *balah*, "she is tender;" possibly it may have relationship with *Bala rama*, "the strong high one," a name of Cristna; or 'Baly,' an Indian deity.

Though these connections are possible, the most probable conjecture (to us) is, that the word in question is an altered form of בַּעֲלָה, *baalah;* and as the addition of a ה at the end in the Hebrew is

Balah] equivalent to the termination *ess* with us, we conclude that Balah is the same as "the governess," "l' impératrice," "my lady," "the wife, or female form, of Bel, or Baal," *i. e.*, "the celestial virgin."

Balak, בָּלָק (Numb. xxii. 2). When once the presence of a systematic alteration of cognomens in the sacred writings is recognised, the task of discovering an appropriate etymon for a particular name requires much care. When examining the appellative before us, we may consider that the word has been changed (*a*) accidentally, or (*b*) that it is an invented name like Ahitophel. (*a*) If it is a cognomen really appertaining to a king who once existed, we may see in it an union of Bel and Ach, which signifies "Bel is a brother," or "related to Baal." (*b*) If it be an opprobrious epithet, we recognise the etymon in בָּלָק, *balak*, "he wasted, destroyed, or caused a separation." My own impression is, that the first interpretation is the best.

Bali, is one of the names given to a wife of "Siva," under which appellation she assumed the form of a girl of twelve years of age; and in Madura, Balane, and other places, beautiful virgins used to go to the temple once in their lives to offer themselves in honour of the Goddess. The story was that a God had converse with them. There is a grossly indecent festival, resembling the Roman Saturnalia, in her honour, under the name of Sakti, in which, amongst other things, were introduced fighting of cocks and rams. — Roberts, in *Journal Royal Asiatic Society*, vol. i., p. 90.[43]

[43] The paper from which the above excerpt is taken is too long for me to reproduce it here. It corroborates very fully the statements I have already made respecting the resemblance of the worsh p and the gods of the Hindoos, the Babylonians, Assyrians, Phœnicians, and Jews.

Bamah, בָּמָה (Ezek. xx. 29), "Castle," "fortress;" Bamoth, בָּמוֹת (Numb. xxi. 19), plural, "High places." High places were either natural elevations, such as mountains or hills, or they were erections in the form of pillars, or mounds artificially raised. The round towers in Ireland, and at Avebury in England, are examples of these. High cairns had a similar designation; and I think we may call the Tynwald Mount, in the Isle of Man, a 'high place,' though it is barely ten feet high. Gibbon gives us an interesting record of Hermits in the East who dwelt on pillars; and these I conceive were a form of 'high place.' The idea of worshipping on high places is distinctly given in Lucian's account of the Syrian Goddess; wherein we are told that prayers were uttered from the summit of the tall phallus, because the man then was so much nearer to the God than he was on earth. To those who believe that God resides above us, it is very natural to pray and offer sacrifices on the top of a mountain. Moses himself is represented to have had this idea, when he went up to the top of Sinai to commune with the Almighty, and receive the law.

We still have a relic of the ancient idea in the high or raised altars of the Roman Catholic churches.

Bani, בָּנִי (2 Sam. xxiii. 36). This may be a variant of בָּנָה, *banah*, 'he erects, or builds;' but it is more probable that it is equivalent to בֵּן and יָהּ, *ben*, *jah*, the ה, as usual, being elided, and that it signifies 'the son of Jah.'

Bar, בר, both in the Assyrian and in the Hebrew, has many significations, according to the vowels with which it is associated; as *bar*, it signifies 'corn,' 'grain,' 'a field.' 'tried,' 'approved,' 'pure,' 'clear,' 'select,'

BAR] 'beautiful,' 'a son,' 'open country;' as *bor*, it signifies 'cleanliness,' 'purity,' 'integrity.'

BARA, בָּרָא, "To cut, form, fashion, create;" as בָּרֵא, *bare*, it signifies 'to be filled full,' 'to be fat, strong, or lusty.' In these words we see clearly the phallic idea of creative power. There is close resemblance between this word and Brahm, or Brahma, the Omnipotent God in the Hindoo mythology.

BARABBAS, Βαραββᾶς (Matt. xx. 16), "Son of the father."

BARACHEL, בַּרַכְאֵל, (Job xxxii. 2), "He adores El," from בָּרַךְ, *barach*, 'he adores,' and אֵל, *el*.

BARACHIAS, Βαραχίας (Matt. xxiii. 35), "Son of the striking Jah;" רָקַע, *raka*, 'to strike the earth,' &c.

BARAK, בָּרָק, *barak* (Judges iv. 6), "Lightning;" or בָּרַק, 'he shines.'

BARIAH, בָּרִיחַ (1 Chron. iii. 24), "The Son of Jah." (See BERIAH.)

BARJESUS, Βαριησοῦς (Acts xiii. 6), "Son of Jesus." This cognomen was borne by a Jew at Paphos, who strongly opposed the introduction of the Christian faith; it is not, therefore, probable that his name was imitated from that borne by our Saviour. We presume then that JESUS was a common name at that time. The man's other appellation, ELYMAS, signifies "El is wonderful," from אֵל, *el*, and מַסָּה, *massa*.

BARJONAH, Βαρ-'Ιωνᾶ (Matt. xvi. 17), "Son of the dove;" יוֹנָה, *yonah*, 'a dove.'

BARKOS, בַּרְקוֹס (Ezra ii. 53). This cognomen appears to be derived from בַּר, *bar*, "son," and קוֹשׁ, *kosh*, "a bow," and to be equivalent to "son of a bow," which may have been equal to 'a bowyer,' or have had a hidden meaning.

BARNABAS Βαρνάβας (Acts iv. 36), "Son of Nabuz, or

Barnabas] Nibhaz;" נָבַשׁ, *nabash*, 'to glitter, or burn.' (Compare Nebuz-aradan.)

Barsabas, Βαρσαβᾶς (Acts i. 23), "Son of abundance;" שָׂבָע, *saba*, 'abundance,' &c.

Bartholomew, Βαρθολομαῖος (Matt. x. 3), "Son of Tolmai." One Talmai was a son of Anak; another was a father-in-law of David. Talma is a current French name; it may be from the same root as Ptolemy. We have amongst us *Tolmen*, or Dolmen, which signifies 'a tall, upright stone.' תַּלְמַי, *talmai*, is a 'bold, spirited one;" and טָלַם, *talam*, is 'to be courageous, stout-hearted.'

Bartimeus, Βαρτίμαιος (Mark x. 46), "Son of uncleanness;" תְּמֵס, *temes*, 'in slime, slimy'? *i. e.*, 'a very filthily dirty fellow.'

Baruch, בָּרוּךְ (Nehem. iii. 20), "Blessed," "Benedict."

Barzillai, בַּרְזִלַּי (2 Sam. xvii. 27), "The son of prayer?" צָלָה, *zalah*, 'to pray;' or צִלָּה, *zilah*, 'protection,' &c.

Bashan, בָּשָׁן (Numb. xxi. 33), "Basalt land." (Fürst.)

Bashemath, בָּשְׂמַת (Gen. xxvi. 34), "Sweet-smelling;" from בָּשַׂם, *basam*, 'to have a sweet smell,' 'to be fragrant.'

Basket, "Blessed shall be thy basket (טֶנֶא, *teneh*), and thy store" (Deut. xxviii. 5). A basket is borne by all the Assyrian priests who offer at the shrine of Ishtar. They offer a pine cone, shaped like the mystic egg. The egg is euphemistic for testis; it is probable that the basket represents the "scrotum." To this belief we were drawn by the following considerations: We have, 2 Kings x. 7, Jerem. xxiv. 2, the word דוד, *dud*, rendered 'basket;' and in Jerem. xxiv. 1, דודי, *dudai*, is also rendered 'baskets;' but this word *dudai* is rendered 'mandrakes,' or 'love apples,' in Gen. xxx. 14–16, and Cant. vii. 13.

Now the 'mandrakes' are like our plant the

BASKET] *Orchis mascula*, and their roots closely resemble the 'scrotum,' or the two testicles; consequently they were supposed to have potency in love affairs, and were offered to Venus. There is a picture at Pompeii, in which a loving couple are presenting offerings to the God of the Gardens, amongst which the mandrakes may be recognised. (Compare also Gen. xxx. 14–16.)

It is clear that the ancients thought that a full 'basket' was an appropriate offering to Ishtar; hence we conclude that the word in question is an euphemism, into which it is undesirable to enter more fully.

BABIL, Cuneiform, = "The gate of IL, or God."

BABIUS, " "A son of Belus," = "gate of life."

BADIA, " an Assyrian female name. (Compare Biddy.)

BADONES, " Genii amongst the Babylonians.

BAKHAR, " "The eldest son." Baker? Barker?

BAL-SHAMIN, " "Lord of the heavens." (Compare Shimmin.)

BARKAT, BIL, BIN, ARA, Cuneiform, an Assyrian name. (Compare Birkett, Bill, Ben, &c.)

BARMURI, Cuneiform, name of a deity. Assyrian, "Son of Myrrha? Mari, or Mri-am."

BARTSIPPA, or BORSIPPA, Cuneiform, "Son of the ship." Each of the Babylonian Gods had an ark, or ship, called 'elippa' and 'alpa,' as well as ship.

BACHA, Vedic, "To speak clearly." (Compare Bacher, Bache, Bacon.)

BAD, or VAD, " "To bathe." (Baden-Baden.)

BAGH, " is also the name for the female organ.

BAGHA, " "Sacred tiger," an attendant on Bacchus.

BAGHIS, " also VAGIS, a name of Siva.

Bala, or Vad, "Strength;" *Baladera*, "air, or wind," "elder brother of Cristna." (Compare Baly, Bailey.)

Bali, " also Pali, a name of Cristna.

Balin, " "Strong," "a bull," "a camel." (Palin, Baleine, Bellona.)

Bandh, " "To bind, fasten, or unite;" *Bandhu*, "a kinsman."

Barb, " "To go." (Barb, a horse, Old English.)

Barta, " "A word." (Compare Bard, Barden, Barter, Burton, &c.)

Bath, בַּת, "Daughter," "maiden," "virgin," "woman," "disciple, or worshipper."

Bath-rabbim, בַּת־רַבִּים (Cant. vii. 4), a name given to a gate in Heshbon. It has been translated "The populous gate," by Ginsburg (*Song of Songs*, p. 179). My impression is that it indicated a favourite place of resort for lovers. רָבַע, *rabah*, 'to couch down,' 'to lie,' 'to lie with,' &c.; for it is coupled with the *fish* ponds, and fish were emblematic of love.

Bath-sheba, בַּת־שֶׁבַע (2 Sam. xi. 3), "Daughter of the heavens," or "of Sheba." The name is rendered in the Septuagint Βηρσαβεέ, *beersabee*, which would enable us to read the name as daughter of שָׂבָע, *saba*, or 'abundance.' (See Beersheba.)

Bath-shua, בַּת־שׁוּעַ (Gen. xxxviii. 12), "Daughter of a noble one."

Bavai, בַּוַּי (Nehem. iii. 18). The man bearing this name is a son of Henadad, which looks so very like a variant of Benhadad, that I conclude that Bavai is also a variant, possibly of אָב, *ab*, and יָה, *Jah*, and signifies "Jah is a father."

Bebai, בֵּבַי (Ezra ii. 11), Persian? "The fathers." (In Pehlevi, *bab* signifies 'father.') Gesenius.

Becher, בֶּכֶר (Gen. xlvi. 21), "A young camel;" בֵּכֶר, *becher*, "a youth." (Compare Beecher, Beechy, Abubekir, &c.)

Bechorath, בְּכוֹרַת (1 Sam. ix. 1), "First born?" from בִּכְרָה, *bichrah*, "a young she camel, or virgin, or the first born," probably "the heifers."

Bedad, בְּדַד (Gen. xxxvi. 35), "The basket," from בָּדַד, *badad*, "to be intertwined." "Possibly *vadad*, or equivalent to *Ben-hadad*, dedicated to Adad." Fürst.

Bedaiah, בֵּדְיָה (Ezra x. 35), "Dedicated to Jah." Fürst.

Bedan, בְּדָן (1 Sam. xii. 11), "Dedicated to Dan." Fürst.

Beer, בְּאֵר (Numb. xxi. 16), "A well, or a pit." "A well," Cuneiform, *biri*.

Beer-elim, בְּאֵר אֵלִים (Isaiah xv. 8), "The well of the Gods." It is remarkable that the 'correctors' of the sacred text should have allowed this word to remain unchanged, in such close contact with the word Eglaim, which they have altered so as to obliterate the idea that a Moabite city should be called after El.

Beer-lahai-roi, בְּאֵר לַחַי רֹאִי (Gen. xvi. 14), "Well of the living God," or "well of the living one, my seer."

Beer-sheba, בְּאֵר שֶׁבַע, "The well of the heavens." (See Elisheba and Bath-sheba.) I think this is another of those places where a modern story has been invented by a late writer, to explain away names which were familiar to the people, but whose real etymology it would be convenient to ignore. There is no doubt that both the Roman and the Protestant Churches have softened down much that they have adopted from the heathen. To such an extent have later Scriptural writers done this, that a story about a name invariably leads to some curious fact, if we ignore the tale; it is like the crafty lapwing's device to draw intruders from her nest. I may also notice here, that

Beer-sheba] the whole of my inquiry has convinced me of the correctness of conclusions, as to the non-historical character of the earlier canonical writings, arrived at by Bishop Colenso and other Biblical scholars.

Beera, בְּאֵרָא (1 Chron. vii. 37), "The well of the Sun."

Beerah, בְּאֵרָה (1 Chron. v. 6), is a variant of the preceding word, *Ra* being the Egyptian and Assyrian name for the Sun. (Compare רֹאֶה, *roeh*, or רָאִי, *rai.*)

Beeri, בְּאֵרִי (Gen. xxvi. 34), "My pit, or well, or fountain," "My mother." (Compare next word). It is very remarkable that this cognomen should be borne both by a Hittite in the time of Esau, and by the Israelitish father of the prophet Hosea. Now between the time of the one and of the other, a thousand years had elapsed, and the family of Isaac had passed through more trials than any other nation—trials which must have modified their language materially. Hence we conclude that the fact in question proves either the exceptional persistence of some words, or the comparatively modern date of the story about Esau's wives.

Beeroth, בְּאֵרוֹת (Joshua ix. 17) "The fountains, pits, or wells," plural of בְּאֵר, *beer;* possibly a form of Ashtoreth, meaning 'the mothers.' A pit, or hole, is often put for a mother. "Look to the hole of the pit whence ye were digged" (Isaiah li. 1). We must notice, too, that נְקֵבָה, *nekebah*, 'a hole,' signifies a woman.

Beeshterah, בְּעֶשְׁתְּרָה (Joshua xxi. 27), "House, or temple, of Astarte." = בֵּית and עֶשְׁתְּרָה, *beth eshterah.*

Bel, בֵּל (Isaiah xlvi. 1), Bel Merodach at Babylon; Βελιθάν, or Βελιτάν, in Phœnicia; "The old Bel," or "Bel the grave old man." This word is not altogether under-

BEL] stood.[44] Herodotus tells us of Jupiter Belus (book i., c. 181, p. 255, Rawlinson's translation), that in his temple was no statue of any kind, only that "in the topmost tower . . . . . was a couch of unusual size, richly adorned, with a golden table by its side. The chamber was not occupied by night, except by a single native woman, who, as the Chaldæans, the priests of this God, affirm, is chosen for himself by the deity out of all the women in the land; they declare, but Herodotus says that he does not believe it, that the God comes down into this chamber, and sleeps upon the couch; and he then compares this to a temple at Thebes, where a woman always passes the night in the temple of Jupiter," &c.[45]

Whatever may have been the veil by which such a divinity was concealed or covered, there can be no

[44] In a note to "Bilingual Readings" (*Journal of Royal Asiatic Society*, vol. i., new series, p 216), Rawlinson gives reasons for his belief that the Babylonian Bil, or Bilus, was the same as Il or Illin. *Bilu*, 'a lord,' may stand for 'the Lord;' and he then continues, "Indeed, we have the authority of Damascius for using the two names indifferently (ὅτι Φοίνικες καὶ Σύροι τὸν Κρόνον Ἦλ καὶ Βὴλ καὶ Βολάθην ἐπονομάζουσιν, *Phot. Bit.* Edit. Hæschel, col. 1050, where Βολάθην is perhaps נעל יָתָן for בעל יָשָׁי, with the usual change of the Hebrew *Shin* to the Aramaic *Tau;* and if the generality of authors identify Belus and Saturn, Sanchoniathon, on the other hand, says distinctly, ὁ Ἶλος τοῦτ' ἐστὶν ὁ Κρόνος."

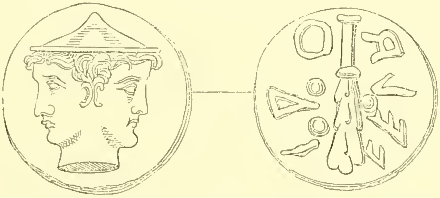
[45] See also Rawlinson's *Herodotus*, vol. ii., p. 47, second edition, note about women of Amun.

In the original cast of my Essay, it was my intention to enter into a detailed account of the various localities in Great Britain, where in one form or other the name of Bel is introduced, and to give a description of all games, festivals, or customs, which still bear his name. So much, however, has been done upon this subject in Lyson's work, entitled *Our British Ancestors*, and in Colonel Forbes Leslie's *Early Races of Scotland*, that my intention is abandoned. The resolution was adopted more readily when I found how far more completely they had investigated the subject than I could ever hope to do. In many points those writers and myself disagree, as is natural when independent authors take up the same subject from different points of view; but in the main we appear to agree as cordially as if we had been brought up by the same tutor. I cannot hope, nor would I try, to induce a minister of our church to give assent to the views which I have expressed; nor can the priest succeed in persuading the philosophic scholar that the Hebrews were a powerful colonising race, which sent ships, organised colonies, and prosecuted commerce all over the Eastern, and probably a portion of the Western hemisphere. Upon these points we may agree to differ.

BEL] reasonable doubt that it was connected with the phallic idea of the creator; and as such, Bel would be equivalent to On, or Asher.[46] In the Hebrew, בַּל, *bal*, means 'heart,' 'mind,' 'care;' a signification equivalent to that assigned to the words Brahma and Buddah.

[46] I should wish here to refer the reader to Hislop's *Two Babylons*, pp. 38, 39, 3rd ed., where he will see an attempt to indentify Bel with Bel-athri of the Etruscans and the Janus of Rome. He will see a copy of a medal, which is reproduced in Fig. 83, wherein a club is introduced, with a triad of balls, not very unlike

Figure 83.



the well-known Lombard sign; the weapon seems to be emblematic of On and his cluster; a comparatively flimsy veil for "fascinum cum testibus multis." "The Etruscan name on the obverse of the above medal—Bel-athri, 'Lord of spies,' is probably given to Janus, in allusion to his well-known title 'Janus Tuens,' which may be rendered 'Janus the Seer,' or 'All-seeing Janus.'"—From Sir W. BETHAM's *Etruscan Literature and Antiquities investigated*. Plate 2, vol. ii., p. 120. 1842.

From the Assyrian and Phœnician Bel, we may trace *Bela*, *Bel*esis, *Bel*isarius, *Bel*lienus, *Bel*ial, *Bel*shazzar, *Bel*teshazzar, *Bel*us, and possibly *Bal*adan, *Bal*aam, *Bil*eam, often spelled *Ibl*eam, (compare William, for which name Bill is 'short,') and *Bal*ak; possibly also *Bil*-dad, *Bil*gah, *Bil*rah, *Bil*ham, *Bel*gæ. Βαλλήν, *balleen*, was the Phrygian royal name. Compare *Bal*an (India); *Bal*ana (Greece); *Bal*lina, a very common geographical name in Ireland; *Bal*in (Palestine); *Bal*enri and *Bal*lenach (Scotland); *Bal*en (Switzerland); *Bal*ingen (Wurtemburg); *Bal*lan (France); also *Bal*lan, *Bal*man, *Bal*main, and other surnames common amongst ourselves.

It is probable that some of our surnames are derived from this word; *e. g.* Bayle, Bales, Beales, Bailey, Baley, Ball, Bell, Bull (which animal may have been named after the God, as being so strong and powerful). Balleny combines Bel with Anu; and Ballard, Balingall, Balliston, Balman, Balmanno, Balmer, are all readily explicable by a reference to the Shemitic languages; Belcher, Beley, Bellard, Bellis, Bellas, Bellion, Beloe, and a vast variety of others, appear to come from the same old stock.

[I am told by a Scotch friend, what I also find in Jamieson's *Dictionary*, that in Scotland *oe*, *o*, *oy*, *oye*, means a grandson. *Beloe* would therefore mean a grandson of Bel.]

Bela, בֶּלַע (Gen. xiv. 2; xxxvi. 32; xlvi. 21). This name is borne equally by one of the Sodomite and Edomite towns, and by a son of Benjamin. It is probably a 'corrected' form of Baal, the ע and the ל being transposed, and the vowel changed.

Belat, Assyrian, feminine of Bel.

Belial, בְּלִיַּעַל (1 Kings xxi. 10), "Without God," from the words בְּלִי, *beli*, 'without,' and אֵל, *el*, God.

Belshazzar, בֵּלְשַׁאצַּר (Dan. viii. 1). Probably "Bel preserve the king." In the Cuneiform, 'Bel-sar-uzzur.'

Belteshazzar, בֵּלְטְשַׁאצַּר (Dan. ii. 26). "Beltis preserve the king." In the Cuneiform, 'Beltis-sar-uzzur.'

Ben, בֵּן, "The son of." (Compare such current names as *Ben*son, *Pen*son, *Ben*nett, &c.)

Ben-aiah, בְּנָיָה (2 Sam. xx. 23), "The son of Jah;" or, possibly, 'Jah builds us;' בָּנָה, *banah*, 'to build up.'

Ben-ammi, בֶּן־עַמִּי (Gen. xix. 38). This name is given to a son of Lot by his own daughter. As the son borne by one of his children is called Moab, which signifies "conceived from the father," we may assuredly consider that the other bears an equivalent cognomen, viz., "the son of my father;" עַמִּי, *ami*, standing for אָבִי, *abi*, in accordance with the frequent interchange of *aleph* with *ain*, and *beth* with *mem*.

Benebarak, בְּנֵי־בְרַק (Josh. xix. 45), "The son of blessing."

Benejaakan, בְּנֵי יַעֲקָן (Numb. xxxiii. 31). "Sons of Jaakan" (Gen. xxxvi. 27).

Ben-hadad, בֶּן־הֲדַד (1 Kings xv. 18), "The son of the glorious one," or of 'Hadad, the supreme deity of the Syrians.'

Ben-hail, בֶּן־חַיִל (2 Chron. xvii. 7), "Son of strength, might or power;" Hail, properly *chail*, ghal, or chil; חַיִל, *chail*, may possibly be the origin of Gael and Gaelic; we meet with the word so pronounced in Abi*gail*;

Ben-hail] if we may deduce the word from that root. This cognomen would then signify "the father is strength." See Abigail. From the same source may come Gill, Childe, Cheil, Sheil, &c.

Ben-hanan, בֶּן־חָנָן (1 Chron. iv. 20), "Son of the gracious one;" חָנָן, *hanan*, 'merciful.' (Compare Anna, Annas, &c.)

Beninu, בְּנִינוּ (Neh. x. 13), "The son of Anu"? or "son of suffering;" from עָנִי, *ana*, "a suffering one;" or "son of a pious one;" from עָנָה, *anah*, "he testifies to." Pen, as in Pendarvis, is a very common syllable in Cornish names; and Ben and Pen are common names for mountains in Scotland and Wales, but I doubt their affinity with the Hebrew בֵּן, *ben*, 'a son.'

Ben-jamin, בֶּן־יָמִין (Gen. xxxv. 18), "Fortunate;" יָמִין, *jamin*, signifies 'the bright side,' 'the right hand,' &c. As the right is far more useful to most of us than the left, everything which is said to be done by it is presumed to be done well. We have many metaphors current amongst ourselves which convey the same idea. There are some whom we call "right-hand men," as indicating their usefulness to us. In the Scriptures, we see the same notion in the words, "He is on my right hand, therefore," &c. As most of us are clumsy with our left-hand, we should never think of calling anything after it which was complimentary; *e.g.*, "a left-handed marriage," is understood to mean one of which we must say that "all is not right." "Son of my right-hand" is then a metaphor, and the name is quite in keeping with those given to the brothers of Benjamin, viz., Asher, Gad, Issachar, &c. I shall have frequent occasion to note the prevalence of heretical or heathen nomenclature in persons of this tribe.

Ben-oni, בֶּן־אוֹנִי (Gen. xxxv. 18), may signify "The son of my On;" און, *on*, 'strength,' or 'son of Anu,' or 'son of my sorrow.'

Ben-zoheth, בֶּן־זוֹחֵת (1 Chron. iv. 20), "Son of firmness;" צוּחַ, *tzuah*, 'to set up,' 'an erection,' 'a cippus.'

Beon, בְּעֹן (Numb. xxxii. 3). It is probable that this is a variant of Meon. (See Baal Meon.)

Beor, בְּעוֹר (Gen. xxxvi. 32), possibly a variant of Peor. Gesenius translates it "torch," and Fürst, "a shepherd." A torch, a piece of pine wood, or other straight thing, burning at the end, was an euphemism. Hogarth, in his curious engraving "before" and "after," has symbolised the same idea by a skyrocket. It is, of course, well known to all, that Cupid (or desire) bears a torch as an emblem, with the flame burning upwards; at death, or at funeral ceremonies, the torch hangs down, extinguished, or *effete*.

Berachah, בְּרָכָה (1 Chron. xii. 3), "A blessing."

Beraiah, בְּרָיאָה (1 Chron. viii. 21), "Jah is fat, thick, or vigorous;" from בָּרִיא, *bari*, possibly 'created.' Fürst.

Berechiah, בֶּרֶכְיָה (1 Chron. vii. 20), "Jah blesses;" בָּרַךְ, *barak*, 'to bless,' &c.

Bered, בֶּרֶד (1 Chron. vii. 20), "The leopard, spotty." For a length of time I doubted the real significance of the spotted robe of the Egyptian and Assyrian priests, or of the leopard skin borne by kings, and the spotted attendant of Bacchus.[47] It appeared that some pun was involved, which might be compared with the similarity between Bacchus, Baghis, and Bagh; Bacchus, Siva, and the tiger, or 'the vulva:' but there was good reason for doubting whether this Vedic pun

[47] See Plate II., Fig. 3, at the end of the Volume.

BERED] could have been known in Palestine. (See BETH NIMRAH.)

From this root the Greek πάρδος, *pardos*, the Latin 'pardus,' and the English 'pard,' are derived. Gesenius.

BERI, בֵּרִי (1 Chron. vii. 37), "He creates," or "he is vigorous," from בָּרָא. May we derive from this root, Berri, Bury, Berry?

BERIAH, בְּרִיעָה (Gen. xlvi. 17), "My Creator is Jah," or "Jah is vigorous." (See BAR and BARA.)

BERITH. (See BAAL-BERITH, and BEROTHAH.)

BERODACH BALADAN (2 Kings xx. 12), variant for Merodach.

BEROTHAH, or THAI, בֵּרוֹתָה (Ezek. xlvii. 16), "The cypress." Berytus, or Beirout? Βραθύ, *brathu*, is a name given by Sanchoniathon to a deity in Lebanon, who was called in Phœnician Βηρούθ, *beerouth*, *i. e.*, בֵּרֹת, *beroth* = *berith?* being the female principle of Jao Adonis amongst the Syrians of El Adan. Fürst, *sub voce* בֵּרֹתַי. (Compare BAAL-BERITH.)

BESAI, בֵּסַי (Ezra ii. 49), "A conqueror, or subduer." Fürst.

BESODEIAH, בְּסוֹדְיָה (Neh. iii. 6), "In the counsel of Jah," or "friend of Jah."

BESOR, בְּסוֹר (1 Sam. xxx. 9), "To be sour."

BETAH, בֶּטַח (2 Sam. viii. 8), "He cuts off."

BETEN, בֶּטֶן (Joshua xix. 25), a town of Asherites.

We have already seen the meaning of Asher—we shall not therefore be surprised to find, amongst the towns of that tribe, one whose name was as characteristic of the female, as Asher was of the male sex.

The word in question signifies "the womb," or "the round belly;" also "the female organ."

BETH, בַּיִת, *Baith*, like *Bit* in the Cuneiform, and *Beit* in modern Palestine, signifies "the house," "dwelling," "habitation," or "temple of." It may also be

BETH] designated 'place,' and thus be equivalent to 'town,' 'village,' 'hamlet,' 'station,' &c. When used in association with any divine being, or one supposed to be such, its only meaning can be that of 'temple,' 'church,' 'shrine,' 'chapel,' &c.

Now, since there are many 'sects' amongst Protestants, and many 'orders,' often rival ones, amongst the Roman Catholics, and since there are almost as many Virgins Mary as there are towns who own her sway, so we may expect to find in Palestine many rival 'orders,' 'systems,' or 'temples.' If a local 'Mary' will not cure some disease, a pilgrimage to "Our Lady of Loretto" is resorted to; and "St. Jacques de Compostella" is supposed to effect what the "St. Jacques of Madrid" declines to perform. In like manner, when the "Baal" of Samaria could tell nothing of the result of a certain king's illness, the royal patient sent to the Baal of Ekron (2 Kings i. 2). In the same way as churches are now consecrated to, or supposed to be under the patronage of, certain saints; so there were in Palestine sacred shrines, which were said to be under the protection of one or more divine or supernatural beings, who were supposed specially to dwell therein. As Macaulay's New Zealander might find the names of the saints which we acknowledge at the present day by collating the titles of our churches, so we may find the cognomens, and possibly the natures, of ancient divinities by the names of their shrines. Let us notice, too, in passing, that in their way, the ancients of whom we are speaking were far more devout than ourselves. With them the shrine of God attracted a town around it; whilst with us the town is often built long before a church is thought of.

Beth] It is with the intention of developing as far as possible the nature of the ancient faith, that the following and other lists are given.

Beth-abara, Βηθαβαρά, or Bethbara, בֵּית בָּרָה (John i. 28), "Temple of the Sun;" *bara* = 'the Sun' in Assyrian; in Hebrew אָבַר, *abar*, signifies "to mount upwards." We have, amongst the Cuneiform writings, *Bit-barra*, or *parra*, spoken of as a solar temple.

Beth-anath, בֵּית־עֲנָת, and anoth, בֵּית־עֲנוֹת (Joshua xix. 38), "Temple, or shrine, of the God answering prayer;" עֲנוֹת, *anoth*, signifying 'a cry,' 'alternate song,' 'rejoicing,' or 'a hearing,' or 'granting.'

Beth-any, Βεθανία (Matt. xxi. 17), "The temple of Anu;" it may read, 'of the ship;' אֳנִי, *ani* = 'ship.' (See Ark.)

Beth-arabah, בֵּית־הָעֲרָבָה (Josh. xv. 6), "Temple of Arba," or עֶרְוָה, *erva*. (See Arba.) Or it may be the temple in the desert, from עֲרָבָה, *arbah*, 'a waste.'

Beth-aram, בֵּית־הָרָם (Josh. xiii. 27), "Temple of the High one," from אָרָם, *aram*, 'the high one.' (See Aram.)

Beth-arbel, בֵּית־אַרְבֵּאל (Hos. x. 14), "Temple of the four Gods." (See Arbel.)

Beth-aven, בֵּית־אָוֶן (Josh. vii. 2), "Temple of On," און. (See On.)

Beth-azmaveth, בֵּית־עַזְמָוֶת (Neh. vii. 28), "Temple of Azmaveth." This name is probably compounded of עַז, *az*, 'strong, powerful, impetuous,' and מָוֶת, *maveth* = מוּת, *mût*, *mot*, or *mavet* being a name of the deity of the lower world = Pluto amongst the old Shemites. Fürst, *s. v.* עַזְמָוֶת. (See Ahimoth.)

Beth-baal-meon, בֵּית־בַּעַל־מְעוֹן (Josh. xiii. 17), "Temple of Baal's dwelling place," or "the celestial mansion, the abode of bliss."

Beth-baal-meon] There is, however, another etymology of *meon*, or *maon*, besides the ordinary one, which we must not pass by, as it is very consonant with the ancient myths. We have the words, מַעַר, *maar*, מָעָה, *maah*, and מֵעַ, *mea*, all of which have the signification of "the female organ." Now ר, *resh*, and נ, *nun*, are interchangeable; and נ, *nun*, "is often a post-fix, or termination, to form adjectives, concretes, and abstracts" (Fürst). If we apply these observations to the word in question, we find that it will signify equally "a habitation," "the female organ," *i. e.*, the dwelling place of Baal under his phallic symbol, and "the womb, the residence of the infant ere it sees the light." Meon is thus a punning euphemism for the 'vulva;' and Beth-baal-meon was doubtless a temple where lascivious rites abounded, in honour of the god and goddess of creation. That worship and venery were frequently mixed up together, we conclude from 1 Sam. ii. 22, and Hosea iv. 13–16. It must also be remembered that the town belonged to Heshbon, and thus bore a heathen name. (See Mary, *infra*.)

Beth-Barah, בֵּית־בָּרָה (Jud. vii. 24), "Temple of the Sun," or "of the Creator," from the Assyrian *bara*, or from the Hebrew בָּרָא, *bara*, 'he creates.'

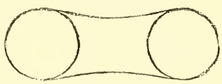
Beth-birie, בֵּית־בִּרְאִי (1 Chron. iv. 31), probably a variant of the preceding.

Beth-car, בֵּית־כַּר (1 Sam. vii. 7), "Temple of the ram, Aries," which is itself closely allied to Ἄρης, *arees*, = Mars, 'a warrior,' or 'valiant man,' or of "fat sheep," or of the "leaping God." Compare with the places frequented by dancing dervishes in modern Palestine; compare also such words as *Car*ia, *Car*chemish, *Car*inthia, *Cor*inth; also Carr, Carron, Kerr, Kerry, &c.

Beth-dagon, בֵּית־דָּגוֹן (Jer. xlviii. 22), "Temple of the Fish God." (See Dagon).

Beth-diblathaim, בֵּית־דִּבְלָתַיִם (Jer. xlviii. 22). "Temple of the two circles." Diblathaim, a word which we shall explain at greater length under the name Diblaim. We can readily conceive that this shrine would be marked by some such mystical figure as the one here depicted. It is similar to those which are found in great numbers on ancient sculptured stones in Scotland, and whose sanctity we infer from their being so constantly associated with other sacred emblems.

Figure 84.



Beth-eden, בֵּית־עֵדֶן (Amos i. 5), "the temple of pleasure," from עֵדֶן, *eden*, 'pleasure.' (Compare ἡδονή.)

Beth-eked, בֵּית־עֵקֶד (2 Kings x. 12). Possibly from the same root as Accad, in Assyria; אַכַּד, *acad*, signifies 'strength,' 'fortified;' it may simply mean 'a castellated dwelling house,' or 'the shrine of the strong one;' in the authorised version of the Bible it is called 'the shearing-house.'

Beth-el, בֵּית־אֵל (Gen. xii. 8), "The temple of El, or Il," "the Sun," or "God." It has been objected that *el* is not Hebrew for the Sun; but it must be remembered that Jacob spoke the language of Babylonia, the country of his grandfather and his relatives, and of his own mother; and we are told by various Cuneiform scholars that in the Mesopotamian tongue Il, or Ilos, was at the same time God and the Sun.

Beth-emek, בֵּית־הָעֵמֶק (Jos. xix. 27), "Temple of the chasm;" עֵמֶק, *emek*, being probably a variant of עָמַק, *amak*, "the deep one," also "a valley." As the place was in Asher, we may conceive that the house or shrine somewhat resembled that of Delphi, and was built over one of those deep earth fissures, which were

BETH-EMEK] supposed to be emblems of, and entrances into, the maternal earth, called by Latin priests *Cunni Diaboli*. (See page 114, note 9.)

BETH-ESDA, Βηθεσδά (John v. 2), "House of the springing fountain;" אֶשֶׁד, *eshed*, "outpouring of brooks, or a ravine."

BETH-EZEL, בֵּית־הָאֵצֶל (Micah i. 11), "Temple of the noble one," from אָצַל, *azal*, "noble, choice, or distinguished." It is said by Gesenius to signify "the house of firm root," which is too strange an idea to be adopted.

BETH-GADER, בֵּית־גָּדֵר (1 Chron. ii. 51), "The temple enclosed by a wall;" from גָּדַר, *gadar*, "to enclose, or hedge round." Compare this with Stonehenge, Avebury, and other circular fanes in England, the altars surrounded by circles, or gilgals, and the Nahbi of Vishnu. Compare it also with the Hindoo circles of Pillar Stones, in which the place of sacrifice is within the enclosure.

Fig. 85.

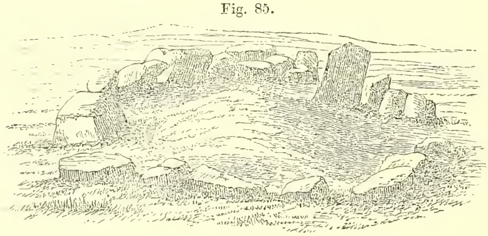


Fig. 86.



Beth-Gamul, בֵּית־גָּמוּל (Jer. xlviii. 26), "Temple of the Giver;" from גָּמַל, *gamal*, 'to do good,' 'to benefit,' &c.

Beth-Gilgal, בֵּית־הַגִּלְגָּל (Neh. xii. 29), "The circular temple," or "the shrine at Gilgal." (See Gilgal.)

Beth-hackerem, בֵּית־הַכֶּרֶם (Jer. vi. 1), "House of the vineyard;" כֶּרֶם, *kerem*, 'fruitland or vineyard.' When we consider how very common vineyards were all over Palestine, I cannot fancy that any one place would be called after a particular garden; it would be as if we called London, 'town of houses.' I presume, therefore, that some mystic meaning is concealed in the latter part of the word, and that it is equivalent to כָּרַם, *caram*, which signifies "he is bright red;" the original verb-idea is *to glow, to burn*, then *to give light, to shine, to glitter;* whence again arises, *to be of a fiery colour, to be red*." (Fürst, *s. v.*) It is to be noticed that Mahadeva, the emblem of the male creator of the Sun, is always painted red. Thus red, or scarlet, has ever been a sacred colour. It was so amongst the Jews (See Exod. xxv. 4; Lev. xiv. 4; Numb. iv. 8.) It is so amongst the Roman Catholics of to-day. From being a sacred colour, it ultimately became a royal one; kings being supposed to be vicegerents upon earth of the Almighty in heaven. (See Carmi.) But כָּרַם, *caram*, has also another meaning, which associates it on the one side with the vineyard or garden, and on the other with Mahadeva, viz., "he breaks through, labours, ploughs, or makes fruitful." Now, there can be no doubt that wine has ever been regarded as an adjuvant to those pleasures which terminate in 'fertility;' consequently, "the house, or temple of the vineyard," may of itself have been a covert expression for those resorts which, in Japan, are called "tea houses." There is strong

BETH-HACKEREM] reason indeed for adopting this idea, offered to us in the Song of Solomon, in which we find the expression, "He brought me to the banqueting house;[48] and his banner over me was love." "Stay me with flagons, comfort me with apples, for I am sick of love." Upon this passage the learned Dr. Ginsburg remarks:[49]—"The words בֵּית הַיָּיִן, mean *bower of delight*, wine being frequently used in this book for delight, and are but a designation for the manifestations of love denoted in the preceding verse. The rehearsal of their past union and enjoyment kindled the Shulamite's affections, and made her wish again for that delicious fruit, *i.e.*, the tokens of his love." After this, there can be little doubt of the true signification of the word BETH-HACKEREM; which, with the definite article הַ, would make the name in question signify, 'the bright red one,' or 'the shiner,' *i.e.*, "The temple of the Sun."

BETH-HANAN, בֵּית־חָנָן (1 Kings iv. 9), "Temple of grace;" from חָנָן, *hanan*, 'grace.'

BETH-HARAM, or HARAN, בֵּית־הָרָם (Jos. xiii. 27), "Temple of the high one," from הָרָם, *haram*, "to be high," *i.e.*, "Temple of the lofty one." In the days of Eusebius its name was Beth-ramphtha, viz., 'temple of the high *Phthah*' (KITTO's *Cyclopædia*, *s.v.* Beth-haran).

BETH-HOGLAH, בֵּית־הָגְלָה (Josh xv. 6), "The house or temple of the partridge;" הָגְלָה, *haglah*, is "a partridge," or "magpie;" but I cannot believe that this is the true derivation. It may possibly come from אֶגְלַיִם, *eglaim*, 'a double spring,' and signify that the temple, or

[48] בית, *beth;* הַיָּיִן, *hajain*, "the house of wine," or "the house of delight."
[49] *Song of Songs*, page 142.

Beth-hoglah] house, was one situated at the meeting of some waters.

Beth-horon, בֵּית־חוֹרֹן (Jos. x. 10), "Temple of the noble one;" from חָרַן, *haran*, 'to be noble.'

Beth-jesimoth, בֵּית־הַיְשִׁימוֹת (Numb. xxxiii. 49). This was an ancient town, named apparently by the aborigines, or Phœnicians. The termination וֹת, *oth*, a plural noun, reminds us of 'Ashtoreth.' The early syllables remind us of 'Ashima;' we may, therefore, read the word as "Temple of the Ashimas," or "*toutes les déesses;*" which would be equivalent to our 'All saints,' or 'All souls' churches.

Beth-leaphrah, בֵּית־לְעַפְרָה (Micah i. 10); the ל being simply the genitive sign, עֵפֶר, *aphra*, or *epher*, is the word which we have to study. It is usually translated *fawn*, and the whole is said to signify, "The temple of the fawn." Although it is very probable that such is the meaning, the question arises, Why was a fawn held sacred? That it was so is undoubted, as one of the Assyrian deities is represented as carrying one in one arm, while in his hand he carries the mystic branch of Bacchus. (See Plate II., Figs. 1, 4.)

I do not know any particular reason why a fawn should be sacred, except because of its name, or because its skin is spotted. The word *accho* has taught us something of verbal puns, but I do not see how to apply them here, except to notice that עָפַר, *aphar*, signifies 'to be strong, or vigorous,' 'he is fruitful;' and that עֹפֶר, *epher*, signified, as it does with us, 'a heifer, a calf, the young of any animal;' and in nomenclature we have Epher, Ephron, just as we have Ophrah in old time, and Aphra as a current name amongst ourselves. We know that

BETH-LEAPHRAH] the calf was an object of idolatry both in the desert and in Dan.

Amongst other matters, it will be seen from the drawing referred to, that the fawn carried by the priest is a spotted one. We may also remark that the *spots* on the leopard had some mystic value; the creature was sacred to Bacchus, and Egyptian priests wore a leopard skin on great religous occasions "Athor, the female Egyptian divinity, corresponding to Apis, is well known as a *spotted* cow, and it is singular that the druids of Britain also worshipped a spotted cow." Hislop's *Two Babylons;* pp. 62 to 72, 3rd edition, where much interesting matter is given respecting the spotted robe, &c.; at p. 67 is given another form of fawn like that I have copied, Plate II., Fig. 4, and at p. 65 is seen a calf covered with a spotted robe, with the feminine emblem, or the sistrum of Isis, round its neck. (See Fig. 88, p. 360.) Above its back is a scourge, and on its head is a pair of horns, a globe and two figures, which from their shape I take to be inverted phalli; the whole signifying the power of the sun fructifying the earth. In this figure the ideas of *spots*, and *heifer* or *calf*, are combined. Hislop, moreover, calls attention to the important fact that, נָמֵר, *namer*, or *nimr*, signifies "a spotted one;" and that רָדַי, *radai*, means "subduing." Hence, he says, Nimrod means "the leopard tamer," and that the spotted fawn, or the spotted one, was a symbol of Nimrod. See NIMROD.

But it is remarkable that no name like Nimrod has yet been deciphered in the Cuneiform inscriptions, nor, if I remember rightly, does any Assyrian priest officiate in a spotted dress. It may be that in ancient Assyria a worship prevailed something similar to that

BETH-LEAPHRAH] of ancient Egypt, and that it included reverence for the spotted calf. But this worship was put down entirely by some king, to whom the name of Nimrod has been given, as *Bomba* was to Ferdinand of Naples. And just as St. Patrick got credit for killing all the real snakes in Ireland because he erased serpents from the crosses on which they were found, so Nimrod got the credit of being a mighty hunter because he abolished the Bacchic emblem, the spotted skin. If this surmise be true, we should presume, from the figures which still survive, that the worship had not been *entirely* annihilated.

Whatever interpretation we choose to adopt, it is a very significant fact that the shrine, or house, or *temple of the fawn, or calf,* should be found in Judah (see Micah i. 10). Whilst the prophet puns upon the name עָפָר, *aphar*, which means "dust," he associates with it in the same verse the words *Gath* and *Aphrah,* and we may remember that the two are conjoined in the town of *Gath-hepher*.

The Septuagint translates the word as the house of laughter. (Compare ISAAC, or ISSACHAR ?)[50]

BETH-LEBAOTH, בֵּית־לְבָאוֹת (Josh. xix. 6), "Temple of the lionesses." (See page 315.)

50 There is an old root אָפַר, *aphar*, which signifies 'to cover.' The name of Apis in Egyptian is *Hepi*, or *Hapi*, which is evidently from the Chaldee *Hap*, 'to cover.' In Egyptian, *Hap* signifies 'to conceal' (Hislop, p. 65), also 'to boil up,' or 'lying down.' Now the calf which I have referred to in the text has over its back a flagellum. The figure of Osiris (Plate II., Fig. 5), copied from Wilkinson, holds a flagellum in one hand, and a shepherd's crook in the other; in both cases the thongs are triple. Now it has long been known to the learned, that flagellation has been repeatedly resorted to for restoration of the virile power, but the crook has a hidden meaning, which it is difficult to indicate; on the head of the figure are two serpents, puffed up and erected. The vestment worn is spotted. Putting what we have said in the text and this together, we must conclude that Beth leaphrah signifies 'the temple where virility was restored,' or the power of enjoying concubitus given.

Beth-lehem, בֵּית־לֶחֶם, Βηθλεέμ (Matt. ii. 1). We approach this name with peculiar interest. The latter part is spelled לֶחֶם, and pointed *lechem*; if we take the original letters as unpointed, and the ל to be the genitive sign, as in the last word, we find that, amongst other meanings, חָם, *ham* or *cham*, signifies 'Egypt.' Accordingly *Beth l-ham* denotes "The house of Egypt;" and the saying, "out of Egypt have I called my son" (Matt. ii. 15, with Hos. xi. 1), at once recurs to our mind. We become still more interested when we remember that one appellative for the place was Ephrath, or Ephrata, which is allied to *aphra*. See Beth Leaphrah.

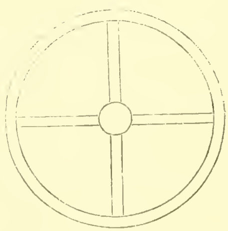
But חם signifies also "heat, union, marriage;" the same letters spell Noah's son, Ham; and any of these may be intended.

Though not mentioned in Joshua, we are told in another part of the Scripture that Bethlehem was an ancient place (Gen. xxxv. 19). In all the other Beths, save the last, the Hebrew genitive sign is not found; it is probable, therefore, that we must look to some root including the *lamed;* we find לחם, *laham*, variously pointed, to mean 'to eat,' 'to fight,' 'war,' 'siege,' 'food,' 'bread;' and we have the cognomen Lachmi, לַחְמִי, a name borne by a son of Goliath. Bethlehem was also the name of a man, the son of Ephratah (1 Chron. iv. 4); and "The house of bread" seems to be a poor etymology for a man. It is true that 'Lachmi' was the Hindoo Goddess of Fortune; but there are too few words of Hindoo origin in Palestine to allow us to dwell upon the similarity of the names. Putting all these considerations together, I incline to the belief, that the real meaning of Beth-lehem is "The temple of the hot one," analogous to Beth-el.

Beth-maacha, בֵּית־מַעֲכָה (2 Sam. xx. 14), "The temple of the striking one" (see Maacha). Compare our word 'Sun-*stroke*.'

Beth-marcaboth, בֵּית־מַרְכָּבוֹת (Joshua xix. 5), "House, or temple, of the chariots;" also Madmannah (the measure of Anna?) Mr. Pater, in Kitto's *Cyclopædia*, takes this literally, and considers it may have been a posting house for chariots. It may be so, but if it were, there ought to have been many such places so named (2 Chron. viii. 6, ix. 25; 2 Kings xxiii. 11). When we consider that a king of Judah consecrated chariots and horses to the Sun, and that a chariot wheel amongst the Babylonians was an emblem of the Sun God, and that it is still common with us as a religious emblem; I think it is more probable that the place was a temple where the Creator was worshipped under the form of sacred chariots.

Fig. 87.



Fürst's article on this word runs thus: "Place of the Sun chariots. The worship of the Sun was practised in Canaan by the Phœnicians; hence names of persons and places have a reference thereto."

Beth-meon, בֵּית־מְעוֹן (Jer. xlviii. 23). See Beth Baal-meon.

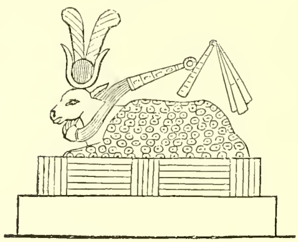
Beth-millo, בֵּית־מִלּוֹא (Judges ix. 20), "The fortified house, or temple, or bastion."

Beth-nimrah, בֵּית־נִמְרָה (Numbers xxxii. 36); נָמֵר, *nimar*, signifies "leopard;" and Beth-nimrah would be "the house of the leopard, or spotted one." (See Beth-leaphrah.) The usual explanation of it is that it means "the house of pure water," a sort of shrine

BETH-NIMRAH] built over a holy well, like the well of St. Keyne and Holywell.

I have long been puzzled respecting the mystery concealed under the symbol of a spotted animal, whether leopard or antelope, and the meaning of the spotted robe of Athor, in Fig. 88 (copied from Hyslop's *Two Babylons*, and by him from Colonel Smith, and by him from the original collection made by the artists of the French Institute in Cairo). It appears to me that the clue to the myth is the following: The flagellum has ever been used to excite desire in those who are almost effete. The cow is conspicuous for the strength of her 'heat.' The collar round the neck of the Goddess represents the sistrum of Isis, or the 'concha.' We conclude, then, that there is some amorous idea lurking under the spotted robe. Now נָמֵר, *namer*, signifies "cut in, indented, notched." Compare נְקֵבָה, *nekebah* = "a fissure," or a "woman," the whole being named from a characteristic part, as well as "striped," and "spotted;" and Fürst says that it is cognate with חָבַר, *habar*. On turning to this root I find that it means "to be associated, or connected," "an associate, male or female, in a good or a bad sense;" 'an enchanter, or magician,' 'a spell,' &c., according to the vowel points. Putting all these things together, I conclude that the spotted robe signified "the power to have connection with

Figure 88.



BETH-NIMRAH] an associate;" and, when worn by an idol and its priest, it indicated that they assumed to possess the secret of restoring virility, temporarily or otherwise. BETH-NIMRAH would thus signify the temple or shrine where this cure was effected, and be a legitimate ancestor of that Italian Church at Isernia, to which Christian votaries went yearly to be cured of 'frigidity.'

To moderns it seems strange how such a contrivance as the flagellum should have been discovered; but any one who has ever witnessed the punishment of soldiers by scourging, could not fail to notice one of its physical effects, and would thus learn to convert a painful process into a great luxury.

BETH-PALET, or PHELET, בֵּית־פֶּלֶט (Joshua xv. 27); פָּלַט, *palat*, signifies "to be sleek, or smooth," "to deliver, liberation;" and the shrine would be equivalent to "Temple of the Saviour." It is very probable that the Roman *Pilate* comes from this source.

BETH-PAZZEZ, בֵּית־פַּצֵּץ (Joshua xix. 21), "The house of the leaping one;" from פָּזַז, *pazaz*, 'he moves to and fro,' or 'he divides.'

BETH-PEOR, בֵּית־פְּעוֹר (Deut. iii. 29). (See BAAL-PEOR.)

BETH-PHAGE, Βηθφαγή, בֵּית־פַּגַּע (Mark xi. 1), פָּגַע, *pagah*, signifies 'to push, or to strike upon a person, or a thing,' consequently the word in question means "the temple of the striking one." I am inclined to associate the word with Belphegor, for פָּקַע, *paka*, which appears to be the root of the last two syllables, signifies 'he cleaves,' 'divides,' 'is firm,' or 'hard;' 'a pointed cucumber,' or "Bel, the fascinum," another form of BAAL-PEOR. The scholar will remember how frequently Bethphage and Bethany are spoken of together; the name of the last was

BETH-PHAGE] eminently of Chaldee origin; the other probably was so too.

BETH-RAPHA, בֵּית־רָפָא (1 Chron. iv. 12), "The habitation of the giant." The name was borne by a son of Eshton. This name gives us an idea of the apparent extent and duration of the Shemitic language. Am*raphel*, king of Shinar, smites the *Repha*im in Ashteroth Karnaim, in the time of Abraham; *Rapha* is the name of a giant in Gath in the time of David. *Rapha*el is the cognomen of an angel in Babylon, an Assyrian in the time of Tobit (iii. 17), and of a painter in modern Rome; and there are abundance of English 'Ralphs.' (See RAPHA).

BETH-REHOB, בֵּית־רְחוֹב (Judges xviii. 28). The word רחוב, *rehob*, whatever may be its various vowel points, conveys the idea of "size, breadth, space," "streets and squares," &c. We find that the word was used in Assyria in a sacred sense, for the name *Rehoboth* is simply a plural form of the same word. We see in the same word Rahab, the harlot; and in Psalm lxxxvii. 4, it is associated with Babylon. The same word seems to be used indefinitely in Ps. lxxxix. 10.

The signification probably is "the great, or large one;" and the Assyrian *Rehoboth* is probably equivalent to "the great ones," *i. e.*, the female creator and her consort, the triad and the unit, Isis and Osis, Bel and Ishtar, Adam and Eve, Mahadeva and Parvati, Abraham and Sarah (see BAAL, ARBA, &c.); it would have much the same meaning as Rapha and Rephaim. (See RACHEL.)

I cannot imagine any people calling a town 'streets,' or 'squares,' ere any existed; or a temple 'street-shrine.[51]

[51] Since writing the above, I find that the Cuneiform *Ribitu* should be pro-

Beth-saida, Βηθσαϊδά (Matt. xi. 21). This is usually interpreted as "The house of fishing," from צֵידָה, *tzidah*, or more properly the "house of food." We may fairly doubt both of them, inasmuch as we can scarcely imagine a temple or shrine devoted to catching fish, or preparing victuals. I feel more inclined to compare the name with the oriental *Said*, and with Sidon. From a cultivation of euphemism, the Scripture copyists write the name of the latter town with צ, *tsaddi*, which is pronounced *tz*, like the Italian *z;* when thus spelled, it means *Fishing*. It is probable that the original was spelled with ז, *zain*, the English *z*. If so, we shall find the root in the word זֵד, *zaid*, "proud, impudent, wanton;" or זָדוֹן, *zadon*, "swelling with pride;" and we then recognise that Sidon has a phallic meaning, just as have Tyre, Ekron, Gaza, Ashkalon, and Gath.

If we adopt this interpretation, Bethsaida will signify much the same as "Bethrehob."

Beth-shan, בֵּית־שְׁאָן (Josh. xvii. 11), "Temple of concord," or "tranquillity," from שְׁאָן, *shan*, 'concord, rest, security.' (Compare Shain, Shaen, Shane amongst ourselves.)

Beth-shemesh, בֵּית־שֶׁמֶשׁ (Josh. xv. 10), "Temple of the Sun," from שֶׁמֶשׁ, *shemesh*, 'The Sun;' *Shamas* in Assyrian, *schemsch* in Maltese. (Compare Shimson and Simpson.)

Beth-shittah, בֵּית־הַשִּׁטָּה (Judges vii. 22). It is generally said that this word means "House of the Acacia;" שִׁטָּה, *shitah;* and that it represents a locality where

nounced *rihu*.—Talbot, in *Transactions of Royal Society of Literature*, vol. 2, part 2, new series. If this be so, *Rehob* might signify "The glorious father," *Ribitu* signifying 'great, glorious,' &c.; and *Rehoboth* would be "The great ones," feminine.

Beth-shittah] acacia trees were common. If, however, the word represents a shrine, house, or temple, it is probably derived from שַׁת, *shat*, plural, *shathim*, which signifies 'columns,' or 'pillars,' in which case the meaning is "The temple of the pillars."

Beth-tappuach, בֵּית־תַּפּוּחַ (Josh. xv. 53), "Shrine of the Apple." (See the article on Apple; and compare this word with "the house of Rimmon," or of the Pomegranate, 2 Kings v. 18.)

Beth-uel, בְּתוּאֵל (1 Chron. iv. 30), "Habitation of El."

Bethulia, בְּתוּלָה (Judith iv. 6), "A virgin, a betrothed woman, not yet joined with man." Fürst.

The most probable etymon for this word is, that it is equivalent to בְּתוּלְיָה, *beth*, and יָהּ, *Jah*, the י being elided from the last name. This will give the signification to the word, "habitation for the God Jah;" and it would indicate the ancient opinion that, so long as a woman remained a virgin, she was not only 'fit to be,' but really was, a dwelling-place for the Holy Spirit.

Beth-zachariah, *Βαιθζαχαρία* (1 Maccab. vi. 32), "Temple of the celebrated Jehovah." (See Zachariah.)

Beth-zur, בֵּית־צוּר (Josh. xv. 58), צֹר, *tsor*, "a rock," or "upright stone," which, according as its shape was elongated, or short and conical, had distinct significations; צִיר, *tzir*, also signifies 'a messenger and an *idol*.'

All the preceding places or temples are described as existing in Palestine. The following existed in Babylonia and Assyria generally.

Betzal, בֵּצַל Cuneiform, "Temple of the Protector."

Bilat, Cuneiform, "Tribute." (Compare Bill of Costs, &c.)

Bit-galla, " was either "a large temple," or "temple

BIT-GALLA] of the Sun." Gula. (The word GALLA may be compared with GALLUS, "the cock," sacred to Apollo.)

BIT-GALLA-KUMTA, Cuneiform, "The large, or new temple of the Sun."

BIT-NITSIRTI, Cuneiform, "House of treasure."

BIT-SHAKURI, " "The black temple."

BIT-SHAGGATHU is the name given to the chief temple in Babylon: and we may trace the signification of the word thus: בֵּית, *beth*, means "a temple;" שָׁגָה, *shagah*, is "to press into," "to be constantly occupied with;" and שָׁגַל, *shagal*, the former part of which we still have extant amongst ourselves, means "to have connection;" whilst אֲתַר, *athar*, signifies "a place." The compound word, therefore, we consider to be equivalent to "the temple, the place for sexual congress."

Shaga signifies "a feast" in the Assyrian language; and of the nature of the feasts of the Babylonians, Diodorus Siculus gives some curious particulars. Our *Gala* or Solar days often end in like manner, feasting being merely the prelude to another form of sensual enjoyment.

The above-named temple induces me to reproduce at length certain observations of Herodotus and another writer, which show, (1), that purification for ceremonial uncleanness was not peculiar to the Jews, (2), that religion has been combined with sensuality, (3), that the custom was by the higher orders held in abhorrence.

"As often as a Babylonian has intercourse with his wife, he sits over burning incense, and his wife does the same in another place; at break of day both wash, for they will not touch any vessel till they have washed. The same practice is observed by the

BIT-SHAGGATHU] Arabians. The most disgraceful of the Babylonian customs is the following; every native woman is obliged once in her life to sit in the temple of Venus and have intercourse with a stranger. And many disdaining to mix with the rest, being proud on account of their wealth, come in covered carriages, and take up their station at the temple with a numerous train of servants attending them. But the far greater part do thus: many sit down in the temple of Venus wearing a crown of cord round their heads; some are continually coming in and others are going out; passages marked out in a straight line lead in every direction through the women, along which strangers pass and make their choice. When a woman has once seated herself, she must not return home till some stranger has thrown a piece of silver into her lap and lain with her outside the temple (Compare 1 Sam. ii. 22). He who throws the silver must say thus, 'I beseech the Goddess Mylitta to favour thee;' for so the Assyrians call Venus, Mylitta. The silver may be ever so small, for she will not reject it, inasmuch as it is not lawful for her to do so, for such silver is accounted sacred. The woman follows the first man that throws, and refuses no one. But when she has had intercourse, and has absolved herself from her obligation to the Goddess, she returns home; and after that time, however great a sum you may give her, you will not gain possession of her. Those that are endowed with beauty and symmetry of shape are soon set free, but the deformed are detained a long time from inability to satisfy the law, for some wait for a space of three or four years. In some parts of Cyprus there is a custom very similar."[52]

[52] Pp. 86, 87, CARY's translation of *Herodotus*. Bohn's edition, London, 1858.

Bit-shaggathu] We presume that the following translation, from a portion of a cylinder of Sargon, has reference to the above worship, and the king's opinion thereupon. "I watched over (or protected) their female children until they married. I would not permit handsome damsels of the upper classes to offer prayers and supplications in the temple of the Babylonian goddess."[53] Sargon was I understand an usurper, and when he came to the throne, he, like Jehu, Jeroboam, Athaliah, Henry VIII., Mary, Elizabeth, Cromwell, Robespierre, and a vast number of other rulers of strong energy, swept away as far as possible the remains of a worship which had become hateful to the most powerful sections of the community.

Bit-tzida, or Zida, Cuneiform, "The house of sacred things"? It is curious that there is still a temple of this name amongst the Kaffirs of the Indian Caucasus.

We still have the word Beth amongst us: in Elizabeth, Macbeth, Bethell, Lambeth, Elspeth.[54]

Betonim, בְּטֹנִים (Josh. xiii. 26). This word may signify simply 'the hills,' a curious name for a town. It is more consistent with ancient nomenclature to consider that it is a plural form of בֶּטֶן, *beten*, "the round belly," or "the cupola heights."

Bezai, בֵּצָי (Ezra ii. 17), "Shining, or high," from בּוּיץ, *butz*. (Compare Boötes.)

Bezaleel, בְּצַלְאֵל (Exod. xxxi. 2), is said to mean "Al is protection," as if from בֶּן־צַלְאֵל, *ben zalal*. (Fürst.) It is more probably a corrected form of בְּזַלְאֵל, *basalel*,

53 Talbot, in *Transactions of Royal Society of Literature*, 2nd series, vol. 7, p. 176.

54 The following are the names of certain places taken by Sennacherib, all of which begin with Beth:—

Beth-Ammon,	Beth-Car,	Beth-Imbiah,	Beth-Ritziah,
" Aktami,	" Dagon,	" Kilmansakh,	" Yakina,
" Baru,	" Gabir,	" Kubitti,	" Zitti.
" Bunaki,	" Gitzi,	" Kumri.	

BEZALEEL] and is derived from בָּזַל, *bazal*, to be 'hard,' or 'firm,' or 'thick,' a word from whence comes our basalt; the name would thus read as 'El is firm, or hard.'

BEZEK, בֶּזֶק (Judges i. 4), "Lightning," from בָּזַק, *bazak*; when pointed as *bezek*, the word signifies "a fissure." Adoni-Bezek signifies "the lord of Bezek," or "My lord lightning," or "the shining one."

BEZER, בֶּצֶר (Deut. iv. 43), "Dispersion," or "digging out." It also signifies gold or silver ore, from being cut or dug out; as בָּשַׂר, *basar*, it signifies 'he is full,' 'thick,' 'swelling;' also, 'he utters sounds.'

BELIB, or BELIBUS, Cuneiform, an Assyrian proper name.

BEL-RABU, Cuneiform. "The great lord."

BEL-SAR, or SHAR-UZZAR, Cuneiform, "A son of Nabonidus." (Compare Belcher, Pilcher.)

BELNI, Assyrian, "Lord," or "Lords."

BEL, " "Lord."

BELZUNA, Cuneiform, "The moon." (Compare Belzoni.)

BED, Vedic, "Writings." (Compare "The Venerable" Bede, Bedesman, Bedel.)

BHA " "To shine," "light," "the sun."

BHAGA, " "The sun," "Siva," "divine power," "virtue," "beauty," "the vulva." Bagh, "a tiger." A possible origin of Bacchus and his leopard skin robe; also 'the female organ.'

BHAMA, " "Light."

BHANDA, " "Any vessel, pot, or cup."

BHARGAVA " "An elephant."

BHASH, " "To speak;" Bhasha, "language." (Hence bosh?)

BHATU, " "The sun."

BHAVA-JA, " "Love."

BHAVANA, Vedic, "Nature," "the wife of Siva," "creator," "founder," "mental perception."

BHRATRI, „ "A brother" (frater).

BHRUD, „ "To cover," "to collect" (to brood).

BHUTI, „ "State of being," "birth," "prosperity," "wealth." (Hence booty.)

BICHRI, בִּכְרִי (2 Sam. xx. 1). This name is probably a corrected form of בְּכְרִיָּה, or בִּקְרִיָּה, *bachriah*, or *bickeriah*, the terminal ה being elided. If so, it would signify "Jah breaks forth," "Jah is the dawn."

BIDKAR, בִּדְקַר (2 Kings ix. 25), either "The servant of the ram," בַּד for אֶכַּר and בַּר, or "worshipping Melkar;" קַר being abridged from מֶלְקַר. (Furst.)

BIGTHA, בִּגְתָא (Esther i. 10), signification unknown.

BIGTHAN בִּגְתָן (Esther ii. 21), of doubtful import.

BIGTHANA, בִּגְתָנָא (Esther vi. 2), signification unknown.

BIGVAI, בִּגְוַי (Ezra ii. 2), of doubtful import.

BILDAD, בִּלְדַּד (Job ii. 11), בֵּל and דוּד, "To love, or to be united with, Bel," or "he loves Bel."

BILEAM, also IBLEAM, בִּלְעָם (1 Chron. vi. 70), "Baal is Am"? = בַּעַל and אַם, *baal* and *am*. It is possible that this may be the origin of our word William.

BILGAH, בִּלְגָּה (1 Chron. xxiv. 14), "Bursting forth," "firstborn." (Fürst.)

BILGAI, בִּלְגַּי (Nehem. x. 8), "Bursting forth," or "firstborn."

BILHAH, בִּלְהָה (Gen. xxix. 29), from בֵּל and הָוָה, "Bel creates," or "Bel moves round us."

BILHAN, בִּלְהָן (Gen. xxxvi. 27), "He fears On"? from בָּלַהּ, *bala*, "to fear;" or "Bel is On"?

BILSHAN, בִּלְשָׁן (Ezra ii. 2), "Peace of Bel." "Concord with Bel," or "Bel is peace," בַּעַל and שַׁאָן.

BIMHAL, בִּמְהָל, (1 Chron. vii. 33), "God is my fortress;" from אֵל, *al*, and בָּמָה, *bamah*, "God," "A high place, a fortress."

Binchodesch, a Phœnician name, "son of the consecrated one"?

Binea, בִּנְעָא (1 Chron. ix. 43), and בִּנְעָה (1 Chron. viii. 37). Both of these words seem to be corrected forms of בִּן־יָה, which signifies 'Jah is intelligent,' or 'Son of Jah,' according to the vowel points.

Binnui, בִּנּוּי (Ezra viii. 33), "Son of rest," from בֵּן, *ben*, son, and נוּחַ, 'to rest.' (Compare Noah, Benaiah.) The usual interpretation is 'building,' in which it is difficult to see any sense.

Birsha, בִּרְשַׁע (Gen. xiv. 2), this cognomen is said to mean "son of wickedness." The interpretation must certainly be rejected, unless, as in the case of Ahitophel, the name has been given by the recorder to show his own feelings, for no one would bestow such a name upon a child. If the historian called a king of Gomorrah by that cognomen intentionally, it appears to be clear that he has not written truthfully. There is an old root בָּרַשׁ, *barash*, or *birsh*, which seems to have had a meaning of "cutting or carving out, or splitting as with an axe;" and as Birsha was contemporary with Abram, 'the High father,' it is probable that the name in question really means "the Creator." (Compare Persia.)

Birzavith, בִּרְזָוִת (1 Chron. vii. 31), "Son of splendours, the splendid ones," from the plural of זִו, *ziv*, 'splendour,' and בַּר, *bar*, a 'son.'

Bish, בִּשׁ "Causing shame." "If the derivation of dog from דָּג, *dog*, pro-creation, *i. e.*, salacious, lecherous, be accepted, then there can be no reason why bitch, from בִּשׁ, *bish*, should not be received. The propensities of these animals were notorious to the ancients as well as to the moderns, and remarks to that effect are to be found in the classical and Scriptural

Bish] writers."—*Our British Ancestors*, p. 370; Rev. S. Lysons. Parker, London and Oxford.

Bishlam, בִּשְׁלָם (Ezra iv. 7), A Persian word, of doubtful etymology.

Bithiah, בִּתְיָה (1 Chron. iv. 18), "Worshipper of Jah."

Bizjothjah, בִּזְיוֹתְיָה (Josh. xv. 28), There is great doubt about the meaning of this appellative; the usual interpretation being "contempt of Jehovah." This involves the proposition that the word Jehovah was known to the Canaanites, before it was revealed to Moses, if the town were old; or if the town were recent, that those who named it knew all that passed amongst the Israelites in the wilderness, as well as if Moses had issued a weekly gazette.

Although the proposition that Jah or Jehovah was a common name of the Almighty is not generally accepted by the unlearned, there are many concurring circumstances which lead the inquirer to believe that Jah was a sacred name amongst the Canaanites, or Phœnicians, prior to the settlement of the Jews; *e. g.*, Jabin is king of Canaan, and his name would read Ben Jah, 'the son of Jah;' and there are many other words of a similar nature. But as the Jews claimed the name as that of their own especial God, their writers "corrected" the Heathen names in which Jah appeared. (See Jah, *infra.*) Fürst translates the word as "place of excellent olives."

Biztha, בִּזְתָא, (Esther i. 10), the word is said to mean "an eunuch."

Bil, "The grave old man." The same as Bel?

Bil-akh-isu, Cuneiform, a man's name; Assyrian, signifying "Bel (is) brother of Isu" (or Jesus, or Hosi), the saviour or helper; he is the son of Merodach-Abua;

Bil-akh-isu, and it is noteworthy here that the son has not the father's name, each person having an individual name given by a priest, and involving some theological dogma. It is very interesting to the inquirer, to find Isu a sacred name in Assyria, Jesus a holy name in Palestine, and Hesus equally so in ancient Gaul. There are other forms of the words, such as Joshua, Hosea, and Hosi, which are as closely allied in meaning, as our English words 'save' and 'help.'

Billu-Ballat, Assyrian, a man's name. (Compare Billy, Ballet, &c.)

Birket, Assyrian, means "blessed;" Birket-Baal, "blessed by Baal," Both are male names; so familiar do they sound, that we have no difficulty in believing that the modern cognomen, Bill Birkett, may have been as old as Sennacherib or Abraham. One of the names read by Rawlinson was Barkat-Bil-bin-ara (Ninevite).

Bil-shamin, is another cognomen which sounds familiar to our ears, for we have Shimmins in abundance amongst us, and still more Bills. It signifies "Lord of the heavens."

Bildad, Assyrian name = "Given by Bel." (Compare the Jewish Eldad and Medad.)

Billat, Assyrian, "Queen"?

Bith-kheira, Assyrian, "Mistress of the house."

Bit-rab Pul-sar-rabu, "The great palace of Pul, the great king."

Boar (The). Cristna is represented to have appeared on earth as a boar; and the animal is sacred to him. A boar is represented as having killed Adonis. A boar's head is a Christian Christmas dish. For a very interesting account of the boar, in Western Asia and Europe, see Hislop's *Two Babylons*, p. 143, *et seq.*

Boaz, בֹּעַז (Ruth ii. 1). There is considerable difficulty

Boaz] in assigning a meaning to this word; it is said to mean "alacrity;" it may signify "in strength," = בְּ and עֹז. It was a name given to one of the pillars in Solomon's temple. We find it in conjunction with the sun, *ra*, in Bozrah. We find Buz, a son of Nahor (light); and Buzi was the name of Ezekiel's father. We have also seen the names of Bezai, Bezaleel, and Bazluth, which may or may not be variants of Buz. Fürst states that בָּעַז, Baaz, signifies 'to split, or divide,' also 'to be valiant, or bold,' or 'strength and firmness.' 'To split, or divide,' is still used as an euphemism; and hardness is supposed to be the quality alike of a valiant man and of the phallus. We may therefore, I think, conclude that Boaz is one of the many by-names for the male organ.

Bocheru, בֹּכְרוּ (1 Chron. viii. 38), "He is the first-born" (Gesenius); "youth" (Fürst).

Bochim, בֹּכִים (Judges ii. 1), "The weepers." I doubt the etymology; if correct, it may refer to some dropping wells, similar to that at Knaresborough, in Yorkshire. It is, probably, a variant for *bachim*, בְּקִים, or בְּקִיעִים *bkiim*, 'the chasms, or fissures;' and chasms, &c., were held sacred. In England they were called by the early Christians Cunni Diaboli. It was over a chasm, whence certain mephitic vapours were said to arise, that the priestess of Delphi placed herself before she prophesied.

We have the word בְּקִיעַ, *bukia*, used for chinks, or fissures, by Amos (vi. 11), and Isaiah (xxii. 9); and Bukki and Bukkiah are both proper names.

Bodotria, an ancient name of Scotland.

The first syllable of this word may be from בָּרָא, *bada*, 'to form, or fashion;' or it may be a

Bodotria] variant from the Sanscrit *Buddhi*, 'understanding,' 'intellect,' 'mind;' or *Budh*, 'to know;' or *Bodha*, 'wise.' As to the probability of the latter surmise, see Dr. Moore's *Ancient Pillar Stones of Scotland*; in an inscription on the Newton stone is a cross, one of Buddha's emblems, and the writing generally resembles ancient Pali; like that which has been found in old caves in India. Budd, in the Erse, signifies the phallus. (See Buduel, *post*.)



Bohan, בֹּהַן (Josh. xv. 6), a son of Reuben. The word signifies "to be short and thick, fat;" also "the thumb." This is one of the numerous emblems of the fascinum, and is still used amongst the Sclavonic nations. Compare the modern *Bohun*, Bohn, Bowen.

Bolitho, is an old Cornish name, still extant; it probably comes from בַּעַל אֵיתָן, *baalithan*, the Βελιτάν of Strabo.

Borsippa, the ancient Bartsippa, "Son of the ship."

Bow (The), a phallic emblem; amongst the oriental nations a bended bow signified "a peculiar state of prosperity."

Bozcath, בָּצְקַת (Jos. xv. 39), "The swellers up;" from בָּצַק, *batsak*, 'to swell up.' Compare Bozrah, and in England, Bosworth, Boscawen.

In Gesenius the word is rendered "stony, or elevated ground;" scarcely an appropriate name for a town, at a time, too, when religion entered into all appellatives. "Height, hill." (Fürst.)

Bozez, בּוֹצֵץ (1 Sam. xiv. 4), said to mean "shining" (Gesenius), "height" (Fürst); בּוּץ, *buz*, signifies 'to be, or make white, or bright,' also 'very fine white linen cloth,' or 'byssus.'

Bozra, בָּצְרָה (Gen. xxxvi. 36), said to mean simply "a sheep-fold," or "castle, or fortress."

Brahma, "Goddess of speech;" wife of Brahma.

Brahman, Vedic, "Prayer," "austere devotion," "holy knowledge," "chastity," "the Scriptures," "the highest caste," "the divine cause and essence of the world," "the incomprehensible God."

Brahmya, one of the five sacraments. The Romanists, who have adopted so many of the ancient and oriental heathen religious ceremonies, faiths, &c., have probably adopted the Vedic sacraments, and added them to the Christian two, and thus obtained their seven.

Branding. Esarhaddon branded a captive king with the emblem of Asshur, some short time before he executed him by beheading. He piles the heads of his enemies in heaps by his city gates. (Compare 2 Kings x. 7.)

Buddhi, "Understanding," "the God Buddah, or Budh."

Budh, "To know."

Budha, "Wise."

Buduel, the name of a king of Ammon in the time of Sennacherib. Here Rawlinson supposes that the first syllable may be a form of Beth, = "house;" but it is more likely to be from the Hebrew or Phœnician בָּרָא, *bada*, "to create." This, then, would read, "El created me." At the same period, "Padiah," or Father Jah, or Jah my father, was king of Ekron; a proof, if any additional testimony were needed, that both El and Jah were sacred names amongst others than the Jews.

Bukki, בֻּקִּי (Numb. xxxiv. 22). See Bochim, above.

Bukkiah, בֻּקִּיָּהוּ (1 Chron. xxiv. 4). " "

Buli, "The vulva" (the belly?).

Bull. There is an immense number of mythoses in which this creature plays a most important part. For an account of them, the reader is referred to Lajard's *Culte de Venus* and Rolle's *Culte de Bacchus*. It will

Bull] suffice to say, that the animal was intended to symbolise power of body and unwearied masculine energy—two attributes especially coveted by ancient kings and great men. The bull seems to have been in a manner sacred to Venus, whilst the lion was emblematic of the male creator. The bull and the lion, amongst the Assyrians, occupied much the same places as the lion and the unicorn do in modern heraldry.

When the sacred bulls are mentioned in Esarhaddon's inscriptions, the expressions used become mysterious, or symbolical. (Talbot, *Transactions of the Royal Society of Literature*, vol. vii., page 601.)

It would be impossible, within the limits of a short article, to give an account of all which has been written respecting the significance of the Bull, from China on the east, to England on the west, as a divine emblem. All my readers are probably aware that it symbolised strength and masculine vigour; and, in consequence of those attributes alone, may have been held sacred; but there seem to have been other hidden causes, which I find tolerably well summed up by F. Lajard in the following words :—

"Les deux principaux attributs caracteristiques de Vénus furent, en orient comme en occident, le taureau et le lion, l' un, symbole du principe de la chaleur et du pouvoir générateur actif, l' autre, symbole du principe humide et du pouvoir générateur passif; et tous les deux signes du zodiaque, mais avec cette differénce que le taureau était le premier signe de l' equinoxe vernal et le domicile de la lune à l' epoque de sa plus grande exaltation, et que le lion placé au solstice d'été était le domicile du soleil pendant la canicule. Ces deux animaux furent donc aussi les

BULL] hiéroglyphes idéographiques de l' hermaphroditisme de Vénus, divinité à laquelle les anciennes traditions assignent, comme à Mithra, une place entre les équinoxes et les solstices, et donnent pour monture le taureau." (*Op. Cit.*, p. 243.)

In another passage he writes thus —

"Premier être sorti des mains d'un dieu créateur du monde, le taureau, symbole de vie, est appelé d'un nom qui signifie à la fois 'vie' et 'taureau.' Par une conséquence immédiate d'une doctrine qui enseignait que les premiers êtres vivants étaiént né dans l' eau,[55] il est, en même temps, le symbole du principe humide, du pouvoir passsif de la génération, ou du sexe féminin. . . . A peine né, ce taureau protogone, de nature pure et lumineuse, devint un sujet d'envie et de jalousie pour le mauvais génie et ses démons; ils l' empoisonnent et le mettent à mort. . . . A ce moment, du corps du taureau mourant sortent les prototypes de l'homme, de la femme, de tous les animaux, de toutes les plantes, de tous les arbres qui peuplent la terre. La semence du taureau est portée dans la lune, et là, par l' action fécondante du soleil, elle devient la source inépuisable de la réproduction de tous les êtres," &c. (P. 221.)

55 It is very interesting to the modern physiologist to be able to trace the origin of certain mythological ideas which have obtained in ancient days. We see in the text the idea that all living beings were born in the water. This is simply the expression of the fact, which the hierarchs had learned, that Providence has supplied in the maternal womb an aqueous fluid in which the fœtus is suspended during its intra-uterine life. When partnrition occurs, this fluid, which is contained in a strong envelope, has much to do in preparing the way for the exit of the baby. When the birth approaches, it is heralded usually by a gush of "water;" and when the new being is ushered fully into life, it is followed by a final gush of water, there being no further use for the fluid. Few, very few, there are amongst women, whose womb during pregnancy does not contain a large quantity of this fluid, hence the female was said to be of a humid nature; hence the idea of fecundity of the waters, and the division of creation into the hot and dry, and the hot and moist. *Vida supra*, p. 85.

Bunah, בּוּנָה (1 Chron. ii. 25), for *Banah*, "he built," or "he erected me." (See Buns.)

Bunaki-beth, a town taken by Sennacherib.

Bunni, בֻּנִּי (Neh. xi. 15), "Built, or erected," "upright;" from בָּנָה, 'to erect, or build up.'

Buns. I introduce this word to enable me to copy one of the very interesting pages from Hislop (*Op. Cit.*):—"The hot cross buns of Good Friday, and the dyed eggs of Pasch, or Easter Sunday, figured in the Chaldæan rites just as they do now. The 'buns,' known too by that identical name, were used in the worship of the Queen of Heaven, the Goddess Easter (Ishtar), as early as the days of Cecrops, the founder of Athens, that is, fifteen hundred years before the Christian era. 'One species of bread,' says Bryant, 'which used to be offered to the gods, was of great antiquity, and called Boun.' Diogenes Laertius, speaking of this offering being made by Empedocles, describes the chief ingredients of which it was composed, saying, 'He offered one of the sacred cakes called Boun, which was made of fine flour and honey.' The Prophet Jeremiah takes notice of this kind of offering, when he says, 'The children gather wood, the fathers kindle the fire, and the women knead the dough, to make cakes to the Queen of Heaven' (Jer. vii. 18, and xliv. 19). At the present day the buns are not *offered*, but eaten, on the festival of Astarte; but this leaves no doubt as to whence they have been derived." (Pp. 154, 155.)[56] The author of the book in question does not add that the 'buns' offered to the queen of heaven, and in sacrifices to other deities, were framed in the shape of the sexual organs of the male

[56] The Hebrew, or Phœnician, name for the cakes offered to Astarte, is כַּוָּן, *cavan*, which reminds us strongly of Kavanagh, Cavan, &c.

BUNS] or female, or of both combined; but that they were so in ancient and comparatively modern times, we have abundant evidence. Martial distinctly speaks of such things, in two epigrams, lib. xiv., ep. 69, wherein the male organ is spoken of, and lib. ix., ep. 2, wherein the female part is commemorated, the cake being made of the finest flour, and kept especially for the palate of the favoured fair one. We can understand how such things could be allowed in licentious Rome, but we can scarcely comprehend how they could ever have been tolerated in Christian Europe, as we find that they were from the second part of the *Remains of the Worship of Priapus*;[57] that in Saintonge, in the neighbourhood of La Rochelle, small cakes, baked in the form of a phallus, are made as offerings at Easter, and are carried and presented from house to house. Dulaure[58] states that in his time the festival of Palm Sunday, in the town of Saintes, was called *le fête des pinnes;* and that during its continuance the women and children carried in the procession a phallus made of bread, which they called a *pinne*, at the end of their palm branches;[59] these 'pinnes' were subsequently blessed by the priest, and carefully preserved by the women during the year. A similar practice existed at St. Jean d' Angély, where small cakes, made in the form of the phallus, and called *fateaux*, were carried in the procession of the Fête Dieu, or Corpus Christi. The same author states that in some of the earlier inedited French books on cookery, receipts are given for making cakes

57 A continuation of R. P. Knight's Work, and which is understood to be from the pen of one of our most distinguished antiquarians.

58 *Histoire Abrégée des Differents Cultes*, vol. ii., p. 285, printed 1825.

59 We have already noticed that 'the palm' is an euphemism, and it is curious here to see it united with the phallus in Christendom.

BUNS] of the form in question, which are broadly named. An author, Johannes Bruerinus Campegius, who wrote in the sixteenth century, describes these contrivances as a proof of the degeneracy of manners amongst Christians. Dulaure informs us that when he wrote (1825), such like cakes were still common; that the male was symbolised chiefly in Lower Limousin, and especially at Brives, whilst the female emblem was adopted at Clermont, in Auvergne, and in other places. (Pp. 158–160.)

In our own country, I do not know that cakes or buns are ever publicly made in these grossly obnoxious forms; but from the ancient conventional female emblem being adopted as the form of some, there is reason to suppose that England can yet show the relics of ancient usages. For example, there was, and perhaps still is, a custom at Nottingham for the bakers to send round to their customers, at Christmas, the modern representative of the ancient saturnalia, large cakes or buns, which are made in a lozenge form;[60] upon these are moulded sometimes the form of the cross, but more frequently the Virgin and Child; a coincidence which stamps the custom as having been religious at a former period, and probably as commemorative of the worship of Astarte.

BUZ, בּוּז, BUZI, בּוּזִי (Gen. xxii. 21), (See BOAZ). It probably is a variant of בֵּצִי, or בּוּץ, *buz*, "to be high, or shining."

C. There is no single letter in the Hebrew which entirely corresponds to the third letter of our alphabet. Those

[60] See Fig. 51, page 156, where a lozenge of similar shape to the buns described is to be seen between the real and the mystic man. Such a lozenge was the symbol of Ishtar, or the celestial virgin.

C.] names which, in our authorised version, begin with C, are written with כ, *c*, or ק, *k*, except once (viz., Charashim), where it is with ח, *h*. There is so much similarity between כ, and *c*, that we may well imagine them to be the same signs; the one being written from right to left, and the other from left to right. But even if we allow this, we can scarcely identify the two in sound, for כ has either a guttural or *k* sound, according to the absence or presence of the *dagesh*, whilst *c* has the value both of *k* and *s*: for example, *cart* = *kart*, and *rice* = *rise*; even in the same word the difference is apparent, as *scarcely* = *skairsly*. It remains to be added, that כ is interchangeable with ג *g*, י *j*, ק *k*, ח *h*.

Cabbon, כַּבּוֹן (Jos. xv. 40), signifies, I think, "On is round," from an old root, כָּבַב, *cabab*, 'he is round.' Gesenius thinks that the word signifies 'a cake;' whilst Fürst considers it equivalent to 'a hamlet, or circle of huts.' *Cubbon* is still a common name in the Isle of Man, and *Gibbon* is familiar to all scholars.

Cabiri, Κάβειροι, Deities or angels amongst the Phœnicians, where they were described as the seven sons of צָדִק, *Zadik*. The name appears to be allied to כַּבִּיר, *cabir*, which signifies "great, mighty, or overpowering." I presume that, like the seven archangels amongst the Chaldæans, the Cabiri were the seven planets amongst the Phœnicians.

Cabul, כָּבוּל (Josh. xix. 27), *i. q.* חָבוּל, "A dry, parched place;" the כ and ח being interchanged; *vide supra*, under letter C; and see also 1 Kings ix. 13.

Cocha, or Coach, כֹּחַ, "Strength," especially virile power, wealth, &c. (Compare *Cacus*, the giant who fought with Hercules, and the modern *Cock*.)

Cain, קַיִן (Gen. iv. 1; Jos. xv. 57), "A spear," "to pierce,"

CAIN] "a smith," "to create." '*La pique*,' '*le dard*, '*fascinum*.' (Compare Khan.) In Assyrian, *kenu* signifies 'eldest,' and *abil*, 'son.' Is this the origin of Cain and Abel?

CAINAN, קֵינָן (Gen. v. 9). This word is probably a variant of כנן, *chanan*, or *kanan*, "he stands upright," "he is set up," equivalent to a "Hermes." (See GILGAL.)

CALAH, כָּלַח (Gen. x. 11), "Perfection," also "a trunk, or pillar;" also כָּלַח, "he is firm," or "pining with desire." This name was borne by an Assyrian city, and it may have been derived from a word like כָּלַח, *calah*, 'adorned,' 'crowned,' 'a bride,' equivalent to 'the Virgin,' or Ishtar; if so, we may compare it with καλή, *kalee*, 'beautiful.'

CALCOL, כַּלְכֹּל (1 Kings iv. 31), also written CHALCOL. This word is possibly an altered form of כְּעַלְכֹּל, *k'alcol*, כְּעַל, *k'al*, being equivalent to עַל, *al*, "above," כֹּל, "all," *i. e.*, "above all."

CALEB, כָּלֵב (Numb. xiii. 6). This name is one of particular interest, because it was borne by one of the only two Israelites who were allowed to enter Canaan after leaving Egypt. The usual signification assigned to כָּלֵב, *caleb*, is "the bold," "the valiant," &c.; but if, neglecting the vowel points as a comparatively modern invention, we pursue the meaning of the letters, we find that they signify "to lay hold on with violence, pressing, enduring, raging;" hence 'a dog,' and sometimes very figuratively 'a Sodomite,' or "a despicable unbeliever" (Rev. xxii. 15). It also means "to pierce, to penetrate anything, to push in." Now, it is well known to modern travellers that the dogs of Palestine are unclean scavengers; and, with few exceptions, they were not much better in olden times. When, therefore, we find that Divinities were represented with

CALEB] canine heads, we are surprised, and naturally seek a solution of the mystery. Isis is often depicted as a cynocephalic goddess; and, if painted under another form, she is attended by dogs, or by dog-headed mortals, male or female. Sometimes amongst her attendants we see monkeys, whose heads have some likeness to those of hounds. We find a clue by which the problem may be solved, in examining the other forms assumed by the goddess, who appears sometimes as a cow (see ATHOR), and again is like a sheep.

Now we know that these animals are conspicuous for their strong sexual passion, and for the care which they take of their young; and we remember that the dog exhibits its desires in a manner most offensive to us, whilst the sexual habits of the monkey are equally disgusting. Yet each variety obeys the instinct which the Creator has implanted; and the Egyptians studied His works, and adopted some of them as mystic signs of His power. Memory now takes us to the mummied cats and sacred crocodiles; the former are still notorious for discordant love-cries, and the latter are patterns for domestic mothers, as none nurse their broods more tenderly. Amongst the same people, too, the frog was regarded with superstitious reverence; and than it, we know of no animal more prolific, for its size. The mass of ova which she expels appears to exceed her own bulk; and the frog is adored by some, and eaten by others, who wish to imitate her powers.

To call a man therefore "a dog," implies that he is as fierce in love as he is courageous in fight, and as ready for the boudoir as for the battle.

CALF. (See HEIFER.)

Calneh, or Calno, כַּלְנֵה (Gen. x. 10). Signification unknown.

Cama, כָּמַה, "To pine, or long for." This is the name of the Hindoo God of love, or desire.

Camon, קָמוֹן (Judges x. 5), "The erect On"? from קוּם, *cum*, "to be erect," and אֹן, *On*. In this case the word is a counterpart of Kemuel (Gen. xxii. 21), in which El takes the place of On.

Canaan, כְּנַעַן (Gen. ix. 18). Compare Cainan. קָנַן, *kanan*, signifies, "he creates, or sets up;" כָּנַן, *canan*, "he stands upright;" as קָנָה, *kanah*, "he mounts up," "he is set up, straight, or stiff," the כ and ק being interchangeable. (See above, under letter C.) From this word we get Canna, Cane (compare Caen, in Normandy), Canning, &c.

Although it is possible that the word originally had a phallic meaning, when borne by a man, 'the son of Ham,' it is probable that, when borne by a district, the name is derivable from כָּנַע, *cana*, 'to lie low,' 'a plain' (as contradistinguished from Aram, 'the mountain'), with the addition of אֹן, *On*, which would make it equivalent to "the valley of On;" and "thus it may be considered as equivalent to τὸ μέγα πεδιόν, 'the great plain,' as the two Sidonian States were called by Josephus (*Ant.* v. iii. 1)." Fürst, *s. v.*, כְּנַעַן In later times the word Canaanites was used as "*merchants*," a fact which corroborates the belief that they were the same people known to history as the Phœnicians.

Canneh, כַּנֵּה (Ezek. xxvii. 23), probably a variant of כָּנַע, *cana*, or Canaan.

Canon of Scripture. When the author of these pages was a young man, there were few expressions which were more incomprehensible to him than the words 'Canon of the Scriptures.' They seemed to have some hidden

Canon of Scripture] meaning, whereof everybody had an idea, but of which no one could give a definite explanation. By dint of close attention to the sense in which the words were employed, the conclusion arrived at was that the "canon" was some unseen, incomprehensible power, which made certain writings bearing the name of one individual 'inspired,' and those of others 'apocryphal,' or of doubtful value. The more closely the nature of this 'canon' was investigated, the more mystical, or mythological, did it become. In vain were hierarchs consulted, and books ransacked, the 'canon' still became more problematical than before. It is doubtful whether I should ever have attained any definite result, unless common sense had been consulted more than theological jargon.

If we wish to ascertain strictly the value of one class of writings, it is well to compare them with another; it is proper, therefore, to compare theological with medical treatises. Now, at one period of medicine, Hippocrates and Galen were the only writers who were trusted; they were 'canonical,' and stars of such magnitude, that none other were allowed to shine in their sphere. It was right to annotate them, it was wrong to supersede them. After a long period, these distinguished men were supplemented in England by Sydenham. Yet during the lifetime of this illustrious physician—one to whom the name of the British Hippocrates was subsequently given—he was met by the asseveration that the canon of medical writers was closed, and he was opposed with all the virulence of professional jealousy. After his death, however, his writings were added to the "canon." Since his period, every fresh author has been subject to the same trial; and, as a result, every original

 medical writer trusts to posterity, rather than to his contemporaries, for a correct judgment.

As it is in physic, so it is in theology. Isaiah, Jeremiah, Ezekiel, and others were treated with contumely during their lifetime, but after their decease they were glorified. There are many saints also in the Papal calendar, who during their existence were regarded by all as lunatics, but who now, when time has shed its halo around them, are authoritatively declared by the court of Rome on earth to be powerful intercessors for men in the court of the Almighty in heaven.

This clue assists us to understand the expression "Canon of Scripture." During the early days of the Jewish kingdom it is doubtful whether any authoritative writings were known. The episode of the finding of a copy of the law in the reign of King Josiah, and the absence of the original, if any really existed, lead us to the belief that no written law was known during the days of Josiah's predecessor. We know from their own account that neither Isaiah, Jeremiah, nor any other prophet was considered by his contemporaries as inspired.

The time of "the captivity" at length came round, and this, to a great extent, suspended the propensity to prophesy. It might "pay" any one to assume the office of 'seer,' whilst there was a probability of gaining wealth or position; but a nation of slaves could not afford to remunerate a prophet, nor would a task-master tolerate in a servant the proclivity to preach rather than to work. Hence, when the Hebrews returned to Canaan, they had only the remembrance of past vaticinations, which were edited by the head men of the nation. Whether this council

Canon of Scripture] admitted everything which was ancient, or whether it made a selection from all older writings, if any really existed, it is certain that the Canon of the Scriptures, such as it was then framed, was a collection of writings made by human beings, and promulgated as sacred by the fiat of a human tribunal.

After the captivity, those utterances alone were respected which harmonised with the feelings or political views of the Jewish rulers, or of the great council. Thus Haggai, Zechariah, and Malachi had their prophecies added to the ancient canon, because they favoured the idea of the restoration of the Jews to political power.

To the more ancient Jewish writings others were added, much in the same way as Spenser and Shakespeare have been added to Chaucer in the list of English poets. But just as these men were slighted in their own day, so were Jesus the son of Sirach and other writers neglected in theirs. One set of Christians have allowed a place in the Canon of Scripture to those whom another set of "believers" reject. Here again man sets himself in judgment over works which purport to be divine.

At the time of our Saviour, the Jews considered the Canon of the Scripture to be absolutely closed; although it is true that they believed in the certain advent first of a second Elias, and subsequently of a Saviour who was to restore the kingdom of Israel. There are many amongst ourselves who equally anticipate a second coming of Christ. But the ancient Hebrews considered, and the modern Christians think, that no one can be recognised as Elias or Christ, unless the men then existing should allow the claim. There have been, and still are, many who assume to

Canon of Scripture] be the second saviour, but very few credit their mission.

With Jesus, the Lord, a new style of teaching began; and respecting Him and His doctrines, a new literature arose. There are writings which purported to give His biography, that recorded His life, His ministry, His doctrines, His death and His resurrection. The number of these was considerable, and many of them are still extant, in addition to those which are familiar to us all. Besides these histories, which passed by the name of Gospels, there were many other compositions, which passed by the name of Epistles, letters written by one or other Apostle to one or more 'churches.'

Every christian who could write was able to compile a biography or to manufacture a letter. There is scarcely a distinguished man amongst ourselves who does not meet with many historiographers; and there are few popular writers whose style is not copied and whose letters are not falsely multiplied.

To take one instance out of many; there are biographers of Cromwell, who depict him either as a saint or a demon, according to the predilections of the writer. Now it is clear that if the 'Protector' had been the founder of a new sect, or a new set of laws, like the 'Code Napoleon,' all his admirers would systematically ignore every writing which painted their hero in any other guise than the one they could admire. In collecting therefore every extant history, they would reject as apocryphal the writings that displeased them, whilst those which suited their purpose would be retained and published 'by authority.'

It was precisely thus with the scriptures relating to Christianity; after the lapse of about two or three

CANON OF SCRIPTURE] hundred years from our Saviour's death, a body of men considered it to be desirable to select from the current literature those compositions which they deemed most orthodox, and to stamp them as an authorised collection, to be used amongst the confraternity, and to be considered as 'canonical.' In this instance, again, we see man sitting in judgment upon the sacredness of writings, which, when thus stamped by a human seal, are accepted as divine. After this authoritative selection, the 'canon' was undisturbed until the time of the great reformation, when another body of men decided to expunge from the list of scriptures, which a preceding body had compiled, the writings known as the Apocrypha.

Whenever men sit in judgment upon any matter, we know that they are liable to err. Three centuries have barely elapsed since Shakespeare wrote, yet there are doubts about his identity, about his real writings, and about the text of those works which pass by his name. Each of us may exercise his judgment upon any one of these matters, but no one would consider himself bound by a decree passed by a self-elected committee, and give up his individual opinion in deference to those of a council.

The same right of private judgment exists about the Gospels and the Epistles. The doctrine of a council demands respect, but it does not supersede the judgment of individuals; and every one to-day is as much justified in dissenting from the decision of the majority of a self-elected committee on the Scriptures, as if he had lived in the time of the council, and formed one of its body whilst the discussion was in progress, and before the division was taken.

Canon of Scripture.] From the foregoing considerations, we conclude that the Canon of Scripture is nothing more nor less than a selection of books, made by a set of individuals who assumed the power to judge which of those before them were to be especially patronised. In this respect, the canon resembles the volumes authorised by an educational committee for the use of schools, or by the college of cardinals for Roman Catholic reading.

When once such a decision is made, it is inconvenient that the question should be reopened. It is always particularly difficult to decide upon the writings or the words of a living man. Even if our Saviour were to come again, as we are assured that He will, He would find no more favour with the Protestant and Papal hierarchy than He did with the Pharisees and Sadducees, unless indeed He came in a far nobler guise and with a more imposing presence than He did at first. He would find no favour with Sabbatarian Scotchmen, Ritualistic Englishmen, and the Virgin-adoring Irishmen. He who taught us to love God and our neighbour as we love ourselves, would seem a heretic to those who think that "doctrine" is superior to "good works." He who describes the Great Judge as dealing out His sentence according to what has been done by the individual, rather than according to the dogmas which he held, would not now be allowed to add writings containing doctrines such as these to the Canon of Scripture.

Under these circumstances, it behoves all earnest-minded men, who believe in and admire the Saviour in preference to any body of men, be they who they may, to do their utmost to strip away from religion every

Canon of Scripture] false garb, and to attempt to restore it to that simplicity with which He presented it to man; and as this can scarcely be done without a thorough revision of the Canon of Scripture, it is to be hoped that a council of the learned amongst ourselves will do for us what the council of the Jews did for the "peculiar people," on their return from the captivity. "What man has done, man may do again." It is, however, almost too much to expect that any modern ecclesiastic *concours*, or Pan-Anglican Synod, will equal that of the ancient Jews in earnestness and honesty of purpose.

Caphtor, כַּפְתֹּר (Deut. ii. 23), "The circle," "the pomegranate;" something round, or of ball form; the island of Crete; also called כְּרֵת, *chereth*. (Fürst.)

Car, כָּר, (1 Sam. vii. 11), signifies "he shuts around," "he encloses." (See Beth-car.) כַּר, *car*, signifies "a fat lamb, or sheep, or ram;" but it also, as כָּר, *car*, signifies "piercing through," "a piercer;" the root כָּרַר, *carar*, signifies "to be strong, firm, powerful, or fruitful." When we find so many contrivances used to refer covertly to the fascinum, it is possible that this is one of them. It is certain that the ram has the male organ extraordinarily large, and a proportionate salaciousness.

We do not see that there is a particular reason, from any peculiarity of the lamb, sheep, or ram, why it should be selected as a divine emblem, except its great stupidity and ugliness, which are certainly not appropriate. It is therefore probable that the facts indicated above caused it to be chosen; and the devout, being kept in the dark as to this reason, saw in the creature some mystic resemblance to the Creator. The lamb, as an emblem, has descended from the

CAR] most remote antiquity to the present time, and even now represents the Son, as the Maker, Monarch, and Saviour of all. We have many words compounded with it, *e. g.*, Assyrian, Car-Ilus; Latin, Carolus; English, Charles, Carr, Ker, Kerr, Carson, Curzon, Cardon, Carden, &c., Caroline is from Car, and the Assyrian Ilin, or Ilinos.

CAR is also the Hebrew equivalent of *Καρία*, *caria*—whence came the CHERETHITES.

CARCAS, כַּרְכַּס (Esth. i. 10), a Persian name, "The severe one." (Fürst.)

CARCHEMISH, כַּרְכְּמִישׁ (2 Chron. xxxv. 20), "Citadel of Chemosh," = *Κιρκήσιον*, *cercusium*. (Fürst.)

CAREAH, כָּרֵחַ (2 Kings xxv. 23), is said to mean "bald." I surmise that its real etymology is קָרָה, *karah*, signifying 'he fits together, he joins together,' or that it is from כָּרָה, *charah*, 'he digs.'

CARMEL, כַּרְמֶל (Jos. xii. 22), is said to signify "a fruitful field," "a garden;" a curious name for a mountain. It is far more probable that its etymology is derived from כָּרַם, *caram*, and אֵל, *el*, and that it signifies "El breaks through, or makes fruitful." It is possible that the name signifies "The ruddy God," or "The crimson one." It may be compared with Asshur, Bel, Mahadeva, Adam, Edom, Esau, On, and others. Nor must it be forgotten that whenever the God of the Hebrews is spoken of, it is always as a male. The idolatry which was not tolerated was what we may call the feminine heresy. From time immemorial Carmel has been a sacred mount; and even now there is an order of the Monks of Mount Carmel, or Carmelites. In the ancient shrine no figure of the deity was kept.

CARMI, כַּרְמִי (Gen. xlvi. 9), "Jah breaks through, or makes

Carmi] fruitful;" from כָּרם, *caram*, an old root, signifying 'to plough,' or 'make fruitful;' and from יָה, *Jah*, the ה as usual being obliterated. The name is thus a counterpart of *Carmel*, and is remarkable as showing that the name of Jah was known to Reuben long before the time of Moses, and that, like *El*, it had originally a phallic signification. It has close affinity to *carmil*, crimson, the colour still assigned to Mahadeva. From this root too comes our *carmine*. Compare, "And the priest shall take cedar wood, and hyssop, and *scarlet*" (Numb. xix. 6), with the following account of a Hindoo custom:—"Red Powder" (*gulál*) is a sign of a bad design of an adulterous character. During the Holi holidays, the Maháráj throws gulál on the breasts of female and male devotees, and directs the current of some water of a yellow colour from a syringe upon the breasts of females. (*History of the Sect of the Mahárájahs*, p. 14, Appendix. Trübner & Co., London.)

Carshena, כַּרְשְׁנָא (Esth. i. 14), a Persian name; signification unknown.

Casiphia, כָּסִפְיָא (Ezra viii. 17), very like Casiyapa (Hindoo), and Cassiopeia (Greek). Its signification is doubtful.

Casluhim, כַּסְלֻחִים (Gen. x. 14), probably from כְּסָלָה, *kesalah*, plural *kesalim*, "the loins, or flanks." "Inhabitants of Cassiotis and Colchis." (Fürst.)

Cal, קוֹל, "To call," "the voice," "time." Sanskrit, Kal, 'to sound;' καλέω, 'to call;' Latin, 'calo,' 'calendæ;' also קָהַל, *kahal*, 'to call,' 'an assembly.'

Cam, Vedic, "Love." Cama, "the goddess of love;" also spelled Kam and Cama. Heb. כָּמַה, *chamah*, 'to pine with longing for anything;' 'to become pale,' as women do in 'green sickness,' a complaint very cruelly supposed to arise from disappointed desire.

Cam] Kama is the Hindoo God of desire or love; Kam, Sanscrit, is 'desire;' Greek, κάμνω (compare חם, *ham*, or *cham.*) I think Chemosh is derived from כָּמַה, *chama*, and אֵשׁ, *esh*, and signifies 'the longing fire,' figuratively, the fascinum, but, taken literally, 'the fire king,' who devours everything (see Prov. xxx. 16).

Carthage = Kereth, or Carth = City. Hebrew קֶרֶת, also *Kirjath;* Persian, *cirta*. There was a *Cirta* in Numidia, and Tigrano*cirta* in Armenia, and *kartat* in Zebulun; Carthadam signified *new state* in Phœnician. Utica was the old city near which Carthage was built; an old name for Carthage was Origo.

Caspar, a common word introduced amongst Assyrian names, corresponding to גִּשְׁפָּא, *gaspa*, "soothing," *i. e.* "the comforter."

Cesari, Sanscrit or Vedic, one of the names of Christna; also "a lion," from its hairy name. Casa and Casara signify "hair." (Compare Cæsar, Cæsarea.) Before the time of Julius Cæsar, India had become well known, and Roman gold coins of Adrian, Faustina, and Trajan, have been dug up in Hindostan. (*Asiatic Researches*, vol. ii. p. 332.)

Cephar-hammonai, כְּפַר־הָעַמּוֹנִי (Josh. xviii. 24), Probably "the village of Ammon," or of "the artificer."

Chaldæa, or Chaldæan, usually written Casdi, כַּשְׂדִּי. There is something difficult in these words, which I cannot altogether get over. *Casdi* signifies "an astrologer," "a magician." And the Chaldæans are spoken of in Daniel as a certain class of fortune-tellers in Babylon. In the Bible, the name is given to the whole district of Babylonia. *Chesed*, כֶּשֶׂד, was the name of a son of Nahor, but Babylonia was a kingdom for some centuries before his time, and he was not likely to have given the name to it.

Chaldæa, } Chaldæan, } It is possible that the word Chaldee is derived from כָּלָה, *calah*, to be perfected, and דַּע, *dai*, knowledge, *i.e.*, 'of perfect knowledge.' There can be no doubt that in Rome the Chaldæans assumed to have a perfect knowledge of what is called the Black Art. They had, too, attained to a wondrous perfection in priestcraft, in which they have been successfully imitated by the Roman Catholics, who have adopted a vast number of their dogmas, ceremonies, vestments, feasts, fasts, angels, devils, &c.[61] There is no doubt that the Israelites copied from the Chaldee faith, much in the same way. See Ezekiel xxiii. 15, *et seq.*

Charashim, חֲרָשִׁים (1 Chron. iv. 14), "The skilled workmen."

Charms and Amulets. — There is nothing which shows more completely the persistence of ancient ideas in modern times, than the use of certain symbols, that are worn to avert some imaginary evil, or to bring about some fancied good. Our museums contain enormous numbers of ancient Egyptian amulets, which sometimes took the form of a beetle or scarabæus, at another of an eye, at another of a serpent, at another time of a ring, containing an invocation to the deity. The Assyrians and Babylonians seem to have been equally desirous of carrying about their persons some talisman, which would confound the evil genii. That the Jews had a similar faith Layard shows, by giving descriptions of certain bowls inscribed with Hebrew characters, and found amongst the ruins of ancient Babylon. (See Layard's *Nineveh and Babylon*, pp. 510–523;

[61] Khaldi was "the moon" in Assyria, but it is unlikely that this is the origin of the name Chaldee.

CHARMS AMULETS London, 1853). Their lawgiver himself indeed seems to have encouraged the practice, and adopted certain passages from the law in the place of other charms, just as the Arab of to-day uses verses of the Koran.

It would appear that the sale of talismans was at one time the source of a very profitable business. The episode of the riot at Ephesus, which is related in Acts, chap. xix., when the craft associated with the manufacture of charms was in danger, tells us that the trade was in the hands of comparatively few, and that those were connected with the priesthood. When Christianity at first spread, we conclude, from the story referred to, that the use of idolatrous emblems as charms was repressed. But as the fervour of the church gradually subsided, and as its apostles found their warfare with the gentile world increase in difficulty, a spirit of compromise arose, and the Christian priest adopted much of the guile of the Roman flamen. It could not be tolerated that the votary of Jupiter should wear a talisman which saved his life in battle, whilst a worshipper of that Jesus who had upset the ancient idolatry could have nothing of the kind.

The modern hierarch therefore invented a charm for his own flock, and used the name of the Virgin Mary, where perhaps Cybele had figured before. When the idea was once adopted, the custom was found too lucrative to remain in a rudimentary form, and it was expanded until talismans were used for the future world as well as for the present. We find, from the pages of Boccacio and Chaucer, that a great traffic existed in 'pardons,' 'the relics of saints,' 'agnus dei,' and other 'blessed images.' Modern history is

Charms / Amulets } full of the stories of 'indulgences' granted to the faithful who pay for them. It would occupy a volume were we to describe the various forms of the charms which we have heard or read of; it will suffice us to say that they have been divided by the Roman hierarchy into orthodox and heterodox, the first being those which have been blessed by and paid for to a priest, the second are those which have brought nothing into the saintly treasury, but which may become orthodox by being blessed, and the usual fees being paid.

Chebar, כְּבָר (Ezek. i. 1), "Length," "strong," "mighty," "powerful;" like חָבַר, *chabar*, it signifies 'union, 'joining together,' the כ and ח being interchanged.

Chedorlaomer, כְּדָרְלָעֹמֶר (Genesis xiv. 1). There is no satisfactory explanation of this word; possibly, it is from קָדַר, *kadar*, 'covered, or protected,' לְ, 'of,' אָמַר, *amar*, 'The high one,' *i. e.*, 'protected by God on high.'

Chelal, כְּלָל (Ezra x. 30), "He perfected" (me).

Chelluh, כְּלוּהִי (Ezra x. 35), a Persian word? or from כָּלָה, *chaleh*, 'perfection.'

Chelubai, כְּלוּבָי (1 Chron. ii. 9). This is another name for Caleb. It signifies "Jah is valiant," or "Jah pierces," &c.

Chemosh, כְּמוֹשׁ (Numbers xxi. 29), *Chmosh*, the Moabite God, supposed to be equivalent to Mars. I think it comes from חָם, *cham*, 'heat,' and אֵשׁ, *esh*, 'fire,' *i. e.*, 'the hot fire;' or יֵשׁ, *jesh*, 'the being,' *i. e.*, 'the one who is hot,' 'the ardent one;' or from כָּמַה, *camah*, and יֵשׁ, *jesh*, "the being causing desire;" or from כָּמַשׁ, *chamash*, "he glows or burns," *i. e.*, the sun in his destructive capacity.

Chenaanah, כְּנַעֲנָה (1 Kings xxii. 11), is spelled precisely like

Chenaanah] כְּנַעֲנָה, *Canaanah*, or Phœnicia. It is used, however, as a man's name, in 1 Chron. vii. 10, as well as in 1 Kings xxii. 11; and is probably a corrected form of קְנַנְיָה, *kananjah*, or "Jah creates."

Chenani, כְּנָנִי (Neh. ix. 4), Chenaniah, Cononiah, are variants of the preceding word, and as the two last are clearly compounded with Jah, we conclude that their signification is 'Jah creates.'

Chephirah, כְּפִירָה (Joshua ix. 17), A Hivite town. Probably "Jah forgives, or breaks through," being a corrected form of כְּפַרְיָה, *caphariah*. It may, however, signify simply 'the hamlet.'

Cheran, כְּרָן (Gen. xxxvi. 26), "He binds, or knots together," "union." This name was borne by one of a family, all whose names ended in *an*; a variant of אן, *On*. If it is a variant of אֹן, it signifies 'On, the shooter, or digger.'

Cherethites, כְּרֵתִים (1 Samuel xxx. 14), "Executioners," "Pelethites," = "runners" (Gesenius); "archers and slingers; also, citizens of some town amongst the Phœnicians, inhabitants of Crete or Cyprus." (Fürst.)

Cherith, כְּרִת (1 Kings xvii. 3), "Dividing," "cut into two parts," name of a river, "boundary"?

Cherub, Cherubim, כְּרוּבִים (1 Kings vi. 27), Mystical figures of various fanciful designs, "griffins, dragons, lions," &c., which occupied conspicuous places in Egyptian, Assyrian, Babylonian, and Jewish theology. They have been reproduced in the Christian theology in the form of winged heads, or winged men and women; the wings being, with the usual carelessness of early designers, made independent of the arms, and placed in positions where, from the absence of muscles to use them, they could never be employed. Possibly

Cherub, }
Cherubim } the word is derived from כָּרַב, *charab*, "to seize," "to lay hold on." (Whence *crab?*) It is probably allied to קָרַב, *karab*, 'to draw near,' and the word 'Cherubim' signifies those in attendance on the Almighty. For various forms of them, see Kitto's *Cyclopædia, sub voce.*

Chesalon, כְּסָלוֹן (Jos. xv. 10), "Strength," "fruitfulness," "the loins, or strength, of On."?

Chesed, כֶּשֶׂד (Gen. xxii. 20), "The Chaldean"?

Chesil, כְּסִיל (Josh. xv. 30), "He is thick, or fleshy," "the loins, or flanks." This may be one of the roots of the word Chesalon; which, in that case, would signify "*the loins of On;*" and we naturally recal the expression, "Levi was yet in the loins of his father (*ἐν τῇ ὀσφύϊ τοῦ πατρὸς*) when Melchizedek met him" (Heb. vii. 10). The loins being an euphemism for the male organ.

Chesulloth, כְּסֻלּוֹת (Josh. xix. 18), a town of Issachar, signifies "the loins, or flanks;" and

Chisloth-tabor, כִּסְלֹת־תָּבֹר (Josh. xix. 12), means "the flanks of Tabor."

Chezib, כְּזִיב (Gen. xxxviii. 5), "The deceiver."

Chidon, כִּידוֹן (1 Chron. xiii. 9), "A dart," "a javelin;" "*le dard*," one of the many euphemisms for the fascinum; the name belonged to some spot near Jerusalem.

Chileab, כִּלְאָב (2 Sam. iii. 3), "The father surrounds us;" or כָּלָה, *calah*, אָב, *ab*, 'The father is firm.'

Chilion, כִּלְיוֹן (Ruth i. 2), "The loins of On;" from כְּלָיָה, *chilah*, = 'loins;' and און, *On*, or 'On is firm.' 'Longing desire.' (Fürst.)

Chilmad, כִּלְמַד (Ezek. xxvii. 23), a Persian name, significance unknown.

Chimham, כִּמְהָם, (2 Sam. xix. 37), "Longing with desire."

Chinneroth, כִּנְּרוֹת (Josh. xi. 2), "The basin-shaped"? (Fürst.)

Chittim, כִּתִּים (Gen. x. 4), "The inhabitants of Cyprus." The singular is probably *Citium* (Κήτιον, Κίτιον, Κίττιον); the word also refers to the Mediterranean islands generally (Gesen.), and Macedonia and Italy (Fürst). "The singular form of the word is never found in the Old Testament, but it occurs in a bilingual inscription discovered at Athens, wherein the name of a man of Citium, buried at Athens, is written in Greek, Νουμήνιος Κιτιεύς, *Noumeenios Kitieus*, in Phœnician letters, בן חדש־אשכתי, *ben hodesh aish kithi, i. e.*, 'son of the new moon,' 'a Citian man.'"

Chiun, כִּיּוּן (Amos v. 26), "The dog star;" Greek, κύων, "the dog-headed Apis," Saturn, as some think. Chiven, or Chiuen, is one of the many names of Siva, one of whose wives is Ammen, to whom human sacrifices were offered. Chiun, Baal-peor, and Siva were all typified by 'the fascinum.'

Chorashan, כּוֹר־עָשָׁן (1 Sam. xxx. 30). כּוּר, *cur*, signifies "to be hot," "a furnace" (compare Coire); אָשָׁן, *ashan*, signifies smoking, *i. e.*, 'the smoking furnace.'

Chozeba, כֹּזֵבָא (1 Chron. iv. 22), "El shapes beautifully;" from קָצַב, *katzab*, and אֵל, *el*, the ל as usual being elided, and כֹּז substituted for קָץ, both being interchangeable.

Christna, or Chrisna, also Vishnu, is one of the most popular of all the Hindoo deities. An immense number of legends are told respecting him, which are not worth recording here, but the following, condensed from the *Anacalypsis* of Godfrey Higgins, will well repay perusal. He is represented as the son of Brahma and Maia, and is usually called 'the Saviour,'

CHRISTNA or } CHRISNA } or 'the preserver.' He, being a god, became incarnate in the flesh. As soon as he was born, he was saluted by a chorus of devatars or angels. His birth place was Mathurea. He was cradled amongst shepherds. Soon after his birth he was carried away by night to a remote place for fear of a tyrant, whose destroyer it was foretold he would become, and who ordered all male children to be slain (an episode marked in the sculptures[62] at Elephanta). By the male line he was of Royal descent, though born in a dungeon, which on his arrival he illuminated, whilst the face of his parents shone. Christna spoke as soon as he was born, and comforted his mother. He was preceded by his brother Ram, who helped him to purify the world of monsters and demons. Christna descended into Hades, and returned to Vaicontha. One of his names is 'the good shepherd.' An Indian prophet, Nared-Saphos, or wisdom, visited him, consulted the stars, and pronounced him a celestial being. Christna cured a leper ; a woman poured on his head a box of ointment, and he cured her of disease. He was chosen king amongst his fellow cowherds. He washed the feet of Brahmins, and when Brahma stole the sheep and cowboys of his father's farm (Nanda's), Christna made a new set. Christna had a dreadful fight with the serpent Caluga. He was sent to a tutor, whom he astonished with his learning. Christna was crucified, went into hell, and afterwards into heaven.

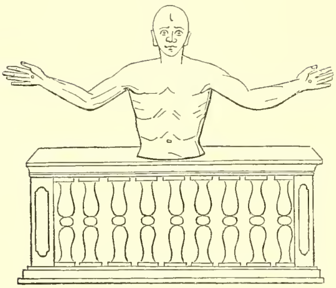
Christna and his mother are almost always represented as black. Christna's statue in the temple at Mathura is black,[63] and the temple is built in the form

[62] Over the head of this slaughtering figure, surrounded by supplicating mothers and slaughtered male infants, are a *mitre*, a *crozier*, and a *cross*.

[63] The Bambino at Rome is black; so are the Virgin and Child at Loretto.

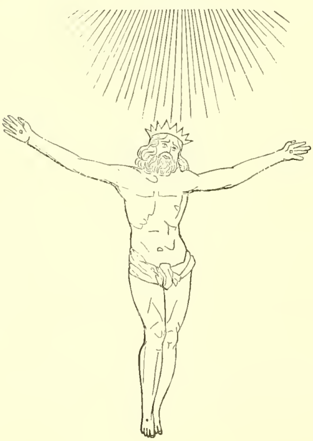
CHRISTNA or CHRISNA — of a cross (Ptolemy calls the place Matura Deorum). As Vishnu he is painted with a

Fig. 89.



Parthian coronet round his head when crucified. As Wittoba he is painted sometimes with stigmata in his hands, sometimes in the feet, and one of the pictures representing him has a round hole in the

Fig. 90.



CHRISTNA or CHRISNA } side; to his collar hangs a heart; and on his head is a Linga yoni! In another picture he is called Ballaji, and is contending with a seven-headed cobra. His most celebrated temple is at Terputty. The date of Christna's first mystic birth is about 600 B.C., and of his second A. D. 600. The historian may desire to ascertain the origin of this legend; but as there is every reason to believe that it is more ancient than the Christian era, it is not desirable to enter upon the subject here.

CHUB, כוּב (Ezek. xxx. 5). Etymology uncertain. Probably a variant of קוּף, *kup*, "he moves in a circle."

CHUN, כּוּן (1 Chron. xviii. 8), "To stand upright;" also "establishing or founding the world;" also "a cake or wafer of particular shape, used for offerings to idols;" a town in Phœnicia; Latin *conna*. (Compare with certain names in which *con* is introduced: *Con*stantine, *Con*stant, *Con*dé, *Con*dy.) *Cun*, "founding the world," "Saturn." (Fürst.)

It is to be noticed that these cakes were fashioned into certain shapes representing the 'delta,' the 'fascinum,' or the union of both. For such cakes the Shulamite longed (comp. Ginsburg's *Song of Songs*, ii. 5, p. 142). The scholar will have no difficulty in concluding what was the shape of the כּוּן, *cun*, and will also see to what a high antiquity one of our very vulgar words can lay claim; he will also remark how ancient is the conceit which calls the כּוּן, *cun*, "the mother of all mankind."

CIRCUMCISION (see GILGAL).

CIS, קִישׁ (1 Sam. ix. 1), also spelled KISH; probably from כִּיס, *chis*, = "A purse, or bag." An euphemism for the 'scrotum.' (Compare the basket borne by the Assyrian priests, from which they present a pine cone

CIS] to the goddess.) Or from קִישׁ, *kish*, = 'a bow, or power;' one of the euphemisms for the male organ.

COHEN, כֹּהֵן "a priest," probably also "a prince," כָּהַן, *cahan*, signifies, 'to presage,' 'to predict,' 'to be the medium of executing a business;' and a similar word in Arabic signifies 'a prophet,' 'a soothsayer.' The strict meaning, therefore, of "*priest*" is one who is a mediator between God and man, or at least one who professes to be so. This of course involves the farther idea, that the priest assumes the power of selecting the nature of the God he shall proclaim, and the nature of the offerings to be made by those who trust to him as an intermediate agent. As it is, and always was, optional with every man what priest he would select as his special mediator, so it is equally optional which form of deity he selects for worship. It is clearly the interest of all Cohens, that the idea of the existence of a deity shall never be lost sight of by the multitude; consequently, in all ages, the sacerdotal body have combined to keep up the doctrine of a God, and an intermediate class; they have only disagreed as to the particular form which their god shall assume. Hence the variety of sects. For ourselves we do not doubt in the smallest degree the existence of the Deity; but we have no faith in the assumption that every one who professes to be an intercessor, or intermediate agent, is really what he assumes to be, and that the Almighty in heaven has delegated his power to a set of men on earth.

COMB. This is one of the many symbols of the female emblem, *κτεῖς γυναικεῖος ὅ ἐστιν εὐφήμως καί μυστικῶς εἰπεῖν, μόριον γυναικεῖον*, quoted by Dom. Martin, from Clem. Alexand., *Protrept.*, p. 14; Theodoret, *Therapeut.*, lib. 3.

Coniah, כָּנְיָהוּ (Jer. xxii. 24), "Habitation or place of Jah."

Conical Stone (Bœtulus), one of the forms under which Aphrodite was worshipped, probably equivalent to בית־אל, or Bethel.

Cononiah, כָּנַנְיָהוּ, *canan-jah-u* (2 Chron. xxxi. 12), "Habitation of Jah," being a variant of Coniah.

Cooey. This is the note of the dove, as far as it can be rendered by letters. It closely resembles the Hebrew word קוע, and the Greek κύω, *kuo*. Compare κύων, *kuon*, 'the dog star;' Latin, *coire, coi* in the imperative mood second person singular. The word as a substantive signifies 'a stallion,' or 'a prince;' as a verb, it signifies "to have sexual intercourse." Hence the dove's note, which is heard on the return of spring in every grove, invited the Shemitic races (compare Song of Songs ii. 12), with the Greeks and Romans, to dalliance, and made the bird sacred to the goddess of love. It was equally sacred to Jehovah (Gen. xv. 9, Levit. i. 14, v. 7, John ii. 14).

Coz, קוֹץ, (1 Chron. iv. 8), Cozbi, כָּזְבִּי (Numb. xxv. 15), "the deceiver," or "the fascinum;" כָּזַב, *chazab*, 'to bind together.'

Creation. It is perfectly clear to every philosophic mind, that man neither knows nor can know any of the details of creation. Geology may do much to instruct him about the course of past events on earth, whilst research into the domains of natural history will tell him a great deal of what exists at present; but no amount of investigation can bridge over that mysterious gap between the finite and the infinite, the maker and the made. It is true that our Bible gives us an account of the details of creation, which many persons believe as if it were a direct communication from the Creator to the creature; but the statements

CREATION] are so opposed to facts, and so evidently mythical, that we are obliged to reject them as positive truths. The orginal author of it, as has been ingeniously remarked by Kalisch (*Commentary on Genesis*, p. 63), arranged his plan as it were upon a table, on the one side of which was represented the three great divisions of the universe, while on the other was represented the particular things which peopled them. Thus—

1. Light is created, and the celestial orbs.
2. Water and sky are created, and fishes and birds.
3. Dry land is created, and animals, plants, and men.

A subsequent author has apparently read the table differently to the first, and has arranged creation for six days instead of three, and made an interval of three days to elapse between the formation of the inanimate and the animate. As it is clear that the account was written with a special reference to the Mosaic institution of the Sabbath, we presume that the date of the mythos is subsequent to "the Law." Now it is always a matter of interest to trace the signification of a myth, and by attempting to do so we often gain a clue to other mysteries. We find, from the coins of Tyre and Greece, that there was an idea that the whole world came from an egg (see EGG *infra*). We know that the ancients, like the modern Hindoos, typified the Almighty under the symbols of the male organ, the female organ, or the union of the two. They presumed that man, the noblest creature as regards intellect, must resemble his maker, and that the Creator of the world would operate after the same fashion as He taught His

CREATION] creatures to do. Compare Matt. i. 18; Luke i. 35. Speculating on this, they naturally investigated all the phenomena attending the formation of a new being. They noticed that matrimonial congress usually takes place at night, and in obscurity; that the "egg" prepares the seed which grows in the dark interior of the mother, in the midst of 'waters,' from which it emerges completely formed. To frame every being a similar process is gone through, and a double process night and morning is considered to produce twins. With such ideas, it was natural for them to conclude that the world, ere it was formed, was as shapeless as the germen of man; that darkness conduced to give it form; and that a process of incubation took place, similar to that which occurs in the interior of the womb. An evening and a morning sufficed to produce twins, viz., light and the heavenly bodies; another evening and morning sufficed to give other twins, water and air, fishes and birds; and another evening and morning gave rise to land and its inhabitants. If we found such an account in any ancient Hindoo legend, we could not fail to recognise its origin; nor can we refuse to mete out the same measure to ourselves which we would mete out to others.

CROSS. In the year 1829, the late Godfrey Higgins, than whom few more original thinkers and more indefatigable readers have existed, wrote, in a work entitled *Celtic Druids*, the following words. "Few causes have been more powerful in producing mistakes in ancient history than the idea, hastily taken up by all ages, that every monument of antiquity marked with a cross, or with any of those symbols which they conceived to be monograms of Christ, were of

CROSS] Christian origin." He then proceeds to point out the existence of the cross as an emblem even in the time of the Phœnicians, the evidence being that of an old coin found in the ruins of Citium, where the cross is united to a 'rosary;' and after many other quotations he concludes the chapter with the following remark. "The cross is as common in India as in Egypt and Europe." The Rev. Mr. Maurice says (*Indian Antiquities*, vol. ii. p. 361), "Let not the piety of the Catholic Christian be offended at the preceding assertion, that the cross was one of the most usual symbols among the hieroglyphics of Egypt and India. Equally honoured in the Gentile and the Christian world, this emblem of universal nature, of that world to whose four quarters its diverging radii pointed, decorated the heads of most of the sculptured images in the former country, and in the latter stamped its form upon the most majestic of the shrines of their deities. In the cave of Elephanta, in India, over the head of the principal figure, again may be seen this emblem, and a little in the front the huge Lingham. The two principal pagodas of India, those of Benares and Mathura, are built in the form of a cross."

Higgins, moreover, in his very learned book entitled *Anacalypsis*, page 217, states that the general opinion had settled into the belief, that the cross symbolised eternally renewing life, but that his own opinion was that it was an emblem of generation and regeneration.

Respecting the same emblem, R. P. Knight remarks (*On the Worship of Priapus*, pp. 28, 29): "The male organs of generation are sometimes represented by signs which might properly be called the

 symbols of symbols. One of the most remarkable of these, is a cross in the form of the letter T, which thus served as the emblem of creation and generation, before the Church adopted it as a sign of salvation. To the representative of the male organs was sometimes added a human head, which gives it the appearance of a crucifix, as it has on the medal of Cyzicus. On an ancient medal found in Cyprus, which from the style of workmanship is certainly anterior to the Macedonian conquest, it appears with the chaplet, or rosary, such as is now used in the Roman churches." A similar cross, with the rosary attached, has been found in use amongst the Japanese Buddhists and the *lamas* of Thibet by the Abbé Huc.

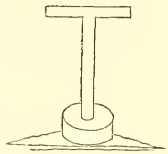
In one of the frescoes of Pompeii, published by Mons. Roux Ainé, at Paris, 1840, will be found, vol. 5, plate 28, the figure of a phallic cross, of the ordinary shape of the crucifix, associated with two small figures of Hermes.

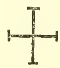
We have pointed out on a previous occasion how the cross was amongst the Etruscans a phallic symbol, how it was associated with the female emblem amongst the Egyptians, and how in Ezekiel's time it was used as a sign by which the faithful might be known; the "set a mark" mentioned in ch. ix. 4, being in the original "sign with a *tau*," which letter in the Prophet's time was a cross. We may now consider some of the other forms which the emblem assumed.

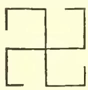
"Mr. Maurice describes a statue in Egypt as bearing a kind of cross in his hand, that is to say a phallus, which amongst the Egyptians was the symbol of fertility." "Upon the breast of one of the mummies in the museum of the London university,

Cross] is a cross exactly in the shape of Fig. 91, viz., a cross upon a calvary." (*Anacalypsis*, by G. Higgins, p. 217.) The following remarks are condensed from the pages of the same author. Justin remarks that Plato, in his Timæus, philosophising about the Son of God, says, He expressed him upon the universe in the figure of the letter X, his words being — "The next power to the supreme God was decussated, or figured, in the shape of a cross, on the universe." The cross was also a symbol of the British Druids. (Borlase, *Antiquities of Cornwall*, p. 108; Maurice's *Indian Antiquities*, vol. vi., p. 68.) The Egyptians marked their sacred water jars dedicated to Canopus with

Fig. 91.



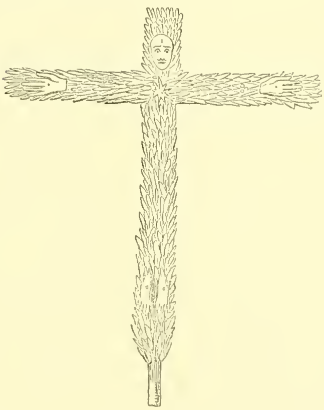
a  or  the Hindoos do the same, sometimes using instead another form, thus 

The distinctive badge of the sect of Xaca Japonicus is 

Higgins then gives (p. 750) an acount of the crucifixion of Salivahana, Wittoba, and Buddha, Hindoo divinities; and gives a drawing of Ball-ii, from the famous temple of the crucified Wittoba at Triputty, which differs in no respect from the picture of the crucified Saviour with which we are familiar. A halo of glory shines upon his head, on which there is a crown, serrated with sharp angles on its upper margin;

CROSS] the hands are extended, the feet are slightly separated, and all are marked with stigmata; the body is nude, save a simple girdle round the loins. See Figures 89 and 90, p. 402. Christna, whose history so closely resembles our Lord's, was also like him in his being crucified, Fig. 92. There was a crucified Saviour amongst the Romans, for Minucius Felix, a Christian father, in a defence of his religion, has the following passage: "You certainly, who worship wooden gods,

Fig. 92.



are the most likely people to adore wooden crosses, as being parts with the same substance as your deities. For what else are your ensigns, flags and standards, but crosses gilt and purified? Your victorious trophies not only represent a simple cross, but a cross with a man upon it."

"When a pure worshipper adores the true God

CROSS] with hands extended, he makes the figure of a cross. Thus you see that the sign of the cross has either some foundation in nature, or in your own religion, and therefore not to be objected against Christians." *Anacalypsis*, vol. ii., p. 116.

Higgins subsequently concludes a paragraph thus: "It is certainly proved, as completely as it is possible in the nature of things for a fact of this kind to be proved, that the Romans had a crucified object of adoration; and this could be no other than an incarnation of the god Sol, represented in some way to have been crucified." The same author speaks of the crucifixion of many ancient Gods and Hindoo deities, but it is unnecessary to follow him farther. Enough has been said to show that the use of the cross as a sacred emblem is not peculiar to Christianity. The next question for consideration is, "What idea was the cross intended to convey?" The junction of the yoni with the cross, so commonly found on Egyptian monuments, as seen in Fig. 44, page 152, sufficiently proves that it had a phallic or male signification; a conclusion which certain unequivocal Etruscan remains fully confirm, the double *tau*  or  is the same idea intensified. We conclude, therefore, that the ancient cross was an emblem of the belief in a male creator, and the method by which creation was initiated. But it was also a representation of the chariot wheel, the symbol of the sun; and it is interesting to observe that the use of 'the wheel,' as an instrument of punishment, extended from the fabulous times of Ixion, until the seventeenth century of the Christian era, if indeed it is entirely abandoned even now. But though the cross was an emblem of

CROSS] the sun, it is remarkable how rarely we recognise it in the Assyrian or Babylonian sculptures; in none of the ancient gems depicted by Lajard is any form of cross except the *crux ansata* to be found. The most remarkable which I have heard of is a votive offering, found in Numidia in 1833, on which was a man surrounded by a wreath of beams, with both his arms stretched out, and holding a branch in each hand, thus representing a perfect cross; below him there was an inscription, which was translated by Gesenius as "Domino Baali, Solari Regi æterno, qui exaudivit preces," *i. e.*, "To the Lord Baal, the solar king eternal, who has heard prayers;" *à propos* of which it must be noticed that in many ancient pictures of our Saviour, in Italy, the words *Deo soli* are inscribed, which signify alike, "to the only God," and "to the god Sol."

It is, however, singular that the punishment of the cross is not to be seen in any ancient sculpture. In the Ninevite remains, the punishment which is depicted as inflicted on the vanquished is impalement. We are told by Herodotus, b. iii. 159, that after the taking of Babylon, Darius impaled about three thousand of its principal citizens, and Seneca tells us (*Cons. ad Marc.* xx.; *Epist.* xiv. 1) that this plan was one of those carried out amongst the Romans. When a cross was made of two pieces of wood, there seems to have been no orthodox shape, and the victims were sometimes tied, and sometimes nailed, being usually left to perish by thirst and hunger. We find from Juvenal (vi. 28), "Pone crucem servo," that crucifixion was a punishment for slaves.

Now we see no reason to doubt that our Saviour was crucified, although there is much reason for

CROSS] questioning whether His cross had a figure similar to that now adopted as the conventional form of such instrument, which, in a country where wood is scarce and very dear, would imply an amount of extravagance in the execution of criminals which was very improbable. Our interest lies in the idea which possessed the minds of the council of Christian Bishops which met in the third century at Nicæa, and determined that the cross should be the characteristic emblem of the Catholic faith. We cannot doubt that they regarded the emblem as a sign of the death of the Redeemer by a painful method; but we must also believe that the astute Bishops of Africa and the East recognised in it the emblem of fertility; their doctrine was that all were dead in sins, but that through Christ they received life. Shorn of all its offensive indications, there was nothing in the symbol to offend the eye, whilst there was much in it which suggested certain doctrines; from it alone, as from a text, one hierarch might expatiate on the sufferings of the Saviour, whilst another might dwell on the glories of the resurrection; one might paint the horrors of eternal death, another the glories of eternal life; one might view it as a man with arms outstretched so as to receive the whole world under his care, another as an emblem pointing the way to heaven and hell, and to all the world besides.

Whatever may have been its precedents, one thing seems to be perfectly certain, that its form was extremely simple, and that every modern addition, viz., the addition of the circle and the triple ornaments, are a return to ancient heathenism, a commingling of ancient tenets with modern dogmas,

CROSS] and a departure from the pure simplicity of the faith taught by the 'Son of Man.'

CUNNI DIABOLI. We have had occasion frequently to refer to the earth as an emblem of the universal mother. When once the idea obtained that our world was feminine, it was easy to induce the faithful to believe that natural chasms were typical of that part which characterises woman. As at birth the new being emerges from the mother, so it was supposed that emergence from a terrestrial cleft was equivalent to a new birth. In direct proportion to the resemblance between the sign and the thing signified was the sacredness of the chink, and the amount of virtue which was imparted by passing through it. From natural chasms being considered holy, the veneration for apertures in stones, as being equally symbolical, was a natural transition. Holes, such as we refer to, are still to be seen in those structures which are called Druidical, both in the British Islands and in India. It is impossible to say where these ideas first arose; it is certain that they survive in India to this day. We recognise the existence of the emblem amongst the Jews, in Isaiah li. 1, in the charge to look "to the hole of the pit whence ye are digged." We have also an indication that chasms were symbolical amongst the same people in Isaiah lvii. 5, where the wicked amongst the Jews are described as "inflaming themselves with idols under every green tree, and slaying the children in the valleys under the clefts of the rocks." It is possible that the "hole in the wall" (Ezek. viii. 7) had a similar signification. In modern Rome, in the vestibule of a church close to the Temple of Vesta, I have seen a large perforated stone, into the hole of which the ancient Romans are

Cunni Diaboli] said to have placed their hand when they swore a solemn oath, a counterpart of Abraham swearing his servant upon his thigh, *i. e.* the male organ. Higgins writes of the things in question:—"These stones are so placed as to have a hole under them, through which devotees passed for religious purposes. There is one of the same kind in Ireland, called St. Declau's stone. In the mass of rocks at Bramham Craggs there is a place made for devotees to pass through. We read in the accounts of Hindostan that there is a very celebrated place in Upper India, to which immense numbers of pilgrims go, to pass through a place in the mountains called the Cow's Belly. In the Island of Bombay, and on Malabar Hill, there is a rock, upon the surface of which there is a natural crevice, which communicates with a cavity, opening below. This place is used by the Gentoos as a purification of their sins, which they say is effected by their going in at the opening below, and emerging out at the cavity above. The ceremony is in such high repute in neighbouring countries that the famous Conajee Angria ventured, by stealth, one night upon the island, on purpose to perform this ceremony, and got off undiscovered." Pp. 225, 226.

"The early Christians called these holes Cunni Diaboli." *Anacalypsis*, p. 346.

Curtain. As in the Hindoo temples of to-day, and in the tabernacle of the Jews, so in the Assyrian temple, a veil existed. We have, in an inscription of Nebuchadnezzar, "Before the curtain of His sanctuary I bowed down my head." (Talbot, in *Transactions of Royal Society of Literature*, vol. vii., part 2, page 341.) The veil was covered with embroidery, and *Sirdi* was the name both in Assyrian and Hebrew. In some

CURTAIN] Hindoo temples English soldiers have penetrated, and seen the God represented by a phallic stone; and the priest has all but signed to them not to talk about it to the natives. The British might laugh, but that the *soi-disant* holy man did not mind. So long as he received his dues, and retained his influence amongst his followers—

"Populus me sibilat, at mihi plaudo ipse domi."

CUSH, כּוּשׁ (Gen. x. 6), "Black, or dark coloured."

CUSHAN, כּוּשָׁן (Habak. iii. 7), is said to signify Ethiopia.

CUSHAN-RISHATHAIM, כּוּשַׁן־רִשְׁעָתַיִם (Judges iii. 8), I take to signify "The bow of On, he shakes it opportunely." From קוֹשׁ, *kosh*; אָן, *on*; רָעַשׁ, *raash*; and עִתִּי, *athi*. The metaphor of a bow and arrows, as typical of the Almighty and the Sun, has been in common use from very ancient times. The Assyrian Asshur and the Jewish Jah, the Greek Apollo and the Roman Cupid, all were armed with the bow and arrows. There were two meanings to the metaphor, but we need not discuss them. The usual translation of the word in question is '*most wicked*,' a name certainly not likely to be assumed by a king, or given to a child. Of course, we may conclude that the name was given by the historian; in which case we assume that the story may be as mythical as the name.

CUSHI, כּוּשִׁי (2 Sam. xviii. 22), "The Negro," a name equivalent to our "Sambo."

CUTH, כּוּת (2 Kings xvii. 30), Etymology unknown; probably a variant of CUSH, equivalent to "dark skins."

CYNOCEPHALI. These were canine-headed figures, intended to represent Isis. The dog and monkey tribe are more conspicuous for their constant solicitation of love than any other animals. "Isis was represented as

CYNOCEPHALI] attended by Cynocephali, and was sometimes caninely-headed herself. Under this form she was adored at Hermopolis; and we are told by Strabo that the inhabitants of Memphis honoured her under this form. The Phœnicians also adopted the Cynocephalus as a sort of tutelar deity, and placed one upon the prows of their vessels. Vulcan was said to have been nourished by canine-headed beings" (*Recherches sur le Culte de Bacchus.* Par P. N. Rolle, à Paris, 1824, tom. iii).

This idea has been reproduced in modern times, and Albert Durer's picture of the Virgin and the monkey is too well known to require description. (See ATHOR, HEIFER, and GINGIR, p. 52).

CYRUS, כֹּרֶשׁ (2 Ch. xxvi. 22), said to be the Persian name for the Sun; otherwise pointed, it signifies "a bended bow," "anything bended or round," *e.g.*, "the abdomen of a pregnant woman." I find, from Godfrey Higgins' *Anacalypsis*, that there was a general Oriental belief that a portion of the Almighty was supposed to become incarnate at the end of a cycle of about 600 years; that about the period of Cyrus such an incarnation was looked for; and another about the period of our Saviour's advent. He gives, moreover, a very interesting account of the Roman idea of this incarnation, as expressed in Virgil, Eclogue 4. Cyrus was supposed to be one of the Divine incarnations—the Sun in person; hence he favours the idea that his name signifies 'the Sun.' As he was neither Chaldee, Phœnician, Hebrew, nor Assyrian, I doubt whether we are in a position to form a good opinion as to the real etymology and signification.

D, ד, or *daleth*, 'a door,' is no more similar in shape to a door of any kind, than ב *beth* is like a house. The

D] present form of the Hebrew letter has undergone very considerable change. The original shape in the Hebrew was identical with the Phœnician and ancient Greek type, and may be described as an ordinary, or angular, form of the figure 9. The modern Greek Δ, *delta*, retains the angular part, but has dropped the tail. It is difficult to see whence the modern Hebrew has come. It is a remarkable fact that the shape of the *daleth* resembles very closely that of the *resh*, both in the Phœnician and ancient Hebrew; my own eye cannot easily detect the distinction between the Phœnician *r* and *d*. It is very extraordinary that the less ancient Hebrews, who must have been aware of the difficulty in distinguishing these letters amongst their neighbours, should in their present square characters have perpetuated the embarrass. Few except keen observers are able to distinguish between ד and ר; and in consequence of this similarity errors have crept into the old manuscripts, and are retained in the printed text of the Hebrew Scriptures.

The confusion which might thence ensue we recognise, by substituting *ram* for *dam, delay* for *relay*, or *vice versa*. The facility with which the error might be 'worked,' was a recommendation to the correctors of the ancient text, for, by the use of one, rather than the other letter, they could change the signification of a word or sentence.

ד *d*, is interchangeable with ר *r*, and ב *b*, ט *t*, ת *th*, sometimes with ל *l*, and ז *z;* ר and ב have been used thus in consequence of the similarity of their forms, the rest on account of a resemblance in sound; we can readily understand how amongst ourselves 'Todd' might become 'Dodd,' or *vice versa;* by many, 'three' can only be pronounced as 'dree,' whilst in Greek we

D] have "'Οδυσσευς, *Odussseus*, δαήρ, *daeer*, μελετάω, *meletao*, for which the Latin has Ulysses, levir, meditor."

As a numeral, ד stands for 4, with two dots horizontally above it becomes 400.

Dabbasheth, דַּבָּשֶׁת (Josh. xix. 11), "The round hump of a camel," or "a bee hive"? "the hill place."

Daberah, דָּבְרַת (Josh. xix. 12). A variant of Deborah, which see.

Dagon, דָּגוֹן (1 Sam. v. 2), means "the dear little fish;" דָּג, *dag*, signifies 'fruitful,' also 'a fish;' און, *aun*, = 'power, vigour.' For the signification of the emblem, see Fish, below. דָּגַן, *dagan*, is however a very old root, and signifies 'to cover,' 'to grow,' 'to put forth fruit;' דָּגָה, *dagah*, = "to increase greatly;" and דָּגָן, *dagan*, 'the fruit,' 'or ears of corn.'

There were abundance of puns in ancient times, and it may be that the same sounds signify 'he grows,' or 'he covers,' also 'a great fish,' and 'corn ears,' and that the latter was substituted as a sign of the former. Ceres used to bear 'ears of corn.'

Dalphon, דַּלְפוֹן (Esther ix. 7), a Persian name, of doubtful origin.

Damascus (Gen. xiv. 15); דַּמֶּשֶׂק, *damesek*, said to signify "damask," a silk stuff, for which the town was famous.

Dan, דָּן (Gen. xiv. 14), "The judge," "supreme Lord." "Compare Don.)

Daniel, דָּנִיֵּאל (Dan. i. 6), "The judge El, or Il," or "my judge (is) El."

There is something very fascinating to Biblical students in the book which goes by the name of Daniel, the prophet. In it is to be found a sketch of the inner life of the kings of mighty Babylon. There are also marvellous accounts of the triumph of

 ceremonial virtue, and the fall of imperial pride. There are also prophecies in which, for the first time in the Bible, we see a date given to coming events.

From my earliest years I have heard and read speculations upon the signification of the vaticinations by the prophet Daniel: and the differences of opinion which commentators have shown lead me to doubt greatly whether the laws of interpretation usually employed by them are not radically wrong, and whether it is possible to discover a sound hypothesis respecting the man and his writings.

In undertaking the task, we first ask about Daniel himself. From his name being compounded with El, rather than with Jah, we infer that he was born and named during or after the Captivity; for, as a rule, the later princes of Judah were named after Jehovah, rather than after Elohim. Yet there is a chapter in Ezekiel which purports to have been written prior to the destruction of Jerusalem, in which Daniel is twice coupled with Noah and Job, as being an unusually pious man (Ezek. xiv. 14, 20); but we can scarcely believe that this refers to the Daniel of Babylonian fame, for he was an unknown stripling, or famous only for being handsome and clever, when first he went to the Chaldæan court (Dan. i. 4–6). It is possible that the particular chapter in Ezekiel was written, as so many other true prophecies have been, during or after the Captivity, and thus Daniel's worth became known to his contemporary. It is by no means improbable that the same hand penned both Ezek. xiv. and Dan. x. 11, but the surmise is too vague for us to trust.

Abandoning the hope of obtaining any certainty about the man, let us examine his writings. We

DANIEL] find, in the first place, that he fattens upon "pulse" more than others do upon meat; an occurrence by no means improbable, as graminivorous creatures are always fatter than the carnivorous, provided they get enough to eat.

In the next place, we find him giving an account of a forgotten dream, and its interpretation; at both of which we marvel; but as the king did not know whether Daniel told him his real vision, and no one can understand the interpretation as the only one applicable, we may omit the consideration of the matter. If we found such a story in 'Homer,' or 'Virgil,' we should only laugh at it as an *ex post facto* production.

The next account we meet with is the formation of a wondrous statue, which some commentators consider to be the counterpart of the image that the king had not been able to remember, even if he saw. Into the furnace wherein the gold had been melted the king throws three friends of Daniel, who is for the nonce separated from them, and thus escapes. Nevertheless Daniel relates all the occurrences which happened to his friends; what the monarch said to them, and their rejoinder,—what the king saw with his own eyes,—how he was astonished to see four men, where only three had been,—and how, through the fiery atmosphere, he recognised the new comer as a son of God, בַּר־אֱלָהִין, *bar-elahin*, a deity with whom he certainly was not familiar.

We next encounter a long history of another dream of Nebuchadnezzar, who seems to have formed a text whereon a Shakespeare has founded the sermon, "Uneasy lies the head that wears a crown;" and after the vision the king becomes insane. In this

DANIEL] condition the natural characteristics of the man are changed, for his hair becomes like eagles' feathers, and his nails like birds' claws. We are told, too, that the monarch ate grass like oxen; but, seeing that his nose would be very much in the way of his doing so, it is doubtful whether the simile is just. This state of things lasted for "seven times," "the meaning of which is doubtful. But throughout their duration the kingdom of the despotic monarch ruled itself, and the head men never thought of despatching the royal madman. When the period was ended, the human beast, with eagles' feathers and birds' claws, walked quietly into the palace, and assumed at once the guidance of the state. The whole of this sounds so very like a fairy tale, that we hesitate to believe it, without examining farther. In the chapter following, we find that a king named Belshazzar is seated upon the throne of Babylon. There is a feast described to us by Daniel, at which it is clear that he was not present, until he was summoned to interpret a writing that suddenly appeared upon a wall. The story runs that the king and his wives, his lords and his concubines, were revelling, when the mystic hand came forth; and on their outcry, 'the Queen' entered into the banquet house, having clearly not been included amongst 'the wives' of the king; by her counsel Daniel is summoned, and immediately becomes master of the situation. In that night Belshazzar is slain, and the kingdom is taken by Darius, the Mede.

This remarkable and curious statement staggered me even in the days of my childhood, for we are told in the last verses of the book of Chronicles that it was Cyrus who re-established the Jews, in conse-

DANIEL] quence of his having conquered all kingdoms; a statement which is reiterated by Ezra, i. 1–11, iv. 3, v. 13, vi. 1–5, with the distinct intimation that Cyrus had conquered Babylon. History records this conquest as occurring about B.C. 538; it equally records another capture of Babylon, by Darius, about B.C. 516. Now it is clear that if Daniel was a resident in Babylonia during the reigns of Nebuchadnezzar and his son Belshazzar, he must have been cognizant of the capture of the city by Cyrus, and of the proclamation made by that monarch. But apparently he knows scarcely anything of Cyrus, and chiefly speaks of Darius. This remarkable ignorance of Daniel becomes still more conspicuous when we find him writing—"In the first year of the reign of Darius, I Daniel understood by books the number of the years, whereof the word of the Lord came to Jeremiah the prophet, that he would accomplish seventy years in the desolations of Jerusalem" (chap. ix. 2). In the verses immediately following this, there is a touching prayer for the restoration of Jerusalem, which the writer regards as being then desolate (vv. 17, 18); at the end of which there is a communication that the consummation prayed for has been decided upon in the court of heaven, and that in seventy weeks (not ninety days, the favourite period during the war in North America for bringing about political changes) the restoration of Jerusalem should be effected. A matter that had been accomplished already. (2 Ch. xxxvi. 22, 23; Ezra i. 1–11.)

To my young mind it seemed improbable that a man who knew nothing of the things which had taken place under his own eye, who talked about Darius and the Medes when he ought to have spoken of Cyrus

DANIEL] and the Persians, would be likely to know anything about futurity.

On finding, however, that these difficulties were made light of by devout Christians, it seemed to me to be more judicious to study the real worth of the vaticinations than to reject them as being necessarily valueless. This I was readily enabled to do, as my professional career was begun in the house of a relative, whose devotion was sincere, whose respect for the verbal inspiration of the Scriptures was profound, and to whom the interpretation of prophecy was a favourite study. It behoved me to sit and listen, not to argue. With an active and tenacious memory, I soon found that certain opinions, which were hazarded as "interpretations," were not consonant with the facts themselves; that occurrences had to be twisted to meet words, and that words had to be twisted to meet facts. Though the verbal inspiration of the Bible was held as the firmest article of faith, it was evident that no respect was paid to its words. A 'father' (Dan. v. 2, 11, 18) became a 'grandfather' whenever the exigency of the case required it.

Such a change was necessary, to reconcile the facts given by Daniel with the words of Jeremiah: "Thus saith the Lord, I have given all these lands into the hand of Nebuchadnezzar, the king of Babylon, my servant; and the beasts of the field have I given him also to serve him.[64] And all nations shall serve him, and his son, and his son's son, until the very time of his land come; and then many nations and great kings shall serve themselves of him." (Jer. xxvii. 4–7.) From this it is necessary that Belshazzar shall be the

[64] It will be observed here that, with all his apparent exactness, the Prophet knows nothing about Nebuchadnezzar ever being a beast himself.

 grandson of Nebuchadnezzar, else Jeremiah's prophecy is worthless. Daniel's language is therefore held to be uncertain, lest his predecessor should be shamed. But again, it is to be noticed that many nations and great kings are to serve themselves of him; it was necessary, therefore, to manipulate the language of Daniel, so that Darius, the Mede, and his hundred and twenty princes, should come prior to Cyrus, the Persian (Dan. vi. 1–28). Again, it is to be noticed that Jeremiah uses the expression "the very time of his land come." It is clear that the point of time thus indicated must necessarily be indefinite; but it was considered more judicious to make it definite, and to signify the reign of the grandson. Thus, by a manipulation of words, the verbal inspiration of the sacred volume was by the same process both refuted and sustained.

Whilst puzzling over many of the difficulties which the subject in question involved, I was requested to attend a *séance*, in which a woman was to act as a prophetess, seer, or mesmeric pythoness; and as I was suspected of being a sceptical philosopher, I was challenged to discover any imposture therein. Instead of accepting the challenge as such, an opportunity was taken to examine the laws of evidence which the company acknowledged. Two individuals left the room, and were to do something which the blindfolded lady would describe to us. It was my part of the business to take down her words. Twice was the experiment essayed, but on both occasions her failure was signal. But, like peculiar passages in Holy Writ, 'the difficulty' was explained away. Those who had before been confident, now urged a different style of trial, and we were told that if we joined hands with the

DANIEL] gifted female, and thought intently of any place, she would describe it. My business was again to record the *ipsissima verba* of the sibyl, so that any independent observer might judge of their value. A father who was present thought of his own house, and told the son so, and both listened to the portrait which the woman drew; both were satisfied, but not contented; each complained of some feature which was superfluous, and of others which were wanting. Even in this they could not agree. At length it turned out that the one was thinking of their town dwelling, the other of their country villa; yet each believed the description adequate. On examining the words used, it was clear that each 'assistant' had interpreted the same word, or form of words, in a great many different significations. Whilst they did thus unconsciously, they were astonished at the knowledge of the charlatan, and they trusted her implicitly; but when their attention was aroused, such transparent humbug was recognised. A man surrounded by clean plate glass, and looking at a distant object, is unconscious that he is imprisoned; but when once a fly, walking upon a pane of his chamber, calls his eye to the glass, he cannot again enjoy the illusion that he is free.

On applying these considerations to the study of Daniel's prophecy, it became clear to the author that those who believe in the prophet's writings resemble those who credited the mesmerist. In one verse (chap. iv. 16), "seven times" are considered to be equal to seven years; in another part (chap. ii. 8, 9), the word 'time' cannot by any consideration be made equal to 'a year;' in another (vii. 12), the words "season and time" are wholly indefinite. Yet,

DANIEL] notwithstanding the vagueness, the words " a time, times, and the dividing of time" (chap. vii. 25) is taken definitely, and, by an arbitrary interpretation, said to signify twelve hundred and sixty years. Surely if "time, times, and a half" equal so many years, "seven times" the period of Nebuchadnezzar's beastship can only just have expired. Again, we are told that a certain powerful beast shall think to change "times and laws" (vii. 25); in which case we know not what interpretation to give.

Not only are vague significations given to the word 'time,' but 'weeks' also are similarly treated. The seventy weeks which are spoken of as "determined upon thy people, and upon thy holy city, to finish the transgression, and to make an end of sins, and to make a reconciliation for iniquity, and to bring in everlasting righteousness, and to seal up the vision and prophecy, and to anoint the most holy" (chap. ix. 24), are variously read as seventy weeks, seventy years, four hundred and ninety years, and I know not what besides; and all sorts of devices are adopted to make real history square with the so-called prophecies. Now let us suppose for a moment that Daniel signifies seven years by a week, we shall then find that he fasted twenty-one years, or three full weeks (chap. x. 3).

There is another difficulty, of the same class, about the use of the word 'days,' by the so-called prophet; he speaks of "one thousand two hundred and thirty-five days" (chap. xii. 11, 12.) Some take these expressions literally, others as metaphorical; but both are equally unable to make any scheme out of them which satisfies the mind of an individual who has respect to the intrinsic value of evidence. Indeed,

Daniel] we need not be surprised at this, as Daniel himself declares that he does not know the signification of what he has written.

The foregoing considerations lead us, at the present time, to attach no value whatever to the Book of Daniel; and, such being our estimation of it, there is no necessity for us to discuss its literary merits, the probable period of its manufacture, and its possible authorship.

Danjaan, דָּנְיַעַן (2 Sam. xxiv. 6), "The judge speaking openly;" from יַעַן, *jaan*, or "Dan playing the pipe," Danjaan being the equivalent of Pan. Dan was one of the names of the Phœnician Eshmun = Esculapius = Apollo = Elias = the Sun.

Dannah, דַּנָּה (Josh. xv. 49), "Jah is judge;" the י in יָה being, as usual, elided.

Dara, דָּרַע (1 Chron. ii. 6), "He lifts up," or "he bears."

Darda, דַּרְדַּע (1 Kings iv. 31), "Pearl of wisdom." (Fürst and Gesenius.)

Dari, Cuneiform, "Eternal."

Darius, דָּרְיָוֶשׁ (Ezra iv. 5), a Median. Signification of the name not known.

Darkon, דַּרְקוֹן (Ezra ii. 56), Persian. Signification of the name not known.

Dathan, דָּתָן (Numb. xvi. 1), "The fountain of On"?

Dad, דַּד, "The breast, or pap;" *dadi*, or *dadih* (compare English "*titties*"), "the two breasts;" Greek, τίτθη.

Dalu, Old Babylonian, = "exalted." Compare Delilah, Dalujah, or Dal-el-jah.)

Dacar, דָּכַר. We insert this word, as it indicates one 'hidden meaning,' or punning contrivance. It signifies either "a ram," "to bore," "to press into," or the "membrum virile" in a state of activity. To speak, then, of a male sheep might indicate some-

Dacar] thing more than was apparent to the ear; and the sacrifice of a ram would be appropriate for one who wished to recover his lost power "to press into." (Compare Dacre, Dacres, Dagger, Daggers, Dakin, Dicker, Docker, &c. Greek, δάκνω, 'to bite, or prick;' δακος, 'a bite,' &c.) Compare Accho.)

Dainu-kurban, Assyrian proper name, = "Gift of the judge." (Compare "it is *Corban*.") We have in England the word *Corbyn* as a proper name.

Dalah, דָּלָה, signifies "to hang down," "to be pendulous;" דָּלַל, *dalal*, 'to be languid, with desire,' 'feeble,' 'weak;' דָּלַע, *dala*, signifies 'to thrust out the tongue;' and דְּלִי, *dali*, 'semen emittere.' Hence probably *Delilah* and *Dalliance*.[65]

Dandanni, Assyrian, "Greatest of the great."

Dashon, דָּשֵׁן, signifies "To be fat," "wealthy," "juicy," &c. (Compare Dash, Dashwood, Dashing, &c.)

David, דָּוִד (Ruth iv. 7), "Beloved." Although I do not find any more satisfactory etymon for this word than the above, yet I object to it, inasmuch as the title applies to the after part of the king's life, which could not, and unquestionably was not, known when he had his name given. David certainly does not seem to have been any special favourite either with his brothers or his father. He was not beloved by Saul, though he was by Michal and Jonathan. The idea intended to

[65] Respecting this word, Gesenius has the following:—"Numb. xxiv. 7: *Manat aqua ex situlis ejus, i.e.*, larga erit posteritas ejus, metaphora ab aqua de situla destillante ad semen virile translata, ex nostro sensu obscœna sed Orientalibus familiari." *Thes, s.v.* This shows, as I think, that one of the emphemisms of the scrotum and its contents was a bucket; others were 'a purse,' 'a bag,' 'a basket.' It will be remembered that the Assyrian priests officiate before the sacred 'grove,' emblem of the 'concha,' with a pine cone in one hand, and a basket, or bucket, in the other, clearly typical of the storehouse of the male. Compare also Deut. xxviii. 5: "Blessed shall be thy basket, and thy store." סלה = 'basket,' also 'a thing dangling about;' also Prov. xvi. 11: "The stones in the bag." (Marginal reading.)

DAVID] be conveyed by the appellation is that he was beloved by the Almighty; and I think his historiographer has habitually spoken of him thus, instead of using the name he originally went by, *i. e.*, דּוּדַי = 'love apples,' or 'the basket.' The name of David thus resembles Issachar, and both clearly refer to the idea entertained by the ancient orientals, that "love apples," or mandrakes, could enable a man who is advanced in life to perform his marital duties. If our surmise be correct, we see how easily דּוּדַי, *dudi*, became דָּוִד, *David*, by the transposition of a letter and changing points.

In investigating the nature of ancient faiths, the inquirer will be assisted in fixing upon one or more individuals who may be designated 'representative men.' For the purpose which we have in hand, few can serve us better than the first powerful king of Judah, of whom we are assured that he was a man after God's own heart, which should perform all his will. It is clear that, by studying the character and acts of David, we shall obtain an insight into the character of that God who was worshipped and preached by Samuel, and all those other hierarchs who described the Psalmist (1 Sam. xiii. 14; Acts xiii. 22).

To understand the subject aright, our history must involve that of his predecessors. Samuel, by force of individual will, had established his authority as an envoy from God, when his sons became a source of discontent; and the people demanded a king, who should be a leader against enemies. Judging that thews and sinews were appropriate for such a chief, he caused to be selected (for no one can believe under the circumstances that God did it

 directly) a man who towered above the multitude in stature, and exceeded any one of them in strength. The king thus selected feels that he owes his position to Samuel; and the seer, believing that he will act as his tool, orders him to make war upon those whom the prophet unaided dare not fight. Thus it is ever; religion promotes war, but its ministers prefer to fight by deputy rather than in person. It is always easier to convert by the sword, than by words or argument.

But the monarch is not duly obedient to the advice of the prophet, and presumes to act without his assistance (1 Sam. xiii. 8–14); therefore, within two years of his accession to the throne, the prophet announces an intention to abolish the dynasty. This threat is renewed upon a subsequent occasion (1 Sam. xv. 10–23). The reason of the reproof in both instances is clear, viz., a refusal to be implicitly guided by the man who assumed to be the mouth-piece of the Almighty.

From this short history we gather, that Saul believed in the power of Samuel to make and unmake kings, and that Samuel only respected a king who would be ductile in his hands.

Hot with displeasure at the gigantic king whom he had made, Samuel proceeds to elect another. A young man, of comparatively tender years, and of what is known amongst physiologists as a sanguine temperament, ardent in war, impetuous in love, sudden in determination, and readily dominated by religious impressions, is selected; and means are at once taken to advance his position. With courage and skilfulness, the young protegé of the Prophet soon gains an important advantage over the Philistines, and becomes

DAVID] enthusiastically praised by the people, whose condition under Saul had been very miserable. Beautiful to look at, and modest in manner, he engages the affections of the king's son, and becomes installed at the royal court. He marries also the king's daughter, his portion of 'the settlements' being two hundred Philistine foreskins, obtained by a most unjustifiable massacre. But the inquiries of Abner soon lead the king to the knowledge that David is the man whom Samuel has selected to succeed him (1 Sam. xx. 31); and that Jonathan also knows the fact is evident, from the same text. As a natural result, the present ruler attempts to destroy the future king, and endeavours to induce his courtiers to do the like. The astute captain, unable to make head against a combination of enemies in the precincts of the palace, flees away, as Rhoderick Dhu is represented to have done, in the *Lady of the Lake*. For such a proceeding, no one can blame him.

Hoping to find security from the persecution of Saul, David flies to the Philistines, as Napoleon the First fled towards England. His reception being unfavourable, he plays the madman before the king, who, being disgusted with him, allows him to depart. He then, like many a brigand under similar circumstances, betakes himself to a cave; and, being joined by others equally unfortunate with himself, he becomes the captain of banditti (1 Sam. xxii. 1, 2). The monarch is no more able to destroy his refractory subject and his troop than the governors of Italy have been able to extirpate brigandage from their Christian country. Though David respects the person of the king, he is by no means so proper towards Nabal, whom he determines to destroy, simply

DAVID] because the man would not send him a supply of food. The reason why the life of the monarch is regarded with scrupulous care is to be traced to the reverence which David felt for the ceremony of consecration. To his mind it was evident that, if he raised his hand against the anointed one, his own position would be as precarious as that of Saul. Feelings such as his have existed in Europe to a late period, if indeed they are not current now.

At length, wearied with his miserable life in Judæa, David passes the frontier once more, and again takes refuge with the king of Gath (1 Sam. xxvii. 1–12). On the present occasion, however, he comes as a leader of 'condottieri,' and has a place assigned to him in Philistia, as of old the pirate Danes had in our own country. Whilst there, he makes expeditions against innocent people, and destroys them utterly, leaving not a single soul alive to tell the tale. He then prepares, without a murmur, to assist in a Philistine attack upon his own country, and remonstrates against the edict which prevents his doing so (1 Sam. xxix. 8).

On his return to his new home, David finds that the Amalekites, who have been already twice destroyed, once by Joshua (Exod. xvii. 18), and once by Saul (1 Sam. xv. 8), have served him as he had served them (1 Sam. xxvii. 8); but he succeeds in avenging himself, and on his return hears of the success of the Philistines and the death of Saul.

When he receives certain information of the king's decease by the hand of him who brings the tidings, he dooms the individual to death, as having shown disrespect to the ceremony of consecration. After a long war between the son of Saul and himself, David

 hears of the death of Ishbosheth by the hand of a deserter; and him he also kills, although that king was not "anointed." At this period the treatment of the house of Saul by David is noble.

When once firmly established in the kingdom, by the capture of the strong town Jerusalem, David increases his seraglio largely, but he by no means loses his warlike ardour. He fights with his old friends the Philistines, and reduces them; and he conquers Moab, Syria, Edom, Ammon, &c. After these campaigns he abides at home, whilst his generals lead his armies; and he gives the rein to adultery, deceit, and finally to the deliberate murder of one of his faithful servants. For these crimes, being reproved by Nathan, he duly repents; but shows a very small sense of his crimes, by going again to the fair woman who was the indirect cause of his guilt; and the second son of the adulterous Bathsheba becomes the favourite child.

David now rouses himself from his quiescence, and repairs to Rabbah, whose inhabitants he slaughters in a horrible fashion, causing them to be put under saws, harrows, and axes of iron, and to go through the brick-kiln (2 Sam. xii. 31). Many who know the punishments inflicted by the Chinese upon their criminals think them dreadful, but they are exceeded by those which David inflicted upon individuals whose only crime was fighting for their country.

We next notice the style of justice which the king showed when he came to the throne, and subsequently. We find (2 Sam. iii. 27–39) that David became acquainted with the treacherous assassination of Abner by Joab; but instead of requiting this, as he did the slaughter of Saul, and that of Ishbosheth, he simply tells the guilty man, and all his own

DAVID] surroundings, to weep and lament. In this respect he resembled Napoleon, who considered it good policy to wink at the crimes of his successful generals. The king is equally lenient to his own family; his daughter Tamar is outraged by her brother Amnon, but the only effect upon the father is to make him very wroth (2 Sam. xiii. 21). When Absalom, Tamar's brother, revenges himself, the king expresses grief, but he soon is comforted again, and consents to receive the murderer at court.

The favour which Absalom thus received induces him to conspire against his father; and the latter, whose system and policy must have been contemptible, gives in without a stroke in his own defence, flees from his capital, and crosses the Jordan. At length,— and why he did not thus act earlier is incomprehensible,—the king makes a stand; his captains overcome his son. When the tidings of Absalom's death reach David, he bemoans the loss, but is again powerless to avenge it. Not long after this the redoubtable son of Zeruiah again commits cowardly assassination (2 Sam. xx. 10), and again the monarch winks at the offence; thus giving us a scanty idea of his power and justice. We next notice the occurrence of a famine, and the deliberate sacrifice of seven men to the Almighty; men, too, who were of the family to whom the king had previously acted so nobly. The reason of the change of policy it is not hard to find. There had been two formidable rebellions against the power of David, and it was possible that some descendant of the old dynasty might raise another insurrection against the usurper. It was perhaps difficult to murder in cold blood the most of them in the name of the king. It was easy to do so,

DAVID] when famine pressed, in the name of the Lord. This is by no means a solitary instance of religion effecting the removal of an enemy, whom policy has wished, yet feared, to destroy. A handsome funeral over the bones of all the dreaded race completes the transaction, and God interferes no more with the land; or, in other words, the necessity for priestly intervention has ceased.

Like a sensible ruler, David desires to know the number of his subjects; but Joab very much dislikes the business; and, a pestilence arising, the monarch is induced to believe that it has been sent in consequence of his own acts. The monarch may have thought that the difference between seven men being hanged because their father did something over which they had no control, and the slaughter of seventy thousand because the king wished to act as a judicious ruler, was very disproportionate; but as we are not told his inward views upon this, we forbear to descant upon them.

At length the conqueror of Goliath becomes aged, powerless in love, and feeble for battle. Urged by his advisers, however, he selects a successor, whilst yet alive; and, having done so, gives to him his legacy of blood. There is something awful in the idea of a man going to face his Maker, so to speak, with lips yet red from the command to murder those who have been left behind. Can any one believe the mandate, "Thou shalt do no murder," and yet face the august Lawgiver with the words still hanging on his tongue, "His hoar head bring thou down to the grave with blood" (1 Kings ii. 9)? The last utterances of David are frightful.

Having thus examined the political history of the

DAVID] man after God's own heart, we proceed to inquire into what we may designate his religious acts.

We find that he has sufficient regard for Baal to call a son after him, viz., Beelidah, בְּעֶלְיָדָע (1 Chron. xiv. 7). He has such a respect for idols that he keeps one in his house; and that this must have been something very like what we call a heathen god, such as Apollo, is probable, inasmuch as Michal uses it to personate her husband (1 Sam. xix. 13). The word is 'image' in the authorised version, and "teraphim" in the Hebrew. We find him having so little respect for the priest Ahimelech (1 Sam. xxi. 1–6), that he tells him a deliberate falsehood, and in a manner compels him to give up for human use the food which was prepared for the Almighty. He takes, moreover, from the sacred treasury, without compunction, the sword of Goliath, which has been presented by somebody, probably even by David himself, to the Lord. We find the king is constantly reported as enquiring of the Lord respecting his proceedings; but we are utterly ignorant of the meaning of the phrase, except that in some way it was connected with an ephod, or linen robe. Such inquiries were common throughout antiquity; the sale of "dream-books of fate" tells us that they are so yet. There are many in every country who believe that consulting 'chance' is equivalent to inquiring of the Lord. Few could, in his own way, have consulted the Lord more pertinaciously than Haman, for he had 'the lot' cast daily before him, from the first month till the twelfth (Esther iii. 7); yet he has received the name of "wicked" (Esther vii. 6), whilst David, who never took half the trouble, is called 'the beloved.'

DAVID] We can tell nothing respecting David's religious acts during his residence in Philistia and in Tyre. That he was in Tyre we presume, from the statement that Hiram was ever a lover of David (1 Kings v. 1), which he could not be, unless he had seen and known him. On his return from the Phœnician territory, we find him introducing, or reproducing, the worship of the ark; but it is clear from the context that he did not know much about the symbol, nor about the deity whom it typified; for, when an accident occurred to Uzzah, David is so displeased that he declines to have anything more to do with the affair (2 Sam. vi. 6–10). We are next struck with the curious fact that the ark, which was the harbinger of woe to those of Gath in a previous year, should now be the herald of good fortune to a Gittite, and can only explain the matter by supposing that the hierarchs, who overdid their part in the matter of Uzzah, were anxious to reconcile the king to the accident, by showing that the ark brought good luck even to a Philistine. When thoroughly imbued with the belief that this particular box brought good fortune to those who retained it, David once more determined to secure it for Jerusalem.

Now let us at this point pause to consider in what respect this veneration for a wooden chest differs from adoration of the Palladium of Troy, of the Ancilia and Sibylline books of Ancient Rome, of Diana of the Ephesians, of the sacred stone of Paphos, or of the stone from Scotland which now reposes under the roof of Westminster Abbey, beneath the coronation chair. In what way does this estimate of the ark, which is given us in the Book of Samuel, differ from the belief in charms, talismans, winking

 virgins, blessed images, bambinoes, bones of saints, toe-nails of martyrs, bits of wood, holy coats, rusty nails, ancient pocket-handkerchiefs, and those thousand-and-one relics which are respected amongst Mahometans, Hindoos, and Roman Catholics? We are told at the present time that these are means to excite piety, and are never themselves adored; but when we find that the tarsus of a saint who lived in filth some few hundred years ago will cure ague, and that the blood of St. Januarius brings good luck to Naples, we cannot fail to see that the holy object is supposed to possess specific inherent virtue, and that it is considered as an absolute portion of the deity. Those who believe in the influence of a black bambino, and a consecrated wafer, may well admire the veneration of David for the ark; but those who prefer to worship the Father in spirit and in truth can only see in the monarch's adoration of the ark, an idolatry as gross as that prevailing in a heathen country. We can see no distinction between bowing to the stock of a tree, to a statue made therefrom, or to a box fashioned from it. Nor can we allow that David excelled other kings in goodness, because he adored a wooden coffer more than a stone image.

After bringing the ark into his capital, with a ceremonial which involved obscenity, he feasts the people individually, and goes home. To his wife's remonstrance about his indecency, he retorts an assurance that he will be yet more vile, or low (2 Sam. vi. 22), and base in his own sight; and thus that he will become honoured amongst his handmaidens, if not amongst his wives. Small as this episode is, it shows us that David held the opinion that the worship of God involved immodest cere-

DAVID] monies, which, though repugnant to the royal mind of the man, became sanctified whensoever they were performed for the honour of God. We are, moreover, left to infer that in this matter the king judged correctly, for we find Solomon thus addressed: "If thou wilt walk in my ways, to keep my statutes and commandments, as thy father David did walk, then will I lengthen thy days" (1 Kings iii. 14).

When once the ark has come into Jerusalem, David shows his reverence for it by wishing to build a temple to the honour of the Almighty, who is recognised under the emblem of the mystic chest. In this idea he is at first supported by Nathan; but the prophet, on second thoughts, considers that for such an unscrupulous and cruel warrior to build a religious house would not be seemly. He has sufficient good feeling to know that a foundation of rapine, wrong, and slaughter is not proper for a temple; so he therefore counsels the king to allow his son to construct the sacred edifice. Solomon has not engaged in bloody exterminations to amass wealth; he may, therefore, with a good conscience, use the money which his father has collected.

Contented with the decree of Nathan, the king becomes quiescent, and little disturbs the even tenor of his way until his crimes in respect of Bathsheba; but, on being reproved by the prophet, he suddenly repents; to him the voice of Nathan was equivalent to the voice of God. The king is ductile in the hands of the seer; and whenever the latter alleges an interference by the Almighty, the former believes in the dispensation, and commits murder to avert the divine wrath (1 Sam. xxi. 1–9).

A rigid examination of David's history compels

 us to believe that the king knew nothing whatever of the Mosaic law. His own will, and that of Nathan or the priest, were the sole guides of his actions; but the subject is too large for discussion in the present article.

The most ardent admirers of David as a king being unable, even with large allowances, to support by his actions his claim to preeminent piety, turn to the Psalms that are attributed to his pen, in proof of the position which they sustain. We proceed, therefore, to analyse the sentiments expressed in all those which bear his name, irrespective of the critical accuracy of their superscription.

They consist of passionate appeals to the Almighty for personal protection; they often imply a doubt whether He is as powerful as his worshipper has been led to believe, and whether the gods of other people do not treat them better than he is treated; then, again, as if afraid that his unbelief should operate against him, he reiterates his trust. There are few Psalms in which all these conceptions do not appear. In some the distrust is most prominent, *e.g.*, Ps. ii., vi., x., xii., xiii., xiv., xvii., xxii., xxxi., &c. In others confidence seems to be uppermost, *e.g.*, Ps. ix., xxi., xxiii., xxviii. There are many in which admiration is expressed of the works of the Creator in general, and others in which the works of His hands are said to be destroyed with pleasure; *e. g.*, "I have pursued mine enemies, and overtaken them, neither did I turn again until they were consumed; I have wounded them that they were not able to rise. Thou hast also given me the necks of mine enemies, that I might destroy them that hate me. They cried, but there was none to save them; even unto

 the Lord, but He answered them not" (Ps. xviii. 38–41). In fine, throughout the whole body of his writings, the ear is almost wearied with the expression of the belief that God looks especially after individuals — that every thing which they receive of good comes from His hand — and that every misfortune results from His displeasure; if David conquers, robs, or murders on a large scale, he thanks his God; if, on the contrary, he is himself in trouble, he deprecates His wrath. But the robust sense of the man shows him that others are fortunate besides himself, and he is therefore tempted to doubt whether God looks after him alone. When he sees those whom he calls wicked, — *i. e.*, those who do not worship in the same way as himself, — in great prosperity, he is greatly perplexed, nay, he declares himself envious of them (Ps. lxxiii. 3).

It is clear, then, that with all the beautiful utterances of the Psalmist, his conception of the Almighty was essentially selfish; he could not conceive of God as being loving unto all men, and hating wrong, robbery, and uncleanness. Nor did he have any other idea of rewards and punishments than those which exist in this world.

Putting all the foregoing considerations together, we cannot believe that David received the character of "a man after God's own heart" from his own intrinsic worth, or from the sublimity of his theology, which does not differ in any way from that of devout Greeks and Mahometans. We can believe that he gained the panegyric from inaugurating a style of monarchy in which the royal was subservient to the priestly power. In ancient times, certain kings of Assyria were eulogised by their hierarchs, just as

DAVID] David was for his devotion to one form of worship, and his persecution of every other; whilst in modern times we find that potentates are praised or blamed for certain actions, according as the historian's faith and theirs are united or opposed. By some, queen Mary of England is still regarded as a saint; by others, as a demon. The same may be said of Henry the Eighth. Doubtless king David was once estimated in the same way; but as only the writings of the eulogists have survived, he has the advantage over the British monarchs.

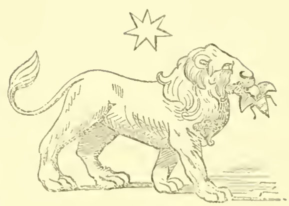
DEBIR, דְּבִיר (Josh. x. 3), signifies "The seat of the oracle," "the holiest place of all in the temple;" but it is very doubtful whether this is the true meaning of the name, which was borne alike by a king and a town (Josh. xii. 13).

DEBORAH, דְּבֹרָה (Gen. xxxv. 8, and Judges iv. 4), "A bee." (Compare Greek and Latin Μέλισσα, *Melissa;* German *Emma, i. e.*, Emme, Imme, = "a bee.") Fürst's *Lexicon, sub voce.*

While investigating this word, and the idea involved therein, I found a very interesting essay on it, in Hislop's *Two Babylons*, pp. 280–289. The article is too long for transcription. It points out that the custom of using lamps and candles in worship is very ancient, having prevailed in Babylon (Baruch vi. 19), in Pagan Rome, in Egypt, and in Koordistan; that the Tungusians use wax tapers in honour of their gods, as do the Buddhists in Ceylon and elsewhere; that the lights are typical of the sun. His conclusion is that the bee was a punning contrivance for "the word." The pun existed in Persia and Babylonia, as well as in Palestine; and he gives a wood-cut, which I copy, to show that the three bees,

DEBORAH] which are the insignia of a deceased Pope, are of very ancient date. The lion in the wood-cut has a star above his head, which identifies him with the sun; the bee in his mouth is held in such a position as to typify the holy triad. The bee was also the symbol of the great revealer. It was one of the emblems of Diana. I have a very strong suspicion that the wax candles which are used in worship, in preference to lamps, were originally intended to represent the phallic emblem, under which the Almighty, in days gone by, was reverenced; and that wax was preferred to tallow on account of its being the product of the bee, which was a punning emblem of "the word," and of Him who made the world. Hislop has taken the wood-cut from Wilkinson's *Egyptians*, vol. iv., p. 189.

Fig. 93.



It is possible that Beelzebub, 'the lord of flies, or buzzers,' was really 'the lord of bees,' *i. e.* 'of words,' = 'Baal who prophesied.'

DEDAN, דְּדָן (Gen. x. 7), of doubtful meaning. (Compare Dodona. Gesenius.)

DEKAR, דֶּקֶר (1 Kings iv. 9), "He pierces through," or "the piercer," or "lance-bearer." (Compare *La pique;* also Digger, Degge, Dick, Dicker, Dickson, Dignan, Dignum, Dickie, &c.)

DELAIAH, דְּלָיָה (1 Chron. iii. 24), "Freed by Jehovah." The Phœnicians had the name Δελαιαστάρτος, or "freed by Astarte."

DELILAH, דְּלִילָה (Judges xvi. 4), "Pining with desire"

DELILAH] (Gesenius); "unfortunate," or "miserable" (Fürst). I doubt this meaning, and think it more consonant with Philistine practice that the etymology was דְּלִילְיָה, *Deliliah*, from דְּלִי, *dali*, "a pail," also "the testicles," as in Numb. xxiv. 7; לְ, the sign of the genitive case, and יָה, *Jah*, or "the bucket of Jah." Compare "He shall pour the water out of his buckets," and "his seed shall be in many waters" (Numb. xxiv. 7).

DEMON, *τὸ δαιμόνιον*. It would be unprofitable to discuss the question whence demonology has come down to us. We know that a conception of demons was possessed by the Etruscans, who were old as a nation when Rome was an infant; and we are equally certain that the Chaldæans were familiar with it. From the latter it spread to the Hebrews; and, being improved upon by them, its development was conspicuous at the period of the Christian era. As a physician, tolerably conversant with the phenomena of insanity, I do not hesitate to aver that the demoniacal possession, which used to be considered as a manifestation of some mysterious being having entered the body of the victim, was nothing more than 'mania.' Epilepsy was known under the name of '*morbus sacer*' by the Romans of old. The Asiatics of to-day believe that the lunatic is inspired; and the late Dr. Wolff, in his *Journey to Bokhara*, often attributes his escape from death to the reverence paid to him as the habitation of Allah; his strange manner having led to the general idea amongst the Mussulmen that he was insane.

Some there are who experience — long before society is able to recognise the existence of insanity in them — visions of various kinds, and hear messages whispered in their ear, or thundered upon their hearts. If they happen to be devout, they consult the

DEMON] priest; and he, if he knows nothing of physiology, naturally considers that the effects result from the direct presence of his God. Since it is so in many Christian countries at the present day, we can readily conceive that it was the same in days gone by, when few, even of medical men, had any knowledge of diseases of the brain. When the monomania is comparatively harmless, as was the case with Swedenborg, the *dæmon* is thought by observers to be a good one; when it is murderous, like the evil spirit of Saul, it is considered as a bad one. The one is regarded as an emanation from Jehovah, the other as proceeding from Satan. When once this theory,—that the symptoms of insanity are due to spiritual agency,—possessed the mind, the disease was described by reference to the nature of the supposed devil; and where we should talk of mania, melancholia, dementia, the ancients talked of 'tearing,' 'deaf and dumb,' or simply 'evil' spirits.[66]

[66] I take this opportunity to record the important change which has taken place of late years in the ideas respecting insanity. In days gone by, this terrible infliction was considered as the result of demoniac possession. When this belief was abandoned, the complaint was regarded as a disease of *the mind*. Acting on this idea, patients suffering from insanity were treated as naughty and wayward children, and hence were subjected to castigations and other punishments. If a man's mind allowed him to be strange, he was argued with quietly at first, but if he persisted in his fancies, he was subjected to tortures of gradually increasing severity. Now, on the contrary, insanity is regarded as one of the symptoms of a diseased *brain*—one which tells of some physical change within the head as completely as "cough" tells us of disease within the chest. The condition of the mind depends upon the integrity or otherwise of the brain. When this organ is affected, it may be so with such suddenness that the transition from health to mania is almost instantaneous, but, as a general rule, the approach of the disease is slow. As the consumptive commonly have some indication of the approach of phthisis long ere any change can be detected in the lungs, so the lunatic has some intimation of the existence of disordered brain for weeks, months, or years before any physical alteration of that organ can be observed. Whilst in this latent condition, the mind, wielded by the healthy portion of the brain, can resist a disordered fancy; but this resistance has no more tendency to cure the complaint, than a determination not to cough can stop "consumption." The experienced physician can recognise the early

DEMON] The time has scarcely yet gone by in England when the old belief existed; for I can remember reading a pamphlet given to me by a gentleman, who has now a seat in Parliament, in which a case of demoniacal possession was detailed. The young woman was clearly insane; yet her parents, and the neighbouring clergy, could not be convinced of this, and tried all sorts of 'exorcising' projects; nor could I repress my surprise at finding that my informant credited the priests in preference to the physicians.

The belief that lunacy was a proof of the existence of some evil demon has tinctured the phraseology of a large portion of the Sacred Writings; and has led us to the conclusion that it is far safer to trust to the spirit of those records than to their *ipsissima verba*.

When used so largely in the sacred writings, we can readily understand that words descriptive of demoniac possession would appear in the compositions of the earlier Christians. Amongst them no doubt whatever was entertained that the devil had power to make himself apparent to mankind, and to do them mischief in one manner or another. Thus we learn, from the legendary lives of certain saints, that Satan appeared to them under various disguises—as a goat, a ram, a crocodile, a boar, and sometimes even as a

indications of approaching insanity as readily as he can those of phthisis, or of water in the head; but those who are not accustomed to observe closely, or have no opportunity of doing so, cannot see any disease until it is fully developed. Hence we find, that those who know most about lunacy are derided, under the name of "mad doctors," by those who are wholly ignorant of it. Now it does not follow that all those who are threatened with consumption and have a cough die of "decline;" many indeed recover completely their usual health; in like manner, every one who shows indications of lunacy does not become insane, he may be perfectly restored. But as the physician would not attempt to cure phthisis by ordering his patient not to cough, so would he not try to cure monomania by logically demonstrating its absurdity. In both, and indeed in all cases, he attempts to cure disease by the closest attention to all the requirements of the bodily health.

DEMON, lovely woman. So far, indeed, were these ideas carried, that many a learned council has discussed the question, whether it was possible for devils in any form to engender with human beings. During the dark ages of superstition, advantage was taken of the abject terrors of the mind; and, in the obscurity of night, a designing man or woman would steal into the bed of youth, and accouple with him or her. These supposed demons received the name of "succubi" and "incubi." As we may well imagine, they always disappeared before daybreak. It was this habit which was supposed, more than any other, to stamp them as supernatural and demoniacal.

Yet why a ghost or a demon, whether good or bad, should always think it incumbent upon him or her to disappear ere the day dawned, we cannot divine, unless it is that all are the creatures of distorted imagination, or the result of some jugglery which the light discloses (John iii. 19–21, 1 Thess. v. 5). It is not without a doubt about the truth of the whole narrative, that we read of the "man" who wrestled with Jacob being obliged to depart when the day broke (Gen. xxxii. 24–26); for verse 28 tells us that the "man" was "God;" and we cannot see any obligation upon the Creator to shun the daylight. He who lives in light, and is Himself the light of the world, cannot fear the approach of day. If then Jacob wrestled with one who dreaded the brightness of the sun, it is questionable whether he was what he is represented to be.

DEUEL, דְּעוּאֵל (Numb. i. 14), "Invocation of God" (Gesen.) "El is knowing (Furst).[67]

[67] It is probable that there is a close connection between this word and *Deva*, or Di, the Hindoo for *holy*, Latin *divus* (compare Dives). Riches were often taken as a mark of God's favour, and their owner accounted holy.

Devil.—If we pursue this word through its more ancient forms, we find it in the Anglo-Saxon as *deofl, deofol, dioful, diobul;* in Old Saxon, as *diubhal.* Low German, *düwel.* Danish, *diävel.* Dutch, *düivel.* Swedish, *djevul.* Icelandic, *diofull* or *diffill.* High German, *diufall* or *tiufall,* or *teufel.* Gothic, *diabula, diabulus.* Latin, *diabolus.* Italian, *diavolo.* French, *diable.* Spanish, *diablo.* Greek, *διάβολος, diabolos*—which is translated 'slanderer, or calumniator.'

Now, although all these names appear to be derived from the Greek, there is reason to believe that the idea of the devil did not originate at the Christian era. If it be so, the Greek word may itself have come from some older language. If we seek for an etymon in the Hebrew, we find דָּבַל, *daval,* which means 'to press together,' 'to embrace amorously;' and דֶּבֶל, *devel,* signifies 'coition;' of the first, Gesenius remarks, "In usu fuisse videtur hœc radix etiam de globulis stercoris—unde *stercus;*" a very appropriate name for one anathematised by a zealous hierarch. But amongst the Hebrews, the devil went by the name of שָׂטָן, *Satan,* "the adversary;" we can scarcely imagine, therefore, that either of these etymons is satisfactory. Consequently we conclude that the Greek derivation of the current word is correct. From the various ideas respecting him, which have been expressed by different or opposing theologians, from the earliest times to the present, I gather that the Devil is considered to be the moving spirit of the heterodox; all those who believe the priest then speaking and acting, are the children of God; all who do not, are children of the Devil: *e.g.,* those who believed Calvin and Luther thought that the papists were children of Satan, while

DEVIL the last returned the compliment; both could not be right. In the Bible, *Satan*, when spoken of, is called the adversary; and all the names given to him demonstrate that he was considered to be the moving spirit of those who obstinately refused to give credence to priests and prophets. Of course, when a people believe that there is no salvation for those of an opposite creed to themselves, such unbelievers will naturally be called children of the lost one. But a man is not always what he is called.

As to the very existence of such a being, and whether he has horns and hoofs, &c., &c.,[68] there is room for much doubt. If the Almighty be omnipresent, and omnipotent, it is difficult to comprehend how any separate being, opposed to omnipotence, can find a part to exist in; much more difficult is it to believe that the Almighty and the Devil can chat familiarly together, as they are represented to do in the book of Job, chapters i. and ii., and 1 Kings xxii. 21–22.

How much the *ipsissima verba* of Scripture are to

[68] There is a pleasant story told of a practical joke played upon the learned Cuvier, which is illustrative at once of the absurdity of the mediæval conceptions of the Devil, and the contempt with which a philosopher regards them. The account runs thus: Some earnest Roman Catholic, anxious to withdraw the great naturalist from evil pursuits, viz., the study of all the works of God, which the Church considers as certain to lead to everlasting perdition, attempted to frighten the bold enquirer by personating the Devil, and in his guise summoning the infidel to his court, very naturally concluding that the apparition would drive the victim to such sacerdotal relief as "masses," &c., could afford. A dim twilight enabled Cuvier to see something in his room, and the philosopher asked "Who are you?" The reply was "I am the Devil," &c.; but the naturalist soon noticed the horns worn on the head, and the hoofs on the feet of the joker, and all the remark he made was "Horns and hoofs—horns and hoofs—must be graminivorous. I dont care for you," and turned round to go to sleep again. *Se non è vero, è ben trovato.* The story should serve as a hint to those priests who delight to paint the Devil, that it would be safer to use St. Paul's simile, and depict him as a lion, than to figure him as a grass-eating creature, to whom flesh meat is not a luxury.

 be relied on when taken literally, we may see by a comparison of 2 Sam. xxiv. 1, with 1 Chron. xxi. 1, where the Lord and Satan are spoken of as if they were the same individuals.

When we attempt to trace the belief in the Devil, we find it apparently coexistent with man. Nothing can be more natural than for the savage to consider that there is a good power, which gives him health, strength, plenty, warmth and luxury—and that there is a bad one, who sends darkness, storms, famine, cold and desolation. Such ideas are found wherever our missionaries have learned to understand the language of aborigines. As a natural result, the leaders of thought amongst them teach their votaries to deprecate the wrath of the bad, and to propitiate the good deity. This has been the basis of all systems of religion. In the Hebrew we find Elohim and Satan, Jehovah and Azazel as mutually opposed: in the Persian, Oromasdes and Ahriman; in the Egyptian, Osiris and Typhon are the antagonists. We have the same conception amongst ourselves: we believe that there are two opposing powers, who contend against each other, in air, on land, and within us all. We people the unknown immensity with innumerable beings, who sit or act on adverse sides, like whigs and tories, radicals and conservatives, and style the Devil the leader of the opposition. Sometimes we believe that he positively becomes the prime minister—the head of the strongest party. It is doubtful, however, whether we understand the subject any better than did the ancient Etruscans, from whom most of the medieval conceptions of Satan are drawn. The mind of the thoughtful philosopher is some-

DEVIL] times agitated by the consideration that it is downright blasphemy to entertain the idea of the existence in the universe of any other power than that of the Almighty—for it is a contradiction in terms to say that He is Omnipotent and Omnipresent, and yet that He is habitually thwarted, and His acts controlled, by some adverse power. Yet as the observer sees in the Devil one of the most useful means whereby human beings can be terrified into doing good, and avoiding wrong, robbery, and rapine, and the most potent weapon in the hieratic armoury whereby a sinner may be dragooned into heaven,[69] he is unwilling to urge his philosophic doubts too far.

DIBLATH, דִּבְלָת (Ezekiel vi. 14). We have already seen a variant of this word in BETH-DIBLATHAIM. The original idea conveyed by the root דבל, *dbl*, is "to "press or squeeze," "anything pressed or heaped up;" hence one form דְּבֵל, *debel*, came to signify sexual congress—and דְּבֵלָה, *debelah*, "a cake of figs." These, being round then, as they are now, gave an extension of meaning, and דִּבְלָה, *diblah*, became "a circle." When a word had so many and such signi-

[69] The expressions in the text will not be considered too strong by any one who is acquainted with the plan adopted by the Papal hierarchy to influence the minds of their votaries. Though not very conversant with the devotional works used by the laity amongst the Roman Catholics, I am tolerably familiar with the pictorial designs by means of which the weak minded are terrified. In our own country, I have seen gaudily painted pictures exposed for sale, in poor districts where Roman Catholics abound, wherein are represented the death-bed's of saints and sinners; by the former stand a priest and an attendance of angelic beings; by the latter stand a host of demons, who are depicted with grotesque ferocity. When once the worshipper's mind becomes imbued with the terror of these objects, he is driven by his fear to seek for priestly aid. There is scarcely a medieval history in which we do not see some lawless king or turbulent noble driven in his old age into the arms of the church, by the terrors of the devil which he was saturated with in youth. We have indeed heard many divines of our own church express the opinion that men were driven to do good, and kept from grievous sin, to a far greater extent by the fear of the Devil than by the love of God; and there is strong reason to believe that their idea is correct.

DIBLATH] fications, there is reason to believe that it was intentionally adopted by the ancient priesthood, for a cake of figs might be typical of the sun and moon, of both, or of amorous embracements.

DIBLAIM, דִּבְלַיִם (Hosea i. 3), dual of דְּבֶל, and signifies "double copulation." This name was possessed by the mother of Gomer (see Hosea i. 3). In verse 2 the prophet is told to take a wife of whoredoms, אֵשֶׁת זְנוּנִים, *esheth-zenunim*, and children of whoredoms, that he may be a sign to the children of Judah.

Whilst sitting as a listener in church, I have been repeatedly struck with the profound credence which is given to *ancient* men, when they assert that the Lord speaks by them; although to *modern* men is accorded a totally different reception. We are told, from many a pious preacher of to-day, that the sins of Britain have called down from heaven the murrain upon our cattle and the cholera on ourselves; or, in Scriptural language, that our cities are defiled with sins, and our villages steeped in wickedness, just as was Judæa and Jerusalem in Hosea's time. But could we tolerate that any one of our shining lights of the pulpit should adopt—as the means of convincing us of our great iniquities—the plan of taking a harlot to his bosom, and holding a feast at the baptism of his bastards? If he announced that a message from God had told him to do so, none would allow the plea, and it would be a question whether the gaol or the lunatic asylum was the most fitting place for him. Had we lived in the time of Hosea, with our present lights, we should probably have thought the same; and, this being so, I think we are bound to believe that many an ancient "Thus saith

DIBLAIM] the Lord" ought to be read as, "Thus saith a man who is a lunatic," or "who is a criminal, hiding his innate immorality under the guise of a canting hypocrisy." There is more of blasphemy in *believing* such an one than in denouncing him.

DIBON, דִּיבֹן (Numbers xxi. 30), "River place" (Fürst).

DIBRI, or DIVRI, דִּבְרִי (Leviticus xxiv. 11), "Jah arranges;" from דָּבַר, *dabar*, and יָהּ, *jah*, the ה being elided.

DIKLAH, דִּקְלָה (Gen. x. 27), "The place of palms."

DILEAN, דִּלְעָן (Joshua xv. 38), said to be "a cucumber field"! it really signifies "On is thick," or "On thrusting out the tongue;" from דָּלַע, *dalah*, and אֹן, *on*, "to be thick," or 'to thrust out the tongue." There are in Payne Knight's work copies of two coins, in which a male God is represented with the tongue thrust out. There is therefore no doubt, as coins were at first embodiments of religious faith, that the reading given above is consonant with classical knowledge. Of the significance of the emblem it is unnecessary to speak.

The name was given to a town in Judah.

DIMASHK, Assyrian, Name of Damascus, whose king, *temp.* Sennacherib, was Mariah. (Compare with MOR-IAH and MAR-IA.)

DIMI-SHEMSI, Assyrian, "The Sleep of the Sun," "the west;" also *Shalam, Shemsi*, "Peace of the Sun."

DIMNAH, דִּמְנָה (Joshua xxi. 35), "A dunghill" (Gesenius), "river, place" (Fürst).

DIMON, דִּימוֹן (Isaiah xv. 9), "River, place" (Fürst). Probably "the semen, or viscous discharge, of On."

DIMONAH, דִּימוֹנָה (Joshua xv. 22). It is probable that both this word and the preceding are the progenitors of the name "*Demons*," the first being equivalent to "incubus," the second to "succubus."

Dinah, דִּינָה (Gen. xxx. 21), "Judged" (Gesen.), "avenged" Fürst). A name which leads us to infer that it was given by the historian after her adventure with Shechem.

Dinhabah, דִּנְהָבָה (Gen. xxxvi. 32), "A lurking place for robbers" (Gesenius), "a little place" (Fürst).

Dionysus, was an ancient God, often identified with Bacchus. He was stated to be the same as Aïdes, or Aidoneus, Helios, Jao, Pluto, and Osiris. In the eighth volume of *Transactions of the Royal Society of Literature*, p. 296, Mr. Talbot has endeavoured, and I think successfully, to prove that the name is of Assyrian origin, the formula for it being *Dian-nisi*, or *Dayan-nisi*, words signifying "Judge of men," the *Dian*, or *Dayan*, being equivalent to the Hebrew *Dan;* and he quotes a line from the Michaux inscription, running thus, "Shemesh *dayan* rabu shamie u irtsit," *i. e.*, "The Sun, the Great Judge of heaven and earth." He goes on to say that one of the most curious traditions respecting Dionysus was, that he sometimes assumed the shape of a bull, with a human countenance, and was then called Hebon. By a very ingenious argument, Mr. Talbot also shows that the Greek Rhadamanthus, Judge of Hades, was a God of Egyptian origin, his name in that language sounding as Rad-amenti, and signifying "Judge of the darkness." He also adduces an Assyrian inscription, where the Sun has the following title: "The Sun, judge of men (*dian-nisi*), whose flail, Zalul (flagellum), is good. This flail, or whip, was one of the emblems of Osiris. Nebuchadnezzar built a temple to Dionysus in Babylon. He was often called Σαβοί."

Dishon, דִּישׁוֹן (Gen. xxxvi. 31), דָּשֵׁן, *dashen*, signifies "to be fat, juicy, full of marrow, strong, large, power-

Dishon] ful." דִּישׁוֹן, *dishon*, signifies "a mountain goat," or "antelope." Now the antelope, like the ram, was a sacred, or mystical animal; he was carried in the arms of the priests in Assyria and Babylonia. See Plate II., Figs. 1, 4. For a long period I could find no clue by which to explain the meaning of the symbol. The word in question appears to afford it; for by a sort of pun, apparently very common amongst the ancient hierarchy, the same word may express the animal, or the fact that a certain organ is fat, thick, or strong. *Double entendres* are not exclusively of modern origin, and they have descended from the priests to the people.

Dizahab, דִּי־זָהָב, (Deut. i. 1.) "A place abounding with gold" (Gesenius).

Dreams. The subject of dreams is one which is full of interest to the philosophic student. The educated man and the mental philosopher recognise in them nothing more than the workings of a tired or diseased brain, which reproduces grotesquely the ideas formed during waking hours under the domination of the will. All alike refuse to see in dreams any direct communication with the divine mind, and reject the idea that God speaks thus to man in modern times. Yet though this is the general feeling, I have known a pious Christian gentleman so influenced by his sleeping thoughts, as to mould his waking opinions upon them, and to refuse, under the influence of dreams, to do what his judgment, and that of others under whose advice he had begun to act, dictated as a proper course. But the philosophic Englishman is very different from the child-like Oriental, whose uncultivated mind swallows everything which is presented to it in the way of religion,

DREAMS] and refuses to reject, or even to modify, the belief which is first instilled into his soul. To him a dream is something very mysterious; and its explanation must be sought from those who profess to be learned in such matters, viz., priests, prophets, diviners, soothsayers, and the like. They, not knowing, nor perhaps caring to learn, much respecting psychology, readily attribute the visions of the night to celestial agency, and declare that dreams are as completely the means of communication with the God whom they worship, as the utterances of a madman were considered in Asia, those of a shrewd pythoness in Ancient Greece, or those of an insane dervish in Modern Turkey.

We see abundant evidence of the importance attached to dreams in the Old Testament. In Gen. xx. 3, Elohim speaks to Abimelech when the latter is asleep. Jacob and Laban have each communications from God in a dream, Gen. xxxi. 11–24. The dreams of Joseph, of Pharaoh, his butler and his baker are well known. Moses was so strongly imbued with the celestial origin of dreams, that we find him reporting the following as the words of Jehovah—"If there be a prophet amongst you, I the Lord will make myself known unto him in a vision, and will speak unto him in a dream" (Num. xii. 6). A similar idea is expressed by Job (xxxiii. 14–16), "For God speaketh once, yea twice, yet man perceiveth it not. In a dream, in a vision of the night, when deep sleep falleth upon men, in slumberings upon the bed, then He openeth the ears of men, and sealeth their instruction." We have some indications of the use made of dreams in Jeremiah xxiii. 25, "I have heard what the prophets said, that prophesy lies in

 my name, saying, I have dreamed, I have dreamed. How long shall this be in the hearts of the prophets ..... which think to cause my people to forget my name by their dreams which they tell every man to his neighbour? .... The prophet that hath a dream, let him tell a dream," &c. Every reader of Daniel is familiar with the respect in which dreams were held in Babylon; whilst we find, from Matthew's gospel, that dreams continued to be held in estimation up to the time of our Saviour, both amongst the Jews and Romans (Matt. xxvii. 19). Though Solomon had a memorable dream (1 Kings iii. 5), we nevertheless find him estimating them as ordinary occurrences (Ecclesiastes v. 3).

Throughout the whole Bible we find no plan described by which the real value of a dream could be discovered, but we do find that dreamers are repeatedly associated with diviners, enchanters and sorcerers.

For those men who pretended to be diviners, no machinery could be found more valuable than dreams to effect their purpose. By this means, the shrewd man was able to gain time for reflection. Throughout the quiet hours of night he could ponder over the questions which had been submitted to his notice during the day. If the matter admitted of an easy solution, and one the truth of which circumstances were not likely to oppose, he, the diviner, could readily feign to have had a dream, in which the answer to the proposed question had been revealed; but if the matter was one of which the most astute of fortune-tellers must have felt considerable doubt,— for example, whether a Saul, who had never shown himself a particularly skilful general, after the defection of his lieutenant David to the opposite side,

DREAMS] would be able to conquer the Philistines in the coming strife,—the diviner very judiciously decided not to dream at all; so that even a king might complain that he could get no answer from priest, prophet, or dreamer (1 Sam. xxviii. 15), *i. e.*, from those who claimed to be inspired by day, or those who averred that their inspiration came on by night.

In considering the subject of dreams from a religious point of view, we must look upon them as being of either divine or human origin; if we regard them as the first, we are driven by logic to allow that God has spoken equally to all nations, to kings, priests, and diviners who are "heathen," as to those who are orthodox, and by thus treating all alike He has demonstrated His friendliness alike to all mankind, which He has "made of one blood" (Acts xvii. 26). If, on the contrary, we adjudge that dreams are of human origin, it is impossible to accord to the dreamers the authority which they claim, and when we read "Thus saith the Lord," we must understand the words to mean "Thus saith the visionary." If, desiring to steer clear from both these horns of the dilemma, we assert that some dreams are real communications from the Almighty, and others not, we only get into another difficulty, namely, the means by which the two are to be discriminated, nay, even how we can ascertain with certainty that the diviner has dreamed at all. If we allow the claim of Moses, and believe that he received direct communications from the Almighty by day, whenever any new difficulty required to be adjusted; how can we refuse the claim of the Arab lawgiver Mahomet, who claimed to have intercourse with Allah during the darkness of night, in visions on his bed? Some there are who would

DREAMS] make the fulfilment of the prophecy the test of the divinity of his message; but from this even we are precluded by the dictum in Deut. xiii. 1–5: "If there arise among you a prophet, or a dreamer of dreams, and giveth thee a sign or a wonder, and the sign or the wonder whereof he spake of thee come to pass," &c., he shall not be believed if he be not thoroughly orthodox. If we take orthodoxy as the standard by which to judge of the sacred nature of the message divulged in a dream, it is clear that what was a divine dream in Samaria would be considered a human one in Jerusalem, and *vice versâ*. This again raises the question as to who has the power of deciding as to what orthodoxy is. By no possible definition of the word can we consider that our Saviour was orthodox during His lifetime; it is impossible that any one who promulgates a new religion or ritual can be otherwise than "heterodox" in the estimation of the believers in the old. "The great reformers," as they are called, were heterodox in their day. Yet although we believe in their worth and commend their doctrine, which being established amongst ourselves is held to be orthodox, there are nevertheless others in Christian Europe who regard them as dreadful heretics, incarnations indeed of the Devil.

If, in default of all logical methods of distinguishing between dreams of divine and human origin, we content ourselves with the belief that all those which are admitted into our sacred writings are true, we must allow those who profess a religion other than our own to use the same plea. If we once permit ourselves to argue that 'such a doctrine is true because I believe it,' we must in fairness allow the same argument to be used by another; and thus

DREAMS] we are compelled, by our own logic, to admit that the dreams of Grecian and Roman soothsayers are of equal value with those of the Jewish diviners; or, by refusing to admit this, we must put everything, as did the Mahometans and the Christians, to the arbitrament of the sword, and consider that those visionaries whom the Almighty loves the most must win the day; a conclusion which asserts that brute force is better than intelligence, and that the religion of Mahomet is superior to that of the Saviour.

Now when a sensible priesthood, trammelled by these difficulties, finds itself unable to contend with the intelligence of the present day, it is a grave matter for their consideration whether it is not advisable to abandon all the weak points of doctrine, and strengthen the main bulwarks of Christianity. "The reformers" did not scruple in their days to expunge from the canon of scripture fifteen books, out of eighty-one; and Luther even went so far as to exclude the epistle of Saint James, because it opposed his doctrine of faith without works, calling it a truly straw epistle, since it does not contain any evangelicalism. I consider that we of to-day have power equal to that of the reformers, if we choose to exercise it. How any one can reject the story of Susannah and the three elders as apocryphal, and yet retain the words of Hosea as inspired, is to many moderns incomprehensible.

We have introduced dreams in this place, simply because it was in conformity with them that some cognomens were given; see, for example the account given in Luke i. 11, 22, 63, where that which we must presume to have been a dream is described as a vision; and again, consult Matthew i. 20, 21, where it

Dreams] appears that the name of Jesus was prescribed to Joseph in a dream; see also ch. ii. 13.

Dod, דוד is a word which signifies "sexual love," = ἔρως; a fit offering to make to the lovely *alma-mater*. Hence Dod, Dodd, Dodson, Dodgson, Doddridge, Ashdod, Eldad, Medad, &c.

Dodai, דּוֹדַי (1 Chro. xxvii. 4), signifies "loving, amatory;" also a certain root, mandragora,[70] which was supposed to have influence in sexual matters (Gesenius). Now this word is precisely the same as דָּוִד, *David*, except that in this the *yod* י comes before, instead of after, the final *daleth* ד, or *d*. A change so simple could readily be made by a scribe, and thus a name, originally '*the mandrake*,' would become '*beloved*.'

Dodo, דּוֹדוֹ (2 Sam. xxiii. 9), and Dido, are both variants of the word דּוּדַי. In passing, I must notice that Dudai, or דּוּדַי, signifies "a basket," as well as "mandragora;" and it is possible that from such a pun arose the practice of the priests carrying a basket, when worshipping at the shrine of Ishtar.

Doeg, דֹּאֵג (1 Sam. xxi. 7). This cognomen signifies simply "The fish;" which was a sacred symbol, in consequence of the extraordinary quantity of milt or roe which each one contains at breeding times, thus being an emblem of fecundity.

Dor, דּוֹר (Jos. xvii. 11), "An age," "generation," "habitation;" also "to go in a circle,"—the sun? Assyrian, *Dar*, "a habitation." Compare En-*dor*, *Dor*cas, *Dor*ah, *Dor*an, *Dor*ing, *Dor*rington, &c.

Dothan, דֹּתָן (Gen. xxxvii. 17), "The two wells, or double fountain"?

Dove (see page 110); a possible etymon for our English

70 For an account of this plant see Kitto's *Cyclopædia of Biblical Literature*. *s. v.* Dudaim, and *Song of Songs*. by Dr. Ginsburg, p. 183, Note.

DOVE] word is דוּב, *dur*, which signifies "to pine away," "to languish."

DUD, דוד, signifies "to love erotically," "a beloved one," "a friend." Pointed as דָּוִד, it reads "David," and signifies 'beloved,' in an amatory way; every meaning, indeed, given to דוד, in the lexicons, seems to have reference to love matters. (Compare *Dud*ley, *Dud*ding, *Dud*dingstone, *Dud*son.)

DUDAI, דּוּדָי, "love apples." *Dudaim*, mandrakes, used for aphrodisiac purposes.

DUMAH, דּוּמָה (Gen. xxv. 14), "The silent one." It may be from דָּם, 'likeness.'

DURA, דּוּרָא (Daniel iii. 1). *Dur*, דור, signifies "to go in a circle," "a circle," "a bali," "a burning pile, or round heap of wood." In the Cuneiform, it is read as *Duru*.

E. There is no Hebrew letter which corresponds to the second vowel of our own language. Those Jewish and other names, which in our Bibles are found to commence with E, begin in the Hebrew with *Aleph*, or *Ayin*, which are marked with certain vowel-points that give them the sound of the French *e*, equivalent to our *ai*, of which Elohim is an example, wherein the E has the sound of *a* in "*ale*;" it has also the ordinary sound of our own *e* as in "ell." The *e* is also introduced into the English form of Jewish names, when the initial letter in the Hebrew has *sh'va*, (:) under it, and is immediately followed by another consonant, in which case *e* is pronounced as faintly as possibly.

EAGLE, נֶשֶׁר, *nesher*. This bird has always been a sacred emblem, and an attendant upon the Great God, as being the largest known bird, and one which takes the

EAGLE] highest flight into the air. Its sight too is as keen as its flight is powerful, and it thus becomes a symbol of the all-seeing Creator. (Compare Nisroch, Macneish, Neish, Nash, &c.)

There is, in Deuteronomy xxxii. 11, a very curious mistake respecting the habits of this bird, and one for which it is difficult to find any explanation, viz. "As an eagle stirreth up her nest, fluttereth over her young, taketh them, beareth them on her wings, so the Lord did lead him," &c. Now the closest observers of the eagle tell us, that she not only does not stir up her nest, but that she makes a new one every year on the top of the old one, and neither she nor any other known bird bears its young upon its wings.

EARTH, אֶרֶץ, *aretz*; γῆ, *gee*, in Greek; *terra* in Latin. The earth has played a very important part in all the ancient theologies which we know. All the great gods are said to have descended from the marriage of heaven and earth; sometimes they are also said to have "time" for a grandfather, and for their destroyer. In other words, the idea of there being a god at all is the result of human considerations about heavenly things, which time brings to perfection, but again swallows up. Just as Sennacherib inquired, Where are the gods of Hamath and of Arpad? so we may ask, Where are the gods of Greece, Phœnicia, and Egypt? Time has destroyed them.

The supposition, that the earth is the universal mother, is a very natural deduction for a semi-civilised man to form. He sees how all things spring from the soil; how all animals are refreshed and strengthened by resting on the ground; he sees that all creatures take their sustenance from the

EARTH] products of the soil; and when he contemplates the process of feeding, he sees that every portion of the human body has at one time been a portion of the ground on which he treads; still farther, he sees that all things become converted into earth again. The gigantic tree, when dead, is decomposed like the humblest leaf; whilst man, the lord of creation, is no better in this respect than the vilest worm; "dust he is, and unto dust he doth return."

When once this sentiment obtained, it was very natural that every thing connected with the phenomena of germination should be noticed, and the observer would soon recognise the influence of the sun and rain upon the earth; without these, vegetation languishes or dies, just as the female remains sterile without her natural consort. It was easy, therefore, to compare the earth to a fruitful mother, and the heaven to a fructifying father.

The poetical Greeks embodied these considerations in a legend, and made Demeter the mother of all below. Of the Roman idea, Pliny gives us a good account (*Natural History*, book ii. c. 63), of which the following is the opening sentence: "Next comes the earth, on which alone, of all parts of nature, we have bestowed the name that implies maternal veneration." It is not, however, so much with these that we have to deal, as with the ideas which we find in the Hebrew scriptures, as being held by those whom many persons at the present day consider as divinely inspired. If we find in the Bible the same doctrines as those held by other nations, we must accept them as of divine origin, or of human invention. It may be that one people has borrowed the faith and copied the practice of

EARTH another, or that both have been taught by inspiration, or simply by their own cogitations. To decide into which category we are to place the idea that the earth is our mother, we must ascertain that which our sacred scriptures enunciate.

We find the maternal idea at the very threshold of the Bible. No sooner is the woman cursed, by having an accession of pain on the occasion of parturition, than the earth is associated with her, and the sentence goes forth — "Cursed is the ground, . . . thorns and thistles shall it bring forth to thee," Gen. iii. 16, 17, 18; or, in other words, there shall be an infliction of misery even upon the soil, which, instead of bringing forth trees pleasant to the sight and good for food, with trees of knowledge and of life, should travail with briers and all sorts of prickly bushes. Adam, himself, is also informed that he was taken from the ground, and that to it he should return. The same idea is expressed with equal strength in the account of the creation, Gen. i. 11, 12; "Let the earth *bring forth* grass," &c., "and the earth *brought forth* grass and herbs," &c.; and again, we have in verse 24, "let the earth *bring forth* the living creature, cattle, and creeping things, and beasts."

We next find the earth treated as an individual: in Gen. ix. 13, "It shall be a token of a covenant between Me and the earth;" and again, in Numbers xvi. 32, where the earth is said to have opened her mouth and swallowed up Korah and his company. The idea in question is very clearly enunciated by David, in Psalm cxxxix. 15, thus: "My substance was not hid from thee when I was made in secret, and curiously wrought in the lowest parts of the

EARTH] earth." (See Isaiah li. 1, also Job i. 21, and Eccles. v. 15, with Ginsburg's remarks thereon, p. 352.) From these passages it is evident that no difference exists between the Hebrew and the Greek idea. The former distinctly avers that the earth brought forth plants and animals of all kinds, at the commandment of the God of Heaven. The latter says that Demeter is the earth when called into activity by heaven; and the story of Prometheus, who made a man of clay, but could not animate it until he acquired some fire from on high, is precisely a counterpart of the making of Adam out of dust and breathing into him the power of life. In both, there is a recognition that the earth is sterile without the influence of heaven; but whether this knowledge is of higher origin than human invention, we may leave to the decision of men who are more acute in recognising the marks of divine interference than we feel ourselves to be.

EBAL, or AIBAL, עֵיבָל (Gen. xxxvi. 23), also read as Gaibal and Hebal, signifies "a bare mountain, or rock."

EBED, עֶבֶד (Judges ix. 26), the same as Abd, "A servant."

EBED-MELECH, עֶבֶד מֶלֶךְ (Jerem. xxxviii. 7), "The king's slave."

EBEN, אֶבֶן, signifies "A rock, or stone." Amongst the ancients generally, and amongst the Hebrews themselves, an upright stone indicated the Creator; as a phallus at Cyprus, the celebrated Paphian Venus, was a conical stone.

EBENEZER, אֶבֶן הָעֵזֶר (1 Sam. iv. 1), "Stone of strength."

EBER, עֵבֶר (Gen. x. 14), a part situated on the other side of a river, sea, or desert, "to pass over." It is also spelled עָבַר, *abar*, and may be pronounced in strictness *âvar*, and be the origin of Havre. Various Abers in

Eber] Scotland, Wales, and England, and our word *over*, are all but identical with it.

אבר, *abar*, also signifies 'to be strong, firm, powerful, vigorous,' also 'to veil,' 'to cover,' and 'the wing or pinion of a bird,' according to the vowel-points. *Abari*, in the Cuneiform, signifies "the celestials."

Ebiasaph, אֶבְיָסָף (1 Chron. vi. 23). See Abiasaph.

Ebna, Assyrian, signifies "created;" *Abna nebo* = 'Nebo made me;' *Shemsebna* = 'the sun made me.' (Compare Abi-ner.)

Ebriu, Assyrian, signifies "purified," also "dividing into parts," either victims or the heavens; and thus "priests" or "astrologers," or both.

Ebronah, עַבְרֹנָה (Numb. xxxiii. 34), "A place by the coast."

Eden, עֵדֶן (Gen. ii. 8), "Delight, softness, pleasure," equivalent to ἡδονή. (Compare the garden of the Hesperides in Greek fable, also the names Aden, Edensor, and St. Aidan, one of the Culdees.)

Eder, עֵדֶר (Josh. xv. 21, 1 Chron. xxiii. 23), "He arranges," or "the disposer of events," also "a flock."

Edom, אֱדוֹם (Genesis xxv. 30). The three letters אדם signify "to stamp firmly," "man," "to be red," or "red," according to the vowel points. There is something mystical about red as a colour. Red powder is used to-day in Hindoo worship. For the priest to throw it on a woman's breast is equivalent to soliciting to adultery. Jaganath is painted red; Lingams are usually so coloured. *Scarlet* and hyssop were burned with the sacred *red* heifer (Numb. xix. 26). Rams' skins for the temple were dyed red (Exod. xxv. 5). Zechariah speaks of red horses (chap. i. 8); and in Rev. vi. 4, and xii. 3, we read of a red horse and a red dragon: and in chap. xvii. 3, the woman sits on a scarlet coloured beast, and is herself clothed

EDOM] in the same hue. In the Romish church the prevalent colours for sacred dresses, &c., are purple and scarlet; and the same are seen in our Universities. There is still faith in red flannel; and a scarlet dress is very attractive to those of the opposite sex to the wearer. We find, too, that the bull is readily excited to fury by a red flag; and that a turkeycock is made very fierce by a crimson rag. But though the physiologist may readily account why red should be adopted by the followers of Mahadeva, the reason will not apply universally. Many have doubtless used the colour simply because it was handsome, attractive to the eye, and not much given to fade by exposure to the sun. (See ESAU.)

EDREI, אֶדְרֶעִי (Numb. xxi. 33), signifies "strong;" the name was borne by a town in Bashan and in Naphtali. The word is probably a variant of אָדַר, *adar*, which means "to shine, to be splendid, renowned," &c.; also "great, swelling, inflated, magnificent, large." (Compare *Hadr*ian, *Adra*myttium, &c.; *Addar*, and the Puff *Adder*.)

EGG, בֵּיצָה, *Beza*,* compare *Besai*, *Bezaleel*, *Beza*, &c. *Omne vivum ex ovo*,—"Every living thing comes from an egg,"—wrote Haller, one of the most distinguished physiologists of modern times. No wonder then that the egg has figured in sacred mysteries. We have it alike in Hindostan and Greece, Egypt and England, amongst the Babylonians of ancient and the Romanists of modern times. It was related to the crescent moon in Heliopolis; and in other places was to be seen surrounded by a serpent. In Cyprus, there is a huge specimen of one, which is adorned by a bull, in a recess, arched over by a crescent, supported on two fan-like ornaments. In Assyria, the

 egg is associated with Venus and the doves. The aphorism of Haller would of itself go far to account for the reverence in which the egg was held, if it could only be shown that the ancients knew that mammals ever existed in an egg condition. As they did not know the fact, it is clear that we must look elsewhere for the origin of the myth. If the reader will refer to what we said of the apple and the pine cone offered to the female deity—if he will still farther remember the ideas connected with the worship of Mahadeva, and our surmise of the hidden meaning of the Assyrian triad, he will probably conclude that the shape of the egg is intended to typify that of the testis; and he will be still farther convinced of the truth of his surmise when he finds that the small organs, to which we give the name of "witnesses," are called, in ancient and modern oriental languages, the "eggs." As Mahadeva or Asshur *per se* would be powerless, and as he derives all his fertilising power from his dependents, we can readily understand the myth which created the mundane egg before the oldest of the Gods, and which made the egg to be *brooded* over by the Holy Spirit, thus bringing about creation.

EGLAH, עֶגְלָה (2 Sam. iii. 5). "The calf, or a heifer;" עֶגֶל, *agal*, "is to roll or to revolve;" *agol* is "round." It is possible that the calf became a sacred animal because its name resembled that of the round or revolving one, the Sun. In the later period of Jewish history, the worship of the golden calf was held in such horror, that every contrivance was adopted to keep it out of sight. It is therefore very remarkable that we should find certain cognomens apparently derived therefrom. The name Eglah was borne by

Eglah] one of David's wives; but we can scarcely imagine that he would have tolerated such an appellative, had he felt like the modern Jews. It appears, therefore, probable that the monarch did not know of the story of Aaron's shame. There are many indications that the Pentateuch had no existence in the time of David, as we shall show in our second volume. This is one of them.

עֲגָלָה, *agalah*, also signifies "a waggon or chariot," from its rolling, and it is possible that we derive *eagle*, French *aigle*, from the wheeling flight of the bird. Aglae is still an appellative in France. (See Heifer.)

Eglaim, אֶגְלַיִם (Isaiah xv. 8). This word was originally written without the *gimel*, and signified the same as Elohim; but the early redactors of the sacred text, unwilling to allow that the sacred name of El was known to the Moabites, inserted *gimel* between the two first letters. Ginsburg's *Versions of the Bible*; also p. 227, *supra*.

Eglon, עֶגְלוֹן (Josh. x. 3, Judg. iii. 12), probably "On is round;" from עָגַל, *agal*, and אֹן, *on*.

Egypt, מִצְרַיִם (Gen. xii. 12), *Mitzrim*, signification doubtful.

Ehi, אֵחִי (Gen. xlvi. 21), "My brother, or friend." It may also signify "Jah is a brother, or friend," the *yod* being elided from יָה; or if, with Fürst, we consider that אָח, *ach*, is one of the names of the Almighty, the word in question will signify "Jah is Ach."

Ehud, אֵהוּד (Judg. iii. 15), "Conjunction, union;" also "powerful," "strong," or "the One;" "the incomparable."

Eker, עֵקֶר (1 Chron. ii. 27), "A shoot, stock, or trunk." One of the euphemisms for the testes; "he is a son of Ram," or "the high one." עֵקֶר, *aiker*, is

Eker, however probably a later euphemism for אָכַר, *achar*, or *ichar*, 'to plough, or dig,' whence we have

Ekron, עֶקְרוֹן (Josh. xiii. 13). *Vide supra*, page 68.

El. See Al.

El, Cuneiform, "The name of any God," plural El-im, or Ilin.

Eladah, אֶלְעָדָה (1 Chron. vii. 20), "El is lovely."

Elah, אֵלָא (1 Kings iv. 18), "An oak." Probably a ל is elided, and the name means "El is strong as the oak." It is spelled אֵלָה, 1 Sam. xvii. 2, which is perhaps an elided form of "El is Jah," or is simply "an oak." (See Elealah.)

Elam, עֵילָם (Gen. x. 22), of doubtful signification.

Elamu, Cuneiform, one of the Kings of Elam.

Elasah (1 Chron. ii. 39). See Eleasah.

Elath, אֵילַת (Deut. ii. 8), = "the goats," or simply "the loving ones," or "the mighty women." Originally it has been a feminine plural of אֱלוֹהַּ, *Eloah*, signifying "the goddesses;" but, this being offensive to the modern Jews, the word has been modified, by converting אֵל, *el*, into אֵיל, *ál*. Aloth, עָלוֹת (1 Kings iv. 16), is clearly a variant of the same word.

Eldaah, אֶלְדָּעָה (Gen. xxv. 4), = "El is knowledge," or "omniscient," from דֵּעָה דֵּעַ, *dea* or *daiah*, 'knowledge.' He was a son of Midian; thus clearly showing that El was not an exclusively Hebrew word for God.

Eldad, אֶלְדָּד (Numb. xi. 26), "Beloved by El," דּוֹד, 'love,' literally "*El* loves."

Elead, אֶלְעָד (1 Chron. vii. 21), "El the witness;" from עֵד, *aid*, 'witness,' and אֵל, *el*. Compare this with Ga*leed* or Gilead, where Gal or Gil, the *Sun*, is the witness, whose sign is a menhir, or upright rock, with a heap of stones at its base.

ELEADAH, אֶלְעָדָה (1 Chron. vii. 20), "The El passing over us;" from אָדָה, *ada*, 'to pass by, or over.'

ELEALAH, אֶלְעָלֵא (Numb. xxxii. 3), "El the high one (the morning Sun);" אלה, 'to be round or thick,' 'an oath,' 'an oak,' or 'pine,' or 'God,' according as it is pointed; עָלָה, *alah*, 'to go up;' possibly עָלֵא, *alai*, is written for אֵלָא, *aila*, and the word signifies "El is strong as the oak," we may also read the name as "El is Allah," or "El goes up." (Compare ἕλη, 'splendour;' εἴλω, εἰλέω, Ἥλιος.)

ELEASAH, אֶלְעָשָׂה (1 Chron. ii. 39), "El the Creator," possibly, 'El is hairy,;' from עָשָׂה, *asah*, 'to be covered with hairs' (Compare ESAU); it may come from אָשָׁה, *ashah*, 'to sustain.'

ELEAZAR, אֶלְעָזָר (Exod. vi. 23), "El is a helper."

ELEL, an Assyrian God. (Compare Ellel, Lancashire).

ELHANAN, אֶלְחָנָן (2 Sam. xxi. 19), "The merciful El," or "El is merciful;" חָנַן, *chanan*, 'he is gracious.'

ELI, עֵלִי (1 Samuel i. 9), means "The goer up," "The high one." (Compare the Greek εἵλη = ἵλη, and ἵλη, the modern Ali, and the Latin *ille*.

ELI, in Cuneiform, signifies "to ascend."

ELIAB, אֱלִיאָב (Numb. i. 9), "The strong Father."

ELIADA, אֶלְיָדָע (2 Sam. v. 16), "El is knowing."

ELIAHBA, אֶלְיַחְבָּא (2 Sam. xxiii. 32), "Protected by El;" חָבָה, *chaba*, 'to hide, to protect,' &c.

ELIAKIM, אֶלְיָקִים (2 Kings xviii. 18), "El sets us up." (Compare JAKIM.) *Jachin*, a twin pillar with Boaz in Solomon's temple, and *Hakeem*, the present Arabic name for "doctor," in the East. It is the experience of European physicians, practising their profession in Oriental countries, that they are more frequently consulted by men, *propter impotentiam virilem*, than from any other cause.

Eliam, אֱלִיעָם (2 Sam. xi. 3), "El the mother." (See Am.)

Eliasaph, אֶלְיָסָף (Numb. i. 14), "El the fascinator, or enchanter," possibly "collector." (See Asaph.)

Eliashib, אֶלְיָשִׁיב (1 Chron. iii. 24), "El is a requiter."

Eliathah, אֱלִיאָתָה (1 Chron. xxv. 4), "El is wonderful," the אָתָה being probably a variant of אָת or אוֹת, *ath* or *oth*.

Elidad, אֱלִידָד (Numb. xxxiv. 21), "Beloved by El;" דּוֹד, *dod*, 'a friend, or lover,' 'love.'

Eliel, אֱלִיאֵל (1 Chron. v. 24), "My God is El."

Elienai, אֱלִיעֵינַי (1 Chron. viii. 20), "To El my eyes are directed." Fürst.

Eliezer, אֱלִיעֶזֶר (Gen. xv. 2), "El the helper."

Elihoreph, אֱלִיחֹרֶף (1 Kings iv. 3), "The Eli of harvest;" חֹרֶף, *horeph*, 'harvest.'

Elihu, אֱלִיהוּ (1 Chron. xxvi. 7), "El, He is;" הוּה, *huh*, 'to breathe,' 'to be,' 'desire' (see Hoham); possibly compounded of El and Hoa, he is son of Barachel, *i.e.*, son of the Ewe.

Elijah, אֵלִיָּה (2 Kings ii. 6), "El is Jah." Also called "Elias," a variant of Ἥλιος, or Ilus, "the Sun, or God."

There are two methods by which we may judge of the theology or of the principle that influences a writer, and those who adopt his accounts as inspired. One is by the observation of what he says and does, the other by noticing the words and actions which he attributes to some one else, whom he sets up as a hero.

Now it is perfectly clear, from the nature of things, that the Jewish writer of Kings could not know all the events which took place in Israel whilst the two nations were antagonistic. It is equally clear that, if the dynasty of David had a greater claim upon the favour of the Almighty than had

ELIJAH] the rulers of the revolted tribes, there would have been a greater manifestation of the divine power in Jerusalem than in Samaria. A Protestant of to-day would not think it a mark of divine favour to his cause, if the Creator were to send prophets to modern Rome and neglect London; but if he heard that the messengers were commissioned to uphold the doctrine of Luther, and to destroy all those who opposed it, he would naturally be proud. If he were a philosopher, and had the means to gratify his desire, he would go to Rome to examine the truth of the report which had reached him. Until he was able to do so, the logical observer of to-day would hesitate ere he acknowledged the mission of the alleged prophet. As we would act in respect to the present, we may do as regards the past. We see no means by which the chroniclers of Jerusalem were able to compile the history, even the very words, of an individual who resided in a hostile kingdom; consequently we prefer to see in the history of Elijah the *beau ideal* of a prophet, such as a Jewish priest would have manufactured, if he had the power, rather than one which the Almighty designed and produced.

Let us for a moment pause to consider what a good Roman Catholic of Italy would like to see done to heretical England, or what a thorough-going low churchman would be glad to notice as happening to a red hot ritualistic congregation. Without entering into particulars, we believe that both would rejoice to see some conspicuous indication of their opponents being wrong, and to witness the infliction of condign punishment. If I am not mistaken, the Popish literature possesses many evidences to show the union of Protestantism with the Devil; and we cannot

 therefore be surprised that the orthodox Jews should have ample proof of the complicity of the ten revolted tribes with Satan.

Guided by this light, let us examine the history of Elijah, as written by an historian of Judæa. We first hear of him (1 Kings xvii. 1) as predicting a drought, a fearful occurrence even amongst ourselves, which should afflict only the land of Israel. With curious carelessness of detail, however, the prophet is said to get his water from a brook for an indefinite time ; and when the rivulet at length dries up, Elijah is sustained entirely by meal of some sort and by oil, a diet upon which no one could live long. In the continuation of the story of the Tishbite, we find that Obadiah had on an occasion fed a hundred of "the Lord's prophets," in two caves, with bread and water; a business of no small difficulty during a drought, for the required supply would not be much less than an eighteen gallon cask per day. Without inquiring into the propriety of Jezebel slaying the Lord's prophets, we pass on to the very wonderful scene in which, after a long absence of rain, at the top of an arid mountain, Elijah orders men who are his enemies to collect water to saturate a sacrificial pile. We are somewhat struck with the curious circumstance that Ahab the king should personally search the land to find some fountain, brook, or grass, that the horses and the mules should be kept alive,—which shows the excessive scarcity of animals,—and yet that 'the Tishbite,' the king's enemy, should be able to persuade the monarch to find two bullocks, as a test whether Elijah was what he pretended to be. At any rate, after the scene described 1 Kings xviii., the Tishbite succeeds in killing all Baal's prophets; an

ELIJAH] achievement that must be compared to the murder of the Huguenots at Paris, on the day of Saint Bartholomew. We cannot fairly eulogise Elijah, and yet despise the rulers of France. The human holocaust being completed, rain arrived for Israel. The benefit that arose for France from her bloody sacrifice has not yet been discovered. After the scene referred to, Elijah has a solitary adventure, the upshot of which is that he is commanded to anoint one man as king, and another as a prophet. The first order he neglects altogether, the second he duly fulfils. We pause here for awhile, to notice this specimen of priestly or prophetic assumption. Feigning an order from the Creator, a man assumes the power to elect, and therefore to depose, sovereigns. We know that ancient hierarchs arrogated this faculty, and history tells us that Christian Popes have assumed the same authority. As the English Protestant refuses to accord to the Bishop of Rome the right to select the successor to Queen Victoria, so he must deny to Elijah the right to name and anoint the successors to the Israelite Ahab, and the Syrian Benhadad.

In the twentieth chapter of the same book we find no mention made of Elijah, who disappears entirely at the time of Israel's need, and is replaced by some other prophet. But in the subsequent portion of the scripture he again comes on the scene, to denounce the rapacity of the king, and to foretell his decease.

Having arrived thus far, we are perfectly staggered to find, from 1 Kings xxii., that Elijah is apparently unknown both to Ahab, the monarch of Israel, and Jehoshaphat, the king of Judah. We cannot possibly conceive how a chronicler in Judæa could record all the deeds of Elijah, and yet that the ruler should not

 know of his existence; nor can we understand how Ahab, who had seen so much of the power of Elijah, should have sent for Micaiah rather than the Tishbite. The next chapter, however, reintroduces Elijah upon the scene; and he again appears as a theological champion, denouncing the son of Ahab. Whilst acting thus, he does not scruple to destroy a hundred men. We might ourselves doubt whether this deed was one that could be commended; but we have the certainty that it was reprehensible, from the judgment of the Saviour, which is recorded in Luke ix. 54–56. It is impossible to believe that "the Father" authorised a deed which "the Son" condemned; we prefer, therefore, to believe that the story of Elijah is apocryphal, rather than allege, as many good men do, that he was the chief of the Old Testament prophets, and is to return again as the forerunner of a second Saviour.

Over the last days of "the Tishbite" we must draw a veil; all that we are informed of him is that he and Elisha were alone, and that the last only returned to their companions. The story of the chariot and the horses of fire is sublime; it is doubtful whether any novelist at the present day could invent a more ingenious plan for the disappearance of his hero. Many great men—Moses, Romulus, and King Arthur amongst the number—have disappeared from the scenes of their greatness without their bodies being found; but no one in our own times would believe the account of any man who declared, on his return alone from a walk with a friend, that the latter had been "translated." We might listen to the statement about the fiery chariot, but we should suspect, in spite of ourselves, that murder had been committed.

Elika, אֱלִיקָא (2 Sam. xxiii. 25), "obedient to El;" יָקָה, *ikah*, 'to obey,' 'to reverence,' &c.

Elim, the masculine plural of El. (See Al.)

Elimelech, אֱלִימֶלֶךְ (Ruth i. 2), 'El the king.' (See Melech.)

Elin, or Ilin = "The Assyrian Gods." (Compare Helen.)

Elioenai (1 Chron. iii. 23), a variant of Elienai.

Eliphal, אֱלִיפָל (1 Chron. xi. 35), "El the wonderful"? פָּלָא, *pala*, 'he is wonderful;' פָּעַל, *paal*, 'he makes.'

Eliphaleh, אֱלִיפְלֵהוּ (1 Chron. xv. 18), "El the distinguished."

Eliphalet, אֱלִיפָלֶט (1 Chron. iii. 6), "El the smooth, or the deliverer;" פָּלַט, *palet*, 'to be smooth,' &c.

Eliphaz, אֱלִיפָז (Gen. xxxvi. 4), "El the pure;" פָּז, *phaz*, 'purified,' 'pure.'

Elisha, אֱלִישָׁע (1 Kings xix. 16), "El is deliverance." This name is very conspicuous in Samaritan history; he was a prophet — a bald headed, and, from his age, probably a hoary and venerable man. The first element in his name is Al, or El, the equivalent of the Assyrian *Il;* the second may be יָשָׁה, *jashah*, 'to stand upright,' 'to be strong,' 'to exist,' 'to be,' *i. e.*, "Al is upright;" or from אָשָׁה, *ashah*, "to be firm." יֵשַׁע, *jesha*, signifies "deliverance," and pointed as *asha*, is "to save;" and it may be that the name *Elisha* signifies "El is the deliverer." It must not be forgotten that Elisha was supposed by Naaman to be essentially opposed to the worship of Rimmon — the Pomegranate, emblem of the full womb or of the celestial mother; and that he lived at Mount Carmel. (See Carmel and Carmi.) Putting all these together, we come to the conclusion that the name is intended to signify — though to our modern notions in a coarse form — "God is the father."

Elisha] When once a writer of fiction, whether religious or otherwise, has conceived a story which experience shows to be popular, it is a very common thing to find that he has imitators. The wonders which Moses is said to have wrought were copied by Jannes and Jambres; whilst, in our own days, the wonders of mesmerism have been eclipsed by table-turners, spirit-rappers, and other jugglers. It was the same in olden time, and the character of Elisha was pourtrayed to improve upon that of Elijah.

From the earliest indication of his career, we find that his fame is to eclipse that of his master; he is represented as having a double portion of the spirit of Elijah (2 Kings ii. 9–14). He restores one dead being, and his bones restore another (2 Kings iv. 34–36; xiii. 21). He cures leprosy, and is so clever as to be able to lead a whole army into a trap (2 Kings vi. 18–23). With the same carelessness of detail, however, which is so common amongst the ancient Hebrew writers, the holy prophet, who has command over horses and chariots of fire, and who can blindfold a host of enemies (2 Kings vi. 17–23), has no influence in preventing Samaria being besieged, and a woman killing, cooking, and eating her son. As we discredit the story of Elijah, we are equally incredulous of the account of Elisha. Yet, though we reject the account of their life and doings as historically true, we accept it as an indication of the belief and practice of the writer who has written the histories of these prophets in our Scriptures.

Elishah, אֱלִישָׁה (Gen. x. 4), "El is uprightness," "El is," "The erect El." (See Elisha.)

This name is given to a region of the Mediterranean sea, whence purple was brought to Tyre. It

Elishah] is mentioned in Genesis x. 4, and again in Ezekiel xxvii. 7. It can scarcely be pretended that this was a Hebrew name, and we may fairly assume that it had a common origin with Elisha. This we must compare to Elissa, Eliza or Alitta, a name which we have still amongst us, as Elizabeth, and which is associated with Mylitta, Astarte, and Venus.

Elishamah, אֱלִישָׁמָע (Numb. i. 10), "El is on high, or in heaven;" שָׁמָה, *shamah*, 'he is high, or he who hears;' also שמע.

Elishaphat, אֱלִישָׁפָט (2 Chron. xxiii. 1), "El is the judge," or "El ordains;" שָׁפַת, *shaphath*, 'to put in order;' שָׁפַט, *shaphat*, 'to judge, or a judge.'

Elisheba, אֱלִישֶׁבַע (Exod. vi. 23). This word is rendered by the Septuagint "Elizabeth," and is commonly said to signify "the oath of God," which gives us the notion of oaths and swearing going on in heaven. It is true that we are told that "God swore an oath unto David" (Ps. cxxxii. 11), and that, "as He could swear by no greater, He sware by Himself" (Heb. vi. 13); but few would take this literally, and say that Elisheba, the wife of Aaron, was the oath sworn.

The word is spelled thus אֱלִישֶׁבַע. Of the signification of *Ali* there can be no doubt; שָׁבַע, *shaba*, is 'he swears,' and pointed as *sheba*, means 'seven, or The seven.' Now there was a Queen of *Sheba;* the same name was also borne by an Israelite, and Beer*sheba* was a well in Canaan. I can scarcely conceive a "Queen of an oath," or "Her swearing majesty," or a man called "curse"—for oaths imply curses, if they are broken—but I can readily conceive a name signifying "The seven." Seven was a mystic number, from that being the number of the planets known; and "The seven" meant the whole

ELISHEBA of the moving lights in the sky. We conclude, therefore, that the name signifies, "Al is sevenfold," or "Al is the seven."

ELISHUA, אֱלִישׁוּעַ (2 Sam. v. 15), "El is deliverance, El of riches," שׁוּעַ, *shua*, 'to be large, wide, free, noble,' &c., whence probably *shah;* שׁוֹא, is also 'to thunder,' and the name may be equivalent to "Jupiter tonans."

ELIZABETH, 'Ελισάβετ (Luke i. 5), "The house of Elissa," possibly daughter of Elissa, or Eliza, or "El the helper." Eliza was one of the names of Dido, or of Alitta, a softened form of Eliza, and equivalent to Venus Urania.

ELIZAPHAN, אֱלִיצָפָן (Numb. iii. 30), "El is secret, unsearchable;" צָפַן, *zaphan*, 'to hide,' 'conceal,' &c.

ELIZUR, אֱלִיצוּר (Numb. i. 5), "El the rock;" צוֹר, *zor*, 'a rock.' When we come to speak of *Gilgal*, we shall attempt to show that a stone pillar, or a long stone set upright, was emblematic of the Almighty throughout the East, and all over Europe. The idea can readily be traced from Babylon to Rome and Britain, by the cairns erected to Hermes. It must be clear to the critic that to call El 'a rock' is metaphorical. The idea is that El is ever firm, hard, strong, unchanged, and never soft. Nor is it surprising that a piece of rock should be adopted to express this sentiment. The rock in general gives a high conception of the symbol; the pillar rock, or menhir, gives a low one; but both were used (Isaiah li. 1).

Tyre was literally "The rock;" and if we compare it with the names of ESHCOL, ACCHO, GATH, &c., we must believe that it was used metaphorically for the strong On, *i. e.*, the fascinum.

ELKANAH, אֶלְקָנָה (1 Sam. i. 1), "El the erect one," or "El the tall reed," or "El burning with desire;"

ELKANAH] קָנָה, *kanah*, 'to erect,' 'create;' whence Khan, Canna, Cane; and probably *canis*, 'a dog' (from its salacity).

ELKOSHI, אֶלְקֹשִׁי (Nahum. i. 1), "El the hard one;" קְשִׁי, *kshi*, 'hardness.'

ELLASAR, אֶלָּסָר (Gen. xiv. 1, 9), "The angry Sun;" סַר, *sar*, 'angry,' a variant of Eleazar; possibly from אָסַר, 'to bind,' or 'make fast,' *i.e.*, "El makes firm."

ELNAAM, אֶלְנַעַם (1 Chron. xi. 46), "El is delight."

ELNATHAN, אֶלְנָתָן (2 Kings xxiv. 8), "God the Giver," or "God's gift."

ELON, אֵילֹן (Gen. xxvi. 34), "An oak," or "pine tree;" for אֵלוֹן, *elon*.

ELOTH. See ELATH.

ELPAAL, אֶלְפָּעַל (1 Chron. viii. 11), "El the maker;" פָּעַל, *paal*, 'to make,' 'to do.' Probably the word was originally El-baal.

ELTAKAH, אֶלְתְּקֵה (Josh. xix. 44), "El my hope"? תָּכָה, *tachah*, 'to lean upon.'

ELTEKON, אֶלְתְּקֹן (Josh. xv. 59), "El the straight one;" תָּקַן, *takan*, 'to be or become straight.'

ELTOLAD, אֶלְתּוֹלַד (Josh. xv. 30), signification doubtful.

ELUZAI, אֶלְעוּזַי (1 Chron. xii. 5), "El the strong one;" עֻזַּי, *uzai*, 'strength,' 'firmness,' 'majesty.'

ELZABAD, אֶלְזָבָד (1 Chron. xxvi. 7), "God-given."

ELZAPHAN, אֶלְצָפָן (Numb. iii. 20), "The shining El;" צָפָה, *tzaphah*, 'to shine, or be bright;' צָפוֹן, *tzaphon*, 'the North quarter;' צָפַן, *tzaphan*, 'to hide,' 'to conceal.'

EMINS, אֵימָה (Gen. xiv. 5), "Terrors;" *àpropos* of the word "terrors," Coverdale renders the passage now read as "Thou shalt not be afraid of the terror by night," by "Thou shalt not be afraid of the *bugs* by night." The origin of this word was *bog*, = 'a

EMINS] place for ghosts; hence *bogie*. There is, too, a river Bug, which takes its rise in a bog.

EN, or AIN, עַיִן (Numb. xxxiv. 11), "an eye, or a fountain." Either may be read in the following:—

EN-AM, עֵינָם (Josh. xv. 34), "The eye, or fountain, of the mother."

EN-AN עֵינָן (Numb. i. 1), "The eye of On, or Anu"?

EN-DOR, עֵין דּאֹר (Josh. xvii. 11), "The eye of the circling one, the Sun."

EN-EGLAIM, עֵין עֶגְלַיִם (Ezek. xlvii. 10), "The eye of the calves."

EN-GANNIM, עֵין גַּנִּים (Josh. xv. 34), "The eye of the protectors."

EN-GEDI, עֵין גֶּדִי (Josh. xv. 62), "The eye of good luck," גָּדִי, *gadi*, "fortunate." (See GAD.)

EN-HADDAH, עֵין חַדָּה (Josh. xix. 21), "The eye of the protectors, or of the glad one;" חָדָה, *hadah*, 'to rejoice,' &c.

EN-HAKKORE, עֵין הַקּוֹרֵא (Judges xv. 19), "The well of him who called."

EN-HAROD, עֵין חֲרֹד (Judges vii. 1). This is probably an altered form of EN-HADAD, "The fountain of Hadad," a god amongst the Syrians and Edomites.

EN-HAZOR, עֵין חָצוֹר (Josh. xix. 37), "The eye of the rolling one;" חָזַר, *hazar*, = "to turn, or wind about."

EN-MISHPAT, עֵין מִשְׁפָּט (Gen. xiv. 7), "Fountain of Judgment;" מִשְׁפָּט = "judgment," "sentence," &c.

EN-ROGEL, עֵין רֹגֵל (Josh. xv. 7), רָגַל, *ragal*, signifies "to move the feet." "A fountain with a tread-wheel" would explain the name.

EN-SHEMESH, עֵין שֶׁמֶשׁ (Josh. xv. 7), "The eye of the Sun." (See BETH-SHEMESH.)

EN-TAPPUAH, עֵין תַּפּוּחַ (Josh. xvii. 7), "The fountain of the apple." (See APPLE.)

ENOCH, חֲנוֹךְ (Genesis xiv. 17), signifies "initiated," also

Enoch, "a teacher." There were four persons of this name, (1) eldest son of Cain, (2) father of Methuselah, (3) eldest son of Reuben, (4) a son of Midian. There is something about this word which leads us to think much. One bearing the same name as the eldest son of "the accursed Cain" is a special friend of the Almighty; and one of the profane Midianites has a cognomen similar to one who was taken living from the earth to live on high. If names were given after people's death, or when they had grown up, "initiated" (in the mysteries?), or "a teacher," would be an appropriate appellation; but as we learn that the custom was to give a cognomen in infancy, indicative of the faith held or the God worshipped, this may not be the correct signification, but it is difficult to find any other.[71]

Enos, or Enosh, אֱנוֹשׁ (Gen. iv. 26), a practical way of signifying "man."

Epaphroditus, Ἐπαφρόδιτος (Philip. ii. 25), is, we conceive, a mongrel word, probably from אָב, *ab*, 'father,' or the Greek ἀπὸ, 'from,' and Ἀφροδίτη, Aphrodite, or Venus, and signifying "Love was my parent," or "given by Venus."

Ephah, עֵיפָה (Gen. xxx. 4), Ephai, עֵיפָי (Jerem. xl. 8). I have some doubt as to the real meaning of these words; they imply 'flying,' 'fainting,' 'brandishing, or darkening;' it is possible that they are altered forms of עֵיפְיָה, *aphejah*, 'Jah is darkness.'

Epher, עֵפֶר, *aipher*, signifies "a calf," "a fawn," "a heifer," also "to join," "to be strong," "to grow

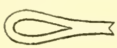
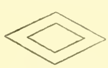
[71] Enoch. "Philo finds the astronomical number of the solar year in the 365 years of Enoch's life; the name must therefore mean beginner (initiator); *e.g.*, of the new year, which becomes new after 365 days, whence perhaps arose the legend that he was the first teacher of astronomy." Fürst, *s. v.*

EPHER] white," *Gath-hepher* literally signifies "the heifer's wine press;" *i. e. pudenda vaccæ.*

EPHER, אֵפֶר (Gen. xxv. 4). This is evidently an altered form of עֵפֶר, *epher*, "the heifer." (See HEIFER.)

EPHESDAMMIM, אֶפֶס דַּמִּים (1 Sam. xvii. 1), I take to mean "the flowings of Apis." (דָּמָה, from *damah*, to flow viscous and slow).

EPHLAL, אֶפְלָל (1 Chron. ii. 37), "Judgment" (Gesenius). "Judging" (Fürst). "The baking Sun"? from אָפָה, *aphah*, 'to cook or bake.'

EPHOD, אֵפוֹד, an upper garment worn by priests when officiating at certain rites. Whatever its form may have been, the thing itself was imitated by others, and used as a sacred emblem, an object of worship. (See Judges viii. 27.) I cannot help associating it, in my own mind, with the sacred stole used by the Roman Catholic priests and nuns; its shape when off the body is this:  or  The latter is the form of the sistrum of Isis, and represents the female organ, the sacred mouth through which oracles were supposed to be delivered. The former is almost identical with the old Babylonian  which was the conventional representation of the same organ on coins and signets. The Papal religion is essentially feminine, and built on an ancient Chaldæan basis. I think we may recognise the same kind of cultus in the lamb's wool worn by Academic Bachelors on their hoods.

EPHRAIM, אֶפְרַיִם (Gen. xli. 52). This word is rendered "twin-land" by Gesenius, whilst Fürst translates it

EPHRAIM] אֶפְרַיִ = פְּרִי, "fruit, posterity," as "formed as a plural from a singular noun." Both these etymologies are unsatisfactory. If we take the word as spelled with ע, instead of with א, sounds which do not materially differ, we can then readily find a derivation from עֵפֶר, *epher*, ים, *im*, being the plural sign. To call a son after the emblem of Isis would not be an unlikely thing for an Egyptian priest to do. The mother of Ephraim was daughter of the Priest of On, and to him she would naturally turn for the name by which his grandchild might be introduced into the congregation of the faithful. We all remember the worship of "the calves," and are not surprised to find some one named after them. It seems curious to the philosopher to find an Egyptian priest, or prince, giving his child a Hebrew or Phœnician name; it is equally so to find that writers in ancient times considered such thing as very natural. Compare with Ephraim the name of *Epher*, *Oprah*, *Ephron*, and in later times, "*Aphra*," which is in use amongst ourselves.

EPRATH, אֶפְרָת (Gen. xxv. 16, 1 Chron. ii. 19). This word is probably the feminine plural of עֵפֶר, and signifies "the heifers;" or it may be the plural from עָפְרָה, "a hamlet."

EPHRON, עֶפְרוֹן (Gen. xxiii. 8), signifies, probably, "the calf, or fawn, *is* On."

ER, עֵר (Gen. xxxviii. 3), "The watcher." This is one of the many names given to the Almighty. Some ancients typified his presence with them by wearing the figure of an eye, as a charm. Such amulets were very common in Egypt. ERI, in ancient Chaldee, is translated by "I watched over."

ERAN, עֵרָן (Numb. xxvi. 36). "The watcher On."

Erebus, an Assyrian word for "darkness." Ereb is the West, whence Arabia and Europe. אָרַב, *arab*, in Hebrew is "to lie in wait," *i e.*, where the sun rests till day. (Compare Oreb, Horeb.) Amongst the Greeks, ἔρεβος was the place where the dead went to, and it is associated in idea with Hell, 'the hole, and darkness.'

Erech, אֶרֶךְ (Genesis x. 10), almost identical in meaning, as in sound, with "*erect*."

Eri, עֵרִי (Genesis xlvi. 16), *airi*, "Guarding," compare *eyrie*, "the eagle's nest;" *eyre*, "a court of justice," (Bailey's Dict.) Earey, Eyre, Airey, ear and hear.

Eros, Ἔρως, was the name of a well known divinity amongst the Greeks, called Cupid by the Latins. In both languages the word simply means what I would call "instinctive love." We find in the Hebrew (and Phœnician), that there is ערש, *aras* or *eres*, 'to bind, unite, or fit into one another,' also 'a bed, or couch for love.' We see here the idea that framing a bed, or preparing a covering, a sort of arched roof, not unlike a gypsy's tent, was associated with Eros, or erotic love. This helps us to understand what is meant by 'hangings for the grove,' &c.

The 'hangings for the grove,' which we read of in 2 Kings xxiii. 7, were light screens, which could be hung up in certain appropriate places by those smitten by Eros, to conceal themselves from the public eye. In Pompeii have been found two wall paintings illustrating this, too coarse for reproduction here; but we may notice that in one, the Hermes is covered with a lion or leopard skin, while in another there is an altar of three stones before another form of Hermes; amongst the offerings to him we readily recognise the pine cone, the *orchis mascula*, and man-

Eros] drake. Hera, Ἥρα, was one of the many names of Juno, and we have still Ha*rr*y amongst ourselves, also *Herr*ies, *Harr*is, *Harr*ison; German *Herr*.

Esarhaddon, אֵסַר־חַדֹּן (2 Kings xix. 37). Etymology unknown. "The victorious conqueror" (Fürst). I think it is more probably "Asshur is the Judge." אסר or אשר דון ה, *asar ha-dan*.

Esau (Genesis xxv. 25). This name is allied to Edom, or Adam, and also to Seir, or Mount Seir; and he who bore it is represented as a hairy man, a rough fellow, and a hunter. He was twin son with Jacob. His name is spelled עֵשָׂו, *asau*. Now עָשָׂה, *asah*, signifies "to make, to press, to dig, to build up, to press or squeeze immodestly." There is an older form, which signifies "to be covered with hairs;" (and we have the word *Asahel*, which may mean "The hairy El," or simply "El made.") The story tells us that Esau meant hairy. But Esau was Edom, red (see Adam), (compare Carmel and Carmi,) and he frequented Mount Seir. The appellation, therefore, involves the idea of "hairiness, redness, and creative power, producing by digging." This clearly indicates "the fascinum." The twin brother, at first Jacob, signifies "the female element," "the swelling womb." Seir signifies 'hairy,' and Mount Seir 'the hirsute mount;' and the physiologist sees a confirmation of the philologist's deduction, *quum phallum frequentare veneris montem arraque cognoscit*, since we are told that Esau, Edom, frequented Mount Seir.

Esek, עֵשֶׂק (Gen. xxvi. 20), "Strife."

Esh-baal, אֶשְׁבַּעַל (1 Chron. viii. 33); אֵשׁ, *aish*, signifies "fire;" pointed as *ish*, it signifies 'is, or are;' יֵשׁ, *aish*, signifies 'existence.' Sanscrit, *as*; Zend, *asti*;

Esh-baal] Latin, *esse*. We presume that Eshbaal signifies "the Fire Lord," "the Fire King," or "my Lord is" (Hero Baal—Fürst). This name was borne by a son of Saul, who is called (2 Sam. ii. 8) Ishbosheth; the real name of *Baal* being changed into *bosheth*, or shame. This, if it stood alone, would suffice to show that the early redactors of the Bible have not scrupled to alter the text materially, where they considered that the interests of religion required it.

Eshban, אֶשְׁבָּן (Gen. xxxvi. 26), "The son of fire, or Ish." "Intelligent hero," Fürst.

Eshcol, אֶשְׁכֹּל (Gen. xiv. 13), "A cluster." (*Vide supra*, p. 67.)

Eshean, אֶשְׁעָן (Josh. xv. 52), "Fire of On;" or probably אֵיתָן, *eshen*, or *eshain*, = 'he is hard, firm, strong.'

Eshek, עֵשֶׁק (1 Chron. viii. 39), "He presses, squeezes, penetrates into."

Eshmun, אֶשְׁמוּן, is the name given to a god amongst the Phœnicians, equivalent to Esculapius; the word signifies, it is supposed, "the gleaming, shining, or warning one;" it is probably another form of "Ashima." It is possibly derived from אָשָׁם, *asham*, and אֹן, *on*, *i.e.*, "the shining On," viz., the sun. From this ancient god come probably the modern names Esmond, Desmond, Ashman.

Eshtaol, אֶשְׁתָּאֹל (Josh. xv. 33), "The hero Hermes;" תֵּל *tel*, signifies 'a heap of stones, a cairn, a hill;' 'hollow way.' (Fürst.)

Eshtemoh, אֶשְׁתְּמֹה (Josh. xxi. 14), a Levitical city. It signifies "The fire of the erect one," or possibly "miraculous fire," according as we read תָּמָר, or תָּמָה, for תמה, or תמע.

Eshton, אֶשְׁתּוֹן, possibly "the power of woman," from אִשָּׁה, *isha*, and אֹן, *on*, "rest." (Fürst.)

ESTHER, אֶסְתֵּר (Esther ii. 7), supposed to be the same as ἀστήρ, *aster*, 'a star.' (Compare ISHTAR, ASHTORETH.)

ETAM, ETHAM, עֵיטָם (Judg. xv. 8), "A lair of wild beasts." Fürst.

ETHAN, אֵיתָן (1 Kings iv. 31), "He is firm, hard, enduring," "a rock, or crag."

ETHBAAL, אֶתְבַּעַל (1 Kings xvi. 31), "From, or near to, Baal."

ETHER, עֶתֶר (Josh. xv. 42), "Plenty, abundance," "to burn incense to a God," "to smoke with perfume," "odoriferous smoke," "a worshipper of God." The word yet survives unchanged.

ETHER, a God in the second Assyrian triad, his colleagues being the Sun and Moon; his name may be read as *Eva, Iva, Air, Aer, Aur, Er, Ar*, also *Vul*. He seems to be the same as Ὀυρανός, Uranus, Jupiter Pluvius, or Jupiter Tonans, and probably also Vulcan. *Hebraice*, עֶתֶר, *ether* = "fulness."

ETHNAN, אֶתְנָן (1 Chron. iv. 7). This word literally signifies "a harlot's fee," or "begotten by harlotry."

ETHNI, אֶתְנִי (1 Chron. vi. 41), "He is bountiful," "munificent."

EUNUCHS. We need not do more in this place than describe this mutilation when it was regarded as a sacred rite, and I avail myself of the following description of the Feast of Atys, from a French pen:—"Atys sleeps, the Phrygians say, and he ought to awake with nature. The third day of the feast recals his mutilation. At length, joy breaks out, and is manifested by delirious movements. Then are to be seen the frenetic Priests of Cybele rushing about in bands, with haggard eyes and hair disordered, like troops of Bacchanals, or foaming Pythonesses. In one

EUNUCHS] hand they brandish the sacred knife, in the other they carry burning firebrands from the pine tree. They dive into the recesses of the woods and valleys, and climb rocks and mountains, uttering while they do so the most horrible groanings. An intoxicating draught has carried madness to their brain; upon themselves they turn their active hands, and beat each other with heavy chains; they dance, and regard with joy the blood which flows from their bodies; they pierce their bodies, flagellate their backs, and at length mutilate themselves completely, in honour of the God whose coming they await, and they invoke his name while offering to him their gaping wounds and the bleeding spoils of their virility." "These mutilations are also made in honour or commemoration of the dismemberment suffered by Osiris, Mithras, Adonis, Esmun, and Bacchus; and by them is explained, in allegorical style, the cessation of the active male or fecundating power of the sun at the Autumnal equinox." The author then quotes Matthew xix. 12, where it is said approvingly, "that some have made themselves eunuchs for the sake of the Kingdom of Heaven," and states that "Origen, one of the Christian fathers of the Church, reduced himself to the same condition as did the Priests of Cybele." [72]

When recovered from the self-inflicted injury, the Galli, as the Eunuchs were called, adopted the female dress. (See Lucian's account of the Syrian Goddess; and for an account of the habiliments worn by some of the fraternity, see the *Golden Ass* of Apuleius, book 8.) There is little doubt that the

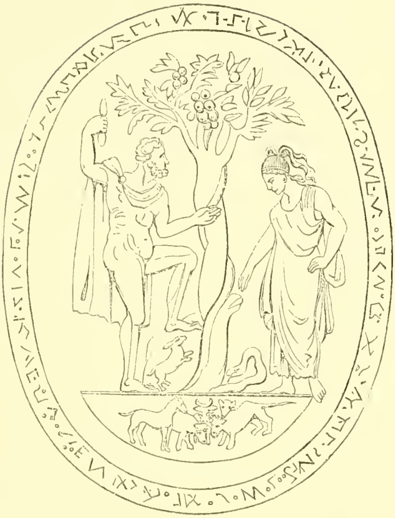
[72] *Fêtes et Courtisanes de la Grèce. Supplément aux Voyages d' Anacharsis et d' Antenor.*—Anonyme, à Paris, 1803.

Eunuchs] "Sodomites," which are referred to in the "Books of Kings," were individuals who had been emasculated at wild orgies similar to those described above, the intention being that they might conserve as long as possible the softness and graces of youth. It is certain that the Galli gave themselves up to pederasty, and, like the modern Vallabhácháryas of India, mingled horribly the profane with the sacred.

In ancient times, and the custom still survives in Eastern countries, all the male attendants on the person of the king, and on his women, were eunuchs; so much so that the word literally signifies bed-keeper. It has often appeared to me a strange thing in the story of Joseph that he was allowed to have access to his master's wife without having been made an eunuch; this in itself would induce me to doubt the truth of the affecting tale. I may also notice, as a most remarkable fact, that the church of Rome, whose worship resembles in so many particulars that offered in various places to Ishtar, Astarte, Venus, or Cybele, still retains the use of eunuchs in her church in the eternal city. The idea seems to be that the Almighty delights in what men call fine music, and that it is better that the treble notes shall be chanted by mutilated men than by ordinary women. For ourselves, we see no reason why female voices now may not be raised in St. Peter's at Rome, just as Miriam sang of old. But if such a practice were to be adopted in the chief temple of Popery, she would lose one of the links which connect her with paganism.

Euphrates, פְּרָת (Gen. ii. 14), signifies "Sweet water."

Fig. 94.[73]



Eve, חַוָּה (Gen. iii. 20), *chavah*. So much interest surrounds this word that it deserves a very close attention. Let us first examine into the various meanings of those words, the characters of which closely resemble the name in question ; and in doing so, we must remember that the ה and the ח are interchangeable, and that the present vowel points did not exist in the primitive Hebrew writings.

הָוָה, *havah*, or *hauah* = "to breathe," "to blow," "a breath," &c.

הַוָּה, *hauah*, or *havah*, = "eagerness," "lust," in a good or bad sense.

[73] For an explanation of this Figure, see Dubois, *Religion universelle*, vol 3, p. 33.

Eve] הָיָ, *hayah,* = "to be," εἰμί = 'I live, am, exist.'

הַיָּה, *hayah,* = "calamity."

חָוָה, *chavah,* = "to live,' = *vivo;* also 'to say, or relate,' 'to move in a circle about a thing,' 'to wind round a thing,' 'a serpent,' also 'to put or bind together.'

חַיָּה, *chayah,* = "the vital force,—life."

חַוָּה, *chavooh,* = "a circular tent."

חִוֵּה, *chiveh,* = "a hamlet."

חוּחַ, *choocha,* = "to cut into, to pierce."

חוּחַ, *chucha,* = "a thorn."

חָוָה, *chavach,* = "a cleft, fissure, or gap." There is a goddess in Assyria whose name is read as חיא, *hiya,* = "*eviva,*" "*viva,*" "*vive.*"

Ere we proceed farther let us turn to the words, "Male and female created he them" (Gen. i. 27). The Hebrew words are זָכָר and נְקֵבָה, *zachar,* and *n'keba,* which signify literally "digger," and "hole." If we turn to *Adam,* we find that it means "the red one," "the male." We then find, that the word which signifies life in the majority of the Shemitic tongues, also signifies the serpent; while in those called Indo-Scythic, the bull and life have the same words to express them.[74]

All these considerations lead us to the belief that the word *Eve,* in strictness, signifies "the concha," or "the female fissure." We are told that Adam gave the name to his wife "because she was the mother of all living" (Gen. iii. 20). And some modern dictionaries of to-day tell us, that the part in question is designated as "the mother of all saints," or "the mother of all men."

[74] Lajard, *Recherches sur le Culte de Vénus,* p. 30. Paris, 1837.

Eve] In the annexed wood-cut, Fig. 95, which is copied from an Egyptian seal, by Layard (*Nineveh and Babylon*, p. 156), the Egyptian god, Harpocrates, is seen seated on the mystic lotus, in adoration of the Yoni, or חוה, or *havah*, "the mystic mother of all." In other words, Adam and Eve signify the same idea as "Abraham and Sara," "Esau and Jacob," man and woman; thus embodying in the Hebrew the Indian notion, that all things sprang from Mahadeva and his sacti, 'my lady Sara' (Saraiswati).

Fig. 95.



This deduction enables us at once to recognise, as did the early Christians, the mythical character of the account of the creation; and we must conclude that the story means, that the male and female lived happily together so long as each was without passion for the other, but that when union took place between them, the woman suffered all the miseries inseparable from pregnancy, and the man had to toil for a family, whereas he had previously only thought of himself.[75] The serpent is the emblem of "desire,"

[75] It is I think evident, that one of the writers in Genesis has had a similar opinion to my own, and by the introduction of the words, "*Nihilominus mariti tui consuetudinem denuo appetes*,—thy *desire* shall be to thy husband,"—has intentionally made a pun.

The following is from the pen of Mons. Felix Lajard. "Le rôle particulier du serpent dans tous les systèmes religieux de l'antiquité nous montre que l'on considérait le serpent comme un symbole de vie, et que pour cette raison, on l'attribuait, dans sa bonne acception aux divinités dont la principale fonction est de présider à la creation du monde, à la reproduction des êtres, à la conservation de la vie ou de la santé. Aussi voyons nous, dans la plupart des langues dites *Sémitiques* le mot qui signifie *la vie*, *hayy* ou *hay*, *haya*, *héyo*, *huyya*, signifier également *le serpent*; de meme que dans certaines langues appelles *Indo-scythiques*, le mot qui sert à designer le taureau, autre symbole de vie, a la double signification de vie et taureau." *Recherches sur le Culte de Venus*, pp. 35, 36. The connexion between life and that which is typified by the serpent, is seen more conspicuously in the French language than in any other modern tongue which I am acquainted with. In it

 indicated by the man and recognised by the woman. After writing thus far, I consulted the book of *Jashar*, by the late learned Dr. Donaldson,[76] and found that his conclusions were similar to my own; differing only in such small details as are usually found to exist in accounts drawn up by independent observers.

There is a striking resemblance between the Hindoo and the Hebrew myths. The first tells us that Mahadeva was the primary Being, and that from him arose the Sacti. The second makes Adam the original, and Eve the product of his right side; an idea which is readily recognisable in the word Benjamin. After the creation, the Egyptian, Vedic and Jewish stories all place the woman beside a citron, or pomegranate tree, or else one bearing both fruits; near this is a cobra, or asp, the emblem of male desire, because these serpents can inflate and erect themselves at will. The unopened flowers of the citron and its fruit resemble a testicle in shape; the flower of the pomegranate is shaped like a bell, which closely resembles the female breast, and when arranged in bunches of three recalls to mind the phallic triad. The fruit of the pomegranate typifies the full womb. The eating of the apple is equivalent

the phallus and existence have the same sound, the former being, however, masculine, while the latter is feminine.

[76] *Jashar*, 2d edit. Lond. and Edin., Williams & Norgate, 1860. His words are: "Ac primum quidem נָחָשׁ ille sive serpens, qui incentivas struit *mulieri* non *viro* insidias, phallicum Baal-Peoris signum denotat. Quanta intersit inter hoc signum et generationis organon similitudo non opus est ut fusius exponam." *Jashar*, editio secunda, p. 48. Once again I find my views supported by him, in his remarks upon the legend of the temptation: "Ut omnia uno tenore currant redeamus ad mysticam serpentis significationem. Si igitur sub serpentis imagine phallicum signum intelligimus, quam plana sunt et concinna cuncta picturæ lineamenta." "Neque enim pro phallo poneretur serpens nisi res significata cum typo accurate congrueret," p. 51.

For a farther confirmation of this view, see JACOB, *infra*.

EVE] to receiving τό σπέρμα, which is at this day, to many a young and fair daughter of Eve, "the direful spring of woes unnumbered."

It is rude thus to destroy the groundwork of some of our finest poetic images, but the philosopher ought not to indulge in fancy, nor allow the prejudices of early teaching to set aside the stern logic of facts. The Christian fathers considered the book of Genesis as mythical, their sons will not be less Christian if they adopt the same belief.

EVI, אֱוִי (Numb. xxxi. 8), signifies "desire."

EVIDENCE. There are few words with which we are more familiar than this, yet there are none which we interpret more vaguely. The mathematician, the physicist, and the lawyer consider it a part of their business to investigate rigorously, and cross-examine closely, every thing that offers to give testimony in establishing a particular truth. The theologian, on the contrary, takes for fact every statement which is consonant with his own views, and only thinks it right to cross-examine witnesses when they are on the side opposed to his own. If a man comes to a chemist, and declares that an ornament is gold, though it is lighter than silver, the professor's first impulse is to call the man a goose for believing such nonsense, his second is to examine what the counterfeit actually consists of. In like manner, if an individual comes to a philosopher with a book, and says this is the infallible word of God, whilst it abounds with blunders, and is dotted with obscenities, there is an inclination to say something uncomplimentary to the bearer, and a propensity to inquire into the real nature of the volume. In the case of spurious gold, the opinion and assistance of the

EVIDENCE. chemist are gratefully taken, for in so worldly a matter as the value of money, all can feel an interest; but in the case of the book, which only concerns something far more valuable than hard cash, both the assistance and opinion of the philosopher are despised. The theologian lays down the evidence in favour of his assertion thus: The Bible must be inspired, because it has always been believed to be so; it must be the word of God, because it says that it is so, and *that* cannot err; adding, as a rider—because, if it is wrong, what can be right? To bolster up this assertion, every testimony which seems to be favourable is fostered and expanded to the utmost, but it is not rigidly tested under any circumstances. Like Don Quixote's second helmet, it is not tried by a sword-stroke, lest it should be found weaker than it looks. On the other hand, every effort is made to prove that an opposing witness is of bad reputation, that he is speaking from hearsay, and knows nothing about the subject. If the testimony succeeds, however, in escaping the ordeal unscathed, it is by no means respected, and if possible is shelved under the name of a "difficulty," and carefully concealed from observation.

Such a style of treating evidence is not calculated to elicit truth. As an illustration of its operation, let us examine the effect produced by 1 Kings xiii., which is read annually in our churches on the eighth Sunday after Trinity. The thoughtful boy, just breeched and taught to respect his Bible, considers the chapter as a wonderful illustration of the foresight of a prophet, of the vindictiveness of "the Lord," and of the magnanimity of a lion. But as his familiarity with the subject increases, he wonders how it was that

EVIDENCE] the seer, who could foretell all about Josiah, knew nothing about the beast; how it happened that he who knew "the word of the Lord" so well, could not ascertain that the other prophet was telling lies. The lad then feels surprised that there was any necessity for the prophet to go from Judah, to tell the disagreeable news which he did to Jeroboam, whilst the old Bethel seer, who lived on the spot, knew all about it (see ver. 32). When, in our youthful days, we propounded such considerations to our elders, we were 'put off' with such observations, that we could not fail to see that our questions were "difficulties." As year by year came round, our imagination was fired by the secession of the Southern from the Northern United States of America, and we endeavoured to compare and contrast this with the rebellion of Jeroboam. We tried to realise the story of the Prophet going from an ancient Washington to an ancient Richmond. Our eye saw the venturous missionary start upon his pony and reach the line of sentries, the outposts of Judah; there, when challenged by the outposts, he would declare that he had a divine message to carry, and must advance. If he escaped being shot as a deserter or as a spy, he might then reach the advanced guard of the Southern army, where, if he again escaped the fate of a spy, he would be fortunate. We now see him, in fancy, arrived at Richmond, and thundering out a statement that at some future time a President in Washington, named Queechy, would gobble up Richmond; we then imagine that we see him attacked by a mastodon, which, having killed him, quietly looks on. Now it will be noticed that we have been obliged to draw upon our imagination

EVIDENCE] for our description of every step taken after the fanatic left the friendly lines of his own people. We have no means of knowing what he said and what he did, whom he saw, and what he talked about, except by the enemy's narrative. Wherever, then, there is no communication between the capitals of foes, there can be no true narrative given in the one, of the transactions and conversations occurring in the other. If any one, therefore, were to narrate a history, resembling that of the false prophet, as having occured at Richmond during the late war, it would be utterly scouted. The evidence in favour of the story told in the Book of Kings is equally valueless.

By attempting to analyse the testimony still farther, we shall probably ascertain the true character of the witness. We notice that the denunciation of the prophet against the altar erected by Jeroboam is directly against the king and the rebellious Israelites; yet the seer cannot foretell that the acts of Josiah, of whom he speaks, will be directed against men "from Babylon, from Cuthah, from Ava, from Hamath, and from Sepharvaim" (2 Kings xvii. 24). He who tells by name the prowess of the future king cannot see that the annihilation of Israel will precede Josiah's accession to the throne.

Again, the writer of the story makes the Jewish augur to be killed by a lion. Let us examine, for a moment, what this involves. There are not lions without there being thickets for them to dwell in, and there are not thickets large enough to harbour wild beasts except when the land is very sparsely populated. With the cultivation of the ground, and the spread of inhabitants, all wild woods are cut down.

EVIDENCE] Now, during the reign of Solomon, the prosperity of Judah and Israel is described in such terms as to lead us to the belief that no place of habitation for lions could have existed between Bethel and Jerusalem, or in any part of Palestine. To suppose that within a year of his death the high roads throughout the kingdom could be infested with wild beasts, would be a blot upon the fair fame of Solomon. This antagonism between population and wild beasts is recognised by the writer of Deuteronomy (chap. vii. 22), consequently we are standing on strict Biblical analogy when we say that the presence of the lion on a public highway indicates a thinly inhabited country. Now in the time of Josiah Palestine had been greatly depopulated. The Syrians had devastated Israel; Syria and Israel, combined, had ravaged the whole of Judah, with the exception of Jerusalem. The kings of Assyria had carried away all that remained of the ten tribes; and though they brought some other men to take their place, still it was clear that lions had begun to multiply in the land (2 Kings xvii. 25). At a subsequent period, again, Sennacherib had harried the land with an army, which, for so small a country as Palestine, was enormous. In the very years of Josiah's father, the Assyrians had again entered Judæa, and, we presume, had taken Jerusalem, for they carried away its king, Manasseh. There was, then during the reign of Josiah, valid reasons for the frequency with which lions were seen; and that they were common, we infer from the small surprise which was manifested when the adventure of the prophet became known.

If we next turn to the political condition of Palestine at the period in question, we find, both

 from the Bible and from the Cuneiform writings deciphered by Rawlinson and others, that the whole country had been repeatedly ravaged by the Assyrians; and even if Jerusalem had escaped, — which, from the captivity of Manasseh, we greatly doubt, — the amount of men left, who would be able to form an army, must have been miserably small. Even after a series of successful wars, we have seen, in Napoleon's day, a country so large as France denuded of strong men so completely as to make the raising of a powerful army impossible. Whilst king over a miserable remnant only, Josiah and his court could not fail to be humiliated when they heard of the glorious memory of Solomon. To compensate for this, it was natural that some scheme should be adopted which would promise something great. Now that Samaria was ruined, it was easy to ravage Bethel; if there were no men left for them to encounter, there were the bones of the ancients which could be burned; to revenge oneself upon the dead is much easier than to conquer the living. Some astute writer was then found to concoct a story, which gave the flattering unction to the king, that his coming had been forseen, and the nature of his acts foretold; the desired expedition was then made, and thus the royal vanity and the priestly pique against an ancient foe were both rewarded.

We conceive, then, that the rules of evidence oblige us to conclude that the thirteenth chapter of the first book of Kings is as untrue as are the fables which strew the histories of Greece and Rome; that, so far from being a prophecy, it is nothing more than a contrivance to effect an ignoble purpose, and wholly

EVIDENCE] undeserving a place in a book whose every page is said to be inspired.

The sole objections offered to the testimony here adduced are, that they shake one's faith in the verbal inspiration of Scripture, and stultify certain modern preachers.

We shall best understand the value of the statement by putting an imaginary case. Let us suppose that the government of a country issues the whole of the gold coinage in the realm, and warrants every piece to be the pure unalloyed metal; let us imagine, still farther, that the authorities act at first with good faith, and that the practice of issuing the same coinage has continued for many hundred years without any decided complaint. Let us now conceive that, by the development of trade, merchants have had to exchange or to compare their coins with those current elsewhere, and have been unable to demonstrate to others that the gold is as genuine as it professes to be. The merchants then will naturally complain to the executive about the baseness of the standard. If the government respects honour, truth, and justice, it will thank the discoverers for their information, and inquire into the subject; if, on the contrary, its members are indolent, careless of honour, and content to allow counterfeit to pass for sterling coin, they will imprison, expel, or otherwise persecute—if possible to destruction—the pioneers of knowledge, and enact penalties upon every one who questions the purity of its gold.

But a time will come in which the increase of knowledge becomes more general, and all who are able scientifically to investigate the fineness of gold

EVIDENCE] recognise the fact that the metal, which passes current as being unalloyed, contains in reality a great deal of dross. In direct proportion to the number of these discoverers, is the executive perplexed. To acknowledge the errors of former governments is thought to be a fatal step, for they have been adopted by the present; and for a ministry to acknowledge itself fallible, is to abdicate its power. The most natural result is, that all sceptics of the coin are condemned to outlawry, and the spurious gold is more fiercely thrust upon all those who can be made to receive it than it ever was before, whilst 'bigot' and 'infidel' become the watchwords of opposite parties. This is the last step towards the catastrophe which occurs, when all who are in the realm alike refuse to believe in the genuineness of the government gold. Even the bigots become infidels, as happened in France prior to the revolution. Such a misfortune seems to be approaching towards us.

The Church of England has long been circulating as pure gold, or absolute truth, that which has been long recognised by the thoughtful as alloyed with base metal; but she has hitherto adhered to her own coinage, and despised the warnings of her disciples. She very determinately closes her eyes to the signs of the times, and looks upon every complainant as a sworn enemy; if, however, she will investigate evidence, and set herself to examine rigidly the value of that which she puts forth as pure and unadulterated gold, she may yet retain the power of uttering our coinage. Assuredly, if she does act thus, she will find a sympathy, which is withheld so long as the belief exists, that she knows

EVIDENCE] but dare not acknowledge the intrinsic value of that which she calls truth.

EVIL-MERODACH, אֱוִיל מְרֹדַךְ (2 Kings xxv. 27), I should read as "Merodach is Lord of the Air."

EZBAI, אֶזְבַּי, (1 Chron. xi. 37), spelled thus instead of ETZBA, אֶצְבַּע, "the forefinger," a phallic emblem; אָזַב, *azab*, "to sprout," "to grow;" also "to shine," "to be beautiful."

EZBON, אֶצְבּוֹן (Gen. xlvi. 16), "The finger of On," or "On the finger."

EZEKIEL, יְחֶזְקֵאל (Ezekiel i. 3), or Jahezakal, "El strengthens."

A study of the writings and character of this individual will give us a good insight into the nature of those claims upon which we have been accustomed to award the title of prophet to a man. In the first chapter of the book we find a vision, in which the Almighty is described much in the same way as he is depicted by the heathen—*i. e.*, as many-faced and many-limbed—combining a likeness of the human figure with that of the bull, the lion, and the eagle; these being again united with the figure of a wheel, the typical representation of the sun. After thus describing 'the Lord' as resembling the sacred emblems of the Assyrians and Babylonians, the prophet tells us that he was sent to the children of Israel. Ere he started, he is told to eat a book, and does so. Now in this trait the physician at once recognises the existence of lunacy; one of the most common and characteristic features of insanity being the frequency with which hallucinations occur, during which strange sights are witnessed, and queer mandates are heard, to which implicit obedience is rendered. For example, some power becoming visible to the lunatic will order

EZEKIEL] him to plant himself as a tree in the garden, so that he may bear fruit; forthwith, in obedience to order, the patient digs a hole, stands in it, heaps the earth around him, and calls himself an apple-, pear-, cherry-tree, &c., according to his fancy. To the book-eating the prophet now adds (chap. iii. 15) an obstinate silence of seven days, although the mandate given to him was to preach. Forgetting this order, he has another vision, which speaks to him alone; and then, under the influence of the spirit, he goes to shut himself up in his own house (chap. iii. 24). After farther converse with "the Lord," the prophet takes a tile, and pourtrays upon it a town, which he calls Jerusalem; and he "makes believe" to besiege it, using an iron pot for a bulwark. To accomplish his end, he lies down on his one side three hundred and ninety days, in consequence of the sins of Israel, and forty more days on his other side for the house of Judah; and as he thinks that each day symbolises a year, he imagines that he is doing some stupendous work (chap. iv. 1–6). After this, apparently, he lies upon his back, but this process is interrupted by the necessity for food; but even in procuring the necessaries of life the diseased brain is apparent, for the man attempts to cook his food with human dung (ver. 12); but as this cannot be managed, he betakes himself to the droppings of cattle, just as do the majority of orientals when wood is scarce. The next freak of the poor prophet is to shave off all his hair, to weigh it into three parts, to burn one, to subdivide another, and to scatter the rest to the winds. Some of these are then collected and treasured up in a pocket; but again taken out and burned; and when this is done, there is afterwards a message given to the prophet,

EZEKIEL] the burden of which is a denunciation of wrath for alleged sins, which have been committed by every nation which has ever existed, as much as by the Jews. Now it must be noticed, that, up to the period at which we have arrived, Ezekiel has apparently uttered no sound; the Lord speaks to him, so he says, but he in his turn does not communicate with the people.

In chapter vi. we find that he sets his face towards the mountains of Israel, and thunders his denunciations to the empty air, and ends by smiting himself with his hand and stamping with his foot, and muttering to himself lamentations, and mourning, and woe. Chapter vii. is a continuance of the communication from the Lord to Ezekiel, but there is no evidence that the message is imparted to the people.

We then find, chapter viii., that whilst Ezekiel is sitting in his own house — which we presume was in Tel-abib, by the river of Chebar — he has some elders of Judah before him. Without any warning, he ceases to observe what is before him, but sees a flame and brightness, which, being also furnished with a hand, carries him off by a lock of his hair right away to Jerusalem; but as the prophet clearly tells us that all this was visionary, we cannot attach any weight to the description which he gives us of what he saw there. The delusion then continues, and Ezekiel hears a mandate given to six men to go and destroy certain individuals in Jerusalem; and, finally, the vision changes into that which was first seen by the river of Chebar. Again the vision changes, and the prophet is in the presence of twenty-five men, and his Mentor whispers into

EZEKIEL] his ear what dreadful fellows they are, and what shall be their doom. One of them then seems to fall dead, and the prophet is horror-stricken; but after awhile the glorious vision reappears, and carries him into Chaldea. On his imaginary arrival there, he gives a visionary discourse, chapter xi. 24, 25; after which we conclude that he finds himself wide awake in his own house. The lunatic affection now assumes another phase; for he makes a parcel of his goods and carries them about from place to place, and makes believe to be a captive going into slavery; then he digs through a wall, and eats and drinks as if in horrible distress (chapter xii. 3–5, 18, 19); but even yet there is no communication made to outsiders; all that we have hitherto read has been revealed to the prophet alone. In chapter xiv. we again find the prophet in the presence of some elders of Judah, when another message comes, with orders for it to be delivered; but we seek in vain for evidence that the communication ever passed the prophet's lips. In this chapter we find references made to Noah, *Daniel*, and Job (vv. 14, 20), and to "the house of Israel and the stranger that sojourneth in Israel" (ver. 7)—anachronisms which it is impossible to explain; for Israel at the time of Ezekiel had not any land of their own in which a stranger could dwell, and Daniel – at least he whom we know as such—had not then arisen. In the sixteenth chapter, Ezekiel is told to let Jerusalem know her abominations; but this he could not do as long as he was in the captivity by the river of Chebar. He does, however, receive the message, and a more foul one it is difficult to conceive. After other communications, we find once more that some elders,

EZEKIEL] on this occasion elders of Israel, sat before him to inquire about the word of the Lord. Without noticing this apparent anachronism, we turn our eyes to the message which reaches Ezekiel, but again are unable to find any evidence whatever that the communication reaches the elders. The sole sentence on which we can build the idea that he was not a dumb prophet is, "Ah! Lord God, they say of me, Doth he not speak parables?" (chapter xx. 48); words which have not necessarily any reference to the message which he tells us that he had received. Ezekiel once again, in chapter xxi., vaticinates to the winds, or rather towards distant Jerusalem; and in the two subsequent chapters, he again receives "from the Lord" a description of the sins of Samaria and Jerusalem, which exceed in coarse obscenity all other parts of the sacred writings. Passing by a few chapters, we come to the twenty-sixth, seventh and eighth, wherein we find the real value of the "word of the Lord" as it came unto this so-called prophet. In the first of the two named, Ezekiel distinctly asserts that Nebuchadnezzar shall conquer Tyre, and raze the city to the ground; if all his other vaticinations have been vague, this is clear as the day. But, though unequivocal, the prophesy is absolutely false; for in the twenty-ninth chapter, verses 18 to 20, we find "the Lord" again speaking, to the effect that Nebuchadnezzar did not gain any advantage against Tyre, but that he should have Egypt again.

After this, it is utterly impossible to believe that the formula, "Thus saith the Lord," signifies any more than 'thus thinketh the prophet.' We are unable to give any more weight to the writings or

 utterances of such a man than we would give to those of any other astute observer, whose mind, being occasionally touched with insanity, evinces that wonderful apitude for close observation, vigorous thought, powerful declamation, and bizarre imagery which is common amongst those lunatics whose malady is not very severe. If we may believe the testimony of the late Dr. Wolff, who travelled across from the west coast of Asia to Bokhara, a man who is insane is still considered by Orientals as a prophet; but that is no reason why we ourselves, who are familiar with all phases of lunacy, should do so too.

In studying the lives of the prophets, the reader will find few things more striking than the want of cohesion amongst the individual seers. Each man seems, to use a current expression, 'to go upon his own hook;' Elisha, Jonah, Amos and Isaiah are all more or less contemporary, so are Nahum, Hosea and Micah, so also are Habakkuk, Jeremiah and Zephaniah, and the interval between Obadiah, Ezekiel, Haggai and Zechariah is by no means great, yet not one of them seems to be aware of the existence of the other. Ezekiel does not seem to have known that the utterances which went no farther than to his own mind, Jeremiah was speaking aloud to the people at Jerusalem. Yet none can doubt that the message of both when united would have been stronger than when separately given. Each prophet might have solaced his companion, and compared the message before it was delivered. We will not attribute the want of union to antagonism; we presume that it was due to a strong feeling of individuality. It is this very yielding to a natural propensity which makes us doubt so strongly as we do the divine

Ezekiel] inspiration of their utterances. We shall, however, postpone what we have to say upon this subject for the present. See Prophets, Prophecy, &c.

Exorcism. The belief that the air is peopled by a variety of beings called angels, or demons, is very naturally associated with the idea that these essences can enter into the body of a human being, and produce therein a series of strange phenomena. When a man previously quiet, and differing in no appreciable manner from other mortals, suddenly takes to preaching, prophesying, starving himself, and scolding other people, it is very natural for him to assume, and for other people to believe, that he is in reality divinely possessed; nor can the modern physician wonder at this, for his experience of insanity shows that many of its victims see visions of the Almighty, and hear utterances from His lips, which have no real existence. Such men have a profound belief that they are in reality that which their diseased brain leads them to suppose. Again, when either man or woman is affected with mania, and rages more like a wild beast than a human being, tearing into shreds every article of clothing which he or she possesses, not abstaining even from murdering others, injuring himself or herself, or yelling out day and night the most horrible blasphemies or obscenities, it is equally natural that the idea should prevail that the victim is possessed by an evil spirit. The former have been canonised as saints, the latter have been subjected to the most ingenious system of religious exorcism.

The first indication of a belief in demoniac possession which appears in the Bible is the statement that Saul was troubled with an evil spirit from the Lord (1 Sam. xvi. 14); but it is very doubtful whether

 the meaning of the passage is not simply that Saul's temper became moody; so that we lay no stress upon it. We again find evil or unclean spirits mentioned in Zechariah xiii. 2, but here it is clear that the words are used to signify the propensity to commit idolatry, with all its attendant iniquity.

It was not until the Hebrews came into close contact with the Greeks that their modern notions of demonology prevailed. The first evidence we find of it is in the apocryphal book of Tobit, wherein we are told that Raguel had a daughter who was loved by a wicked spirit, who killed all those that attempted to marry her, seven men having fallen in succession before him. Tobias is then instructed by the angel Raphael, in disguise, that the demon can be driven away by the smoke of the heart and liver of a fish; the young man acts accordingly, and overcomes the wicked spirit. In this instance it is clear that the historian wishes the reader to believe that a demon was in love with a female, and not that the latter was simply so intensely vicious as to kill seven husbands because she did not get the one she wanted. Leaving Palestine for a time, and turning our eyes to Greece, we find that demoniacal possession and exorcism were believed therein at least as early as the time of Demosthenes, who refers to it, B. C. 330, in his *Oratio de Corona*, wherein he reproaches Æschines with being the son of a woman who gained her livelihood as an exorcist; and his brother Epicurus seems to have been equally taunted by the Stoics.

From the Greeks the practice spread amongst the Jews, and in our Saviour's time we find that there were many Hebrews who practised the profession of exorcists, for we find, Luke xi. 15, the words, "and if

 I by Beelzebub cast out devils, by whom do your sons cast them out?" Again, we find, shortly after this period that there were "vagabond (περιερχομένων) Jews, exorcists," seven of whom were of one family (Acts xix. 13, 14). These appear to have gone round, like itinerant charlatans, to various towns. At a later period, Josephus (*Antiquities*, viii. 2, 5) states that he saw a Jewish practitioner drive out a devil from one possessed therewith, in the presence of Vespasian and a large party of soldiers, and that, to prove the reality of the expulsion, he ordered the spirit to upset a certain basin of water, placed for the purpose.

Now we can readily understand how individuals could attain the appearance of power over unclean spirits. Each practitioner would have in his service some, who would, whenever it was thought necessary, feign insanity of various kinds; these, being duly tutored how to act, might raise the reputation of the master to the utmost extent. It is indeed highly probable that some of the seven sons of Sceva were alternately decoys and attendants. Their practice, I doubt not, resembled that of our modern thimble-riggers, who always travel with a gang of men whose business it is to bring dupes to the net of the masters. A plan like this, with the addition of some legerdemain, or the judicious employment of horsehair, would suffice to gull a superstitious multitude; and that only such were deceived, we infer from the bold manner in which Demosthenes speaks of the contemptible trade of the mother of Æschines.

But though we may speak thus of the vagabond or itinerant Jews, we cannot speak so of our Saviour; nor can we believe that He would really give such an

 evidence that demons had actually been expelled, by directing them to enter into a herd of swine. We therefore conclude that those portions of the New Testament which give detailed accounts of the exorcism practised by our Saviour are apocryphal, being most probably additions by his successors, who, with an amiable desire to prove that he was superior to all the world besides, have recorded occurrences which had more foundation in imagination than in reality.

With the belief then current amongst all nations, we cannot understand how the Evangelists could describe the cures of insanity which they say our Lord effected otherwise than they did. He who could cure disordered brain as indicated by palsy, could equally well cure another which produced lunacy; but it is to be regretted that His words should thus have been given so literally as to enforce the belief on so many succeeding generations, that insanity can better be cured by exorcisms and prayer, than by attention to the bodily health.

We may conclude this article in the words of J. F. Denham (Kitto's *Cyclopædia, s. v.* EXORCIST), "The office of exorcist is not mentioned by St. Paul in his enumeration of the miraculous gifts (1 Cor. xii. 9), though it was a power which he possessed himself, and which the Saviour had promised (Mark xvi. 17. Matt. x. 8). Mosheim says that the particular order of exorcists did not exist till the close of the third century, and he ascribes its introduction to the prevalent fancies of the Gnostics (*Cen.* iii. 11, c. 4). Fairness also induces us to notice Jahn's remark upon the *silence* of *St. John* himself, in his Gospel, on the subject of possessions, although he introduces the *Jews* as speaking in the customary way respecting demons

EXORCISM] and demoniac possession, and although he often speaks of the sick who were healed by the Saviour. This, coupled with the fact that St. John wrote his Gospel in Asia Minor, where *medical science* was very flourishing, and where it was generally known that the diseases attributed to demons were merely natural diseases, is very significant."

EX-VOTO, is a name given to offerings which are presented by individuals as a thanksgiving for some favour received, or as a means of propitiating the deity to grant some particulai request, or remove some infliction. The idea involved in the custom, is that the god or saint to whom the gift is made, either requires a constant reminder of the nature of the prayer which is offered, or to see before him or her the constant token of a votary's devotion. Amongst Roman Catholics the use of ex-votos is very conspicuous; the chapel of St. Mary de la Gard, at Marseilles, contains an immense number; its walls are literally covered with pictures, of varied merit, which depict the condition of the individual who made a vow to the Virgin and obtained deliverance. This forcibly reminds me of an anecdote quoted by Lord Bacon, to the effect that some ancient, when shewn a collection of ex-votos, from those who had prayed to the god of the place, and obtained safety in consequence, naïvely asked if any record was made of those who offered vows to the same deity, yet never lived to pay them. It was the custom of offering ex-votos of Priapic forms, at the church of Isernia, in the Christian kingdom of Naples, during the last century, which induced Mr. Knight to compile his remarkable work on Phallic worship. As a general rule, the ex-voto is formed after the likeness of the particular thing

EX-VOTO] respecting which prayer is offered. Thus Aaron's rod, which by its budding insured the priesthood in his family, was laid up in the ark of the covenant, beside the pot of manna, the emblem of the supernatural food which sustained the Israelites for forty years. When the people are afflicted by fiery serpents, they are cured by looking at the effigy of another, equally fiery. We find the same idea amongst the Philistines, for they are instructed by the diviners (1 Sam. vi. 4, 5), to make an offering to the God of Israel of five golden mice, the images of those which marred their land, and of five golden emerods, similar to those from which they suffered, under the hope that he would then relieve them of the affliction under which they laboured; and the offering seems to have been accepted. We find, from the classic writers of Greece and Rome, that a similar idea prevailed in those countries, both men and women offering cakes, or other material, in the form of those parts to which they wished the gods to be gracious. In Knight's work, before alluded to, is a good specimen of a female, who is offering such "ex votos" on an altar. A description of votive offerings, of a similar nature, will be found on pages 61, 62, *supra*.

EZ, עֵז *aiz*, signifies "a she goat," also "Aries"? It also, differently pointed, signifies "strong," "vehement," "firmness," "splendour, majesty, glory, praise." As עֵץ, *aitz*, it signifies "a tree," "a staff, a bone." Originally having a phallic meaning, it subsequently had the idea of "counsel," "advice;" and some of the learned will recal an ancient representation of "Priapus taking counsel with himself," which was found in Pompeii or Herculaneum.

For a long period I H S, IEES, was a monogram

Ez of Bacchus; letters now adopted by Romanists. *Hesus* was an old divinity of Gaul, possibly left by the Phœnicians. We have the same I H S in Jezebel, and reproduced in our own Isabel.

The idea connected with the word is "phallic vigour;" from it come Ezbon, and possibly Heshbon and Ezbia.

Ezem, עֶצֶם (1 Chron. iv. 29), "To fit firmly to one another, to be strong, or firm;" also "a bone," so called from its firmness and strength.

Ezer, אֵצֶר "A leader or prince," also "stay, strength, help," also "dominion, rule."

Ezion Gaber, עֶצְיֹן גֶּבֶר (Numb. xxxiii. 35), "The backbone of the Giant."

Ezra, עֶזְרָא (Ezra i. 7; 1 Chron. iv. 17), "Help:" עֲצָרָה, 'born on the feast day,' would be a more probable etymology, if we suppose the name to have been given to him when an infant.

There is something so remarkable in the book which passes in the Bible under the name of this man that it deserves an extended notice. It purports to tell of the return of the Jews to their own land; and it must be read in conjunction with the book that goes by the name of Nehemiah, which relates to the same subject, and with which indeed it erst formed one.

Now it is certain that the Jews did return from Babylon to Jerusalem, that they did rebuild the walls of the town, and that they did reconstruct the temple. These main facts are indisputable: but there is strong reason for doubting whether the details of the process are literally such as have been handed down to us. We have seen how the Northern States conquered the Southern States in America, and yet, throughout the war, there were very few of the

EZRA] published accounts of battles gained by the Northerners which were truthful. We equally recognise that Judah returned from captivity, although we disbelieve that he was at the same time rich and poor.

In the first chapter of the book in question, we are told that Cyrus encouraged the Jews to return to Jerusalem, and that he restored to them all the vessels of gold and silver that Nebuchadnezzar had taken away, in number five thousand and four hundred. Throughout the portion referred to, we recognise two very striking facts, viz., that the ark of the covenant, rich in gold though it was, was neither carried away to Babylon nor returned therefrom, and that, amidst all the treasures that were presented by Cyrus, there is not a single roll book nor manuscript. There is not even the faintest allusion made to the existence of any; consequently, we infer that the King of Babylon either did not find, or, finding, did not care to keep, any of the records of the ancient Jews. Hence we conclude that the authentic history of the Jews can only date from the time of the restoration.

We are next informed that the Jews who went up with Sheshbazzar amounted in number to about fifty thousand persons in all, and they were accompanied by eight thousand beasts of burden and two hundred choristers. There is no mention made of cattle, goats or sheep; nor can we well understand how a nation, who had been slaves till recently, could possess flocks and herds. It is curious that in their flight from Egypt, which was a land of horses, the Jews should have had no beasts of burden; it is equally curious that in their escape from Babylon they should be attended by horses, mules and camels only. Notwithstanding the omission, we are led to infer that

EZRA] flocks and herds did accompany the returning Jews, for their priests offered the daily sacrifice (ch. iii. 3–6), which consisted of two lambs per day (Num. xxviii. 3); offerings which could not be made without there being a flock of about three thousand sheep.

We soon lose sight of the horses, mules, camels, &c.; a necessary consequence perhaps, inasmuch as there was no pasture for them in a ruined city; and we find that the forty thousand Jews are in terror of the Samaritans. But though the work of the quondam captives is hindered, we find, from the account of their enemies (ch. iv. 12), that the walls of Jerusalem were set up, and the foundations joined together. In this condition matters stood for an indefinite time; but although nothing was done to the city wall, those of the temple were raised, and the hands of the faithful were strengthened by the prophets, Zechariah and Haggai (ch. v. 1, 2). By and by, however, the opposition offered by the Samaritans is reversed by an order from Darius, who ordains that the elders of the Jews shall be helped with "that which they have need of, young bullocks, rams and lambs, for the burnt offerings of the God of heaven" (ch. vi. 9). This verse is contradictory of the inference which we have already drawn, and the reader must select between the opposing statements.

The temple at length is finished, in the sixth year of Darius (ch. vi. 15), after a period of forty and six years, as we learn from the New Testament (John ii. 20). There is a grand feast of dedication, but we search in vain for any particular style of worship. The only mention which is made of sacred days is in ch. iii. 5, wherein we are told that the new moons were kept, to which is added vaguely, "all the set

 feasts of the Lord." It is well worthy of remark that neither Moses nor the Sabbath is mentioned, and the writer appears only to know "the ordinance of David" (ch. iii. 10).

In the seventh chapter, Ezra makes his appearance on the scene, and he puzzles us no little; for we find that the very Artaxerxes, whom we are told in ch. iv. hindered the rebuilding of the city, now enjoins it. He makes the same decree for Ezra that Cyrus had made for Sheshbazzar, and gives him abundance of gold and silver to buy "bullocks, rams and lambs," as well as all the vessels which Cyrus had already sent to Jerusalem! (Comp. ch. i. 6, 7, with ch. vii. 15–19). Ezra was ordered to appoint magistrates and judges in the land, and was enjoined to teach the laws of God to those who knew them not. To him was also given power to kill, banish, imprison, or confiscate the goods of those who would not do the law of God and of the King (ch. vii. 25, 26). We are, moreover, told that Ezra was a "ready scribe" (ch. viii. 6), and that he prepared his heart "to seek the law of the Lord, and to do it, and to teach in Israel statutes and judgments" (ch. vii. 10). This statement implies, firstly, that the people did not know "the law of the Lord," that even Ezra himself had to seek it; consequently we infer that there was not then in existence any authoritative "book of the law:" a conclusion that bears out the deduction which we drew from the first chapter. As we advance towards Judea with Ezra, we are surprised to find that he is doing again what had been already done by Sheshbazzar—of whose existence he is apparently ignorant—but he evidently has not forty thousand men with him, or he would never have

EZRA] thought of a band of soldiers and horsemen as a safeguard. After the arrival of Ezra at Jerusalem (ch. ix.), we find to our utter astonishment that the people, priests, and Levites are able to find wives amongst the Canaanites, Hittites, Perizzites, Jebusites, Ammonites, Moabites, Egyptians, and Amorites, and have married accordingly. The resuscitation of nations long since destroyed is as remarkable as the ordinance which Ezra enjoins for an almost universal divorce; for Moses allowed the Jews to marry the daughters of the Midianites (Num. xxxi. 18), although he prohibited them from intermarrying with the tribes of Canaan (Deut. vii. 3); but though *we* can find the prohibition now, it is clear that neither Solomon nor the Jewish priests and Levites, in the time of Ezra, were cognizant of it. After Ezra has enforced the decree which he himself has made, his name disappears from the pages of the Bible.

If we ask ourselves in what way he has distinguished himself, we can only answer, as a law-maker. In him we recognise all the characteristics necessary for organising a code, for the benefit of a comparatively ignorant people, who have just emerged from slavery. In this capacity we find him recognised by Nehemiah, who, although living at the court of Artaxerxes during the lifetime of Ezra, seems to have known nothing about him, or the orders which the king had given to him respecting Jerusalem. At the command of the pious Nehemiah, and of the people, Ezra produces "The book of the Law of Moses" (Nehemiah viii. 1), and reads it out to the people, who, by their attentive consideration, give clear evidence of the fact that they were unacquainted with it previously.

EZRA] Guided by this light, we can readily understand why we find so complete an apparent retrospect of the history of the children of Israel in Nehemiah ix.; we find no such knowledge shown by Samuel, David, Solomon, or subsequent kings; neither Isaiah, Jeremiah, nor Ezekiel gives such a recapitulation. It is true that such an one is to be found amongst the Psalms, *e.g.*, lxxviii., but it is clear that this was not written by David, any more than was the succeeding one, and the cxxxviii.

In continuation of the narrative, we now proceed to the history given in the book of Nehemiah. Therein we find that in the time of Artaxerxes, the second in succession at least after Cyrus, and in the twentieth year of his reign, the wall of Jerusalem was broken down, and the gates burned. Nehemiah then is instrumental in building the wall of Jerusalem, which we find, from Ezra iv. 12, had been built already.

In the eighth chapter we find Ezra comes again upon the scene, and on this occasion he attends with a clean copy of the law of Moses; and in the last chapter we find Nehemiah doing over again what Ezra before had done, separating husbands from their wives, because the latter were the people of the land. We find, also, for the first time in Jewish history, an authoritative enforcement of the Sabbath. From the fifteenth and twenty-second verses it is clear that neither the ordinary Jews nor the Levites had known anything of this institution before, nor does even Ezra himself, or Sheshbazzar, make any mention of it.

With contradictions such as we have noticed, we

 cannot assign any more historical value to the books of Ezra and Nehemiah than we did to the Russian bulletins of the progress of the allied forces before Sebastopol, or the partizan accounts of the English or the American rebellion.

Now it is perfectly clear to the scholar, and even to the ordinary reader of the English version, that many hands have been employed in writing the books of the Old Testament. Two individuals at the least have been concerned in Isaiah, and two probably in Jeremiah. The visions of Ezekiel have no relation with the foul practices of Hosea, nor can we attribute Deuteronomy to the same author as Leviticus. This being so, we cannot for a moment suppose that Ezra, either with his own hand, or by the assistance of others, fabricated the whole of the Old Testament. It is much more probable that he and his coadjutors had some manuscripts to manipulate, which purported to be the work of bygone days. These could readily be collated and digested,—a word, a sentence, a paragraph, or a whole chapter being introduced, whenever the exigency of the history seemed to require it.

This supposition entirely removes the idea that the *ipsissima verba* of the Bible are inspired. It distinctly affirms that the Old Testament is as much the work of man, as were the laws of Numa, propounded to him by the nymph Egeria, or the codes of Mahomet, Joe Smith, and Brigham Young. It asserts that the so-called sacred books of the Jews have no more especial claim to sanctity than have the Shasters and Vedas of the Hindoos, the Chinese book of Confucius, or the Zend Avesta of the Persians.

EZRA] Into the traditional accounts of Ezra, and the peculiarities of the book which bears his name, we forbear to enter; but we must request the reader of these pages to collate the account given by Daniel, Ezra and Nehemiah. The first knows nothing of either Ezra or Nehemiah, nor of the decree of Cyrus. The second knows nothing of the wonderful Daniel, although, as he informs us, he resided in Babylon (Ezra vii. 9). The third is apparently equally ignorant both of Daniel and of Ezra, until he reaches Jerusalem, when he hears of the latter. When all were residing at the same court, and all were interested in the same subject, it is impossible to believe that they could have been strangers to each other, except upon the hypothesis that the existence of two out of the three, if not of the whole, is apocryphal.

EZRI, עֶזְרִי (1 Chron. xxvii. 26), "Jah is a helper."

F. As there is no letter *f* in the Hebrew alphabet, there are no Jewish names in which it occurs. The sound of our *f* is equivalent to the Hebrew פ, which may be rendered by *ph*, whose pronunciation in English does not materially differ from *f*.

FIG.—The fig tree is repeatedly joined with the vine by the sacred writers. Both the trees have particular significance to the initiated. The vine, amongst the Greeks and Romans, was specially sacred to Bacchus. The wine made from its fruits promoted jollity; and as there are many to-day who find a higher poetic inspiration from the moderate use of champagne than from an extravagant use of "tea," so there were many amongst the ancients who recognised a similar influence, and saw therein the advent of a god. The

very word "spirituous," which we apply to certain liquors, tells of the same idea.

The fig tree has a similar signification. Its Hebrew name is תְּאֵנָה, *tenah*, and it is derived from the root תָּאַן, which signifies "to be crookened or bent," like the stem of a fig tree; also "to copulate," "to pant, toil, work, strive, groan, sigh or complain." The word expressive of the fig tree is the same as that used for coitus. It was of the leaves of this tree that aprons were made to cover our naked parents, and none can see the leaf without understanding the reason of the selection; it resembles the "trefoil," the "fleur de lys," and sundry other emblems suggestive of the triad.

It was from this cause, we presume, that fig leaves were carried in processions in honour of Osiris in Egypt, and that in Greece and Rome the wood of the fig tree was selected for phallic statues. The tree itself was sacred to Bacchus. The fruit of the tree resembles in shape the virgin uterus; with its stem attached, it symbolises the *sistrum* of Isis. Its form led to the idea that it would promote fertility. To this day, in Oriental countries, the hidden meaning of the fig is almost as well known as its commercial value.[77]

We can point to other fruits which have been used to symbolise things which it might be inconvenient to express. The pine cone, the apple or citron, the quince, the pomegranate and the almond

[77] We have in use amongst us to-day the expression, "I do not care a fig;" for an explanation of which, the reader must be referred to *Two Essays on the Worship of Priapus*. London, 1855, wherein this expression is traced to its original source.

FIG] had all a well-known significance in ancient times. The apricot is an euphemism to-day amongst the French. We cannot doubt, when we put these considerations together, that "to sit under the vine and the fig tree," was an expression equivalent to enjoying all the luxuries of life — as an old prayer-book expresses it — "at bed and at board."

We see, in pictures, that the virgin and child are associated in modern times with the split apricot, the pomegranate, *rimmon*, and the vine, just as was the ancient Venus.

FELIX, seems to owe its origin to an old Latin word, *feo*, Greek, φύω, to fertilise or render fruitful; and there are many frescoes taken from Pompeii which show the idea the ancients had of felicity.

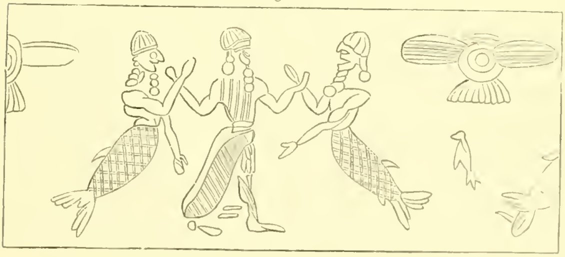
FISH = דָּג *dag* = "to be fruitful"; also נוּן, *nun*, = "to sprout, to grow, increase, endure." The fish was as sacred amongst the Babylonians, Assyrians, and Phœnicians as it is amongst Romanists of to-day. Christ is called ἰχθύς, or the fish. Jonah was swallowed by a fish. The Jews were led to victory by the Son of the Fish, whose other names were Joshua and Jesus (the Saviour). *Nun* is still the name of a female devotee.

The fish selected for honour amongst the ancients was neither flat, globular, nor cylindrical; it was more or less oval, and terminated in a forked tail. In shape, it was like the almond, or the 'concha,' with the 'nates.' Its open mouth resembles the "os uteri," still called "os tincæ," or tench's mouth. Ancient priests are represented as clothed with a fish, the head being the mitre (Fig. 19, p. 112). The fish's head, as a mitre, still adorns the heads of

 Romish bishops. The fish was sacred to Venus, and was a favourite esculent amongst the luxurious Romans. Fish was an emblem of fecundity. The word *nun*, however, in the Hebrew, signifies to *sprout, to put forth*, as well as *fish;* and thus the fish symbolises the male principle in an active state. The creature had a very strong symbolic connection with the worship of Aphrodite, and the Romanists still eat it on that day of the week called *Dies Veneris*, Venus' day.

At the present time, there are certain fish which are supposed to give greatly increased virile power to those who eat them. I have an indistinct recollection of a similar fact having been recorded in Athenæus, who quotes Theophrastus as his authority. The passage is to the effect, that a diet on a certain fish enabled an Indian prince to show one hundred proofs of his manhood in a single day. The same writer mentions goat's flesh as having something of the same effect. The Assyrian Oannes was represented as a man fish, (Plate I., Fig. 20, page 119;) and the Capricorn or Goat, with fish tail, in the Zodiac, is said to have been an emblem of him (Fig. 96).

Fig. 96.



FISH] The fish was also associated with Isis, who, like Venus, represented the female element in creation. This will readily be recognised in Fig. 97, which is copied from a small bronze statuette in the Mayer Museum, in the Free Library, at Liverpool. It would be almost impossible to find a group more illustrative of the connection between the modern and the ancient ideas of the virgin and child and the fish.

Fig. 97.



The fish was also a sacred emblem amongst the Buddhists, and Fig. 2, Plate III., shows very distinctly the feminine nature of the type; it is associated with the triad, the whole group forming the *arba-il*, the four great gods, the originators of living beings. A similar idea may be recognised in Figures 5 and 6, in the same Plate. Fig. 6 represents the episcopal method of giving benediction, in the name of the Trinity; whilst Fig. 5 illustrates the position of the hands of the Jewish priest, when he blesses the congregation; the union of the male triad with the single virgin is therein quite as conspicuous as it is in the Buddhist emblem and the Assyrian theology.

Since writing the above, I have ascertained that eating fish for supper, on Friday night, is a Jewish custom or institution. As amongst that nation fecundity is a blessing specially promised by the Omnipotent, so it is thought proper to use human

FISH] means for ensuring the blessing on the day set apart to the Almighty. The Jewish Sabbath begins at sunset on Friday, and three meals are to be taken during the day, which are supposed to have a powerful aphrodisiac operation. The ingredients are meat and fish, garlic and pepper; and the particular fish selected, so far as I can learn, is the skate—that which, in the Isle of Man, is still supposed to be a powerful satyrion. The meal is repeated twice on a Saturday. Mons. Lajard bears testimony to the extent of this custom in the following passage, though he does not directly associate it with the fish, except that the latter are constantly seen on coins, with the other attributes of Venus. After speaking of the probable origin of the cult, he says: "In our days, indeed, the Druses of Lebanon, in their secret vespers, offer a true worship to the sexual parts of the female, and pay their devotions every *Friday night*—that is to say, the day which was consecrated to Venus; the day in which, on his side, the Mussulman finds in the code of Mahomet, the double obligation to go to the mosque and to perform the conjugal duty."—*Récherches sur le Culte de Venus*, p. 53. For the association of the fish with Mylitta, see MOLADAH, *infra*.

FLEUR DE LYS (Fig. 98). The flower is known as one of the Royal emblems of Ancient France. It has been adopted, apparently, in consequence of its embodying the idea of the Trinity, or *Tria juncta in uno.* But the very fact of its being so will enable us to see that the original idea of the triad was very different from that which now obtains. In the following woodcut, the position occupied by the lozenge and the

Fig. 98.



FLEUR DE LYS] fleur de lys, tell unmistakably that the latter had a phallic signification; and, by implication, we learn hence that the modern Christian Trinity is a modest adaptation of an ancient and indecent myth. In no part of the New Testament is the word 'Trinity' to be found; nor can the idea be seen, distinctly, either in the Gospels or the Epistles. When the later followers of Christ adopted the heathen notion of a triune God, they very naturally endeavoured to make the Apostolic doctrines square with the new views, and some went so far as to interpolate passages to suit their purpose.

The wood-cut below is copied from Plate I., Fig. 2, Lajard's *Culte de Venus*—having been taken by him from a cylinder in the British Museum.

The central tree corresponds to the Hebrew תָּמָר, *tamar*, "the palm tree," one of the emblems of the phallus. The fruits hanging therefrom are apparently intended to represent the testes, while the tall *stamen*, with its two *anthers*, equally symbolise the masculine. The diamond, in front of the male, is a conventional form of the female element. The fleur de lys, in front of the female, we have already

Fig. 99.



(Copied from a Babylonian gem, figured by Lajard.)

Fleur de Lys] described. The animal itself is the spotted goat, Leaphrah? (See Beth Leaphrah.)

The palm tree, שָׂרָה, *Sarah*, is an emblem of the celestial goddess, because the same letters have the signification of 'being prominent,' as during pregnancy.

G, in Hebrew ג, *gimel*, the third letter in the Phœnician, Hebrew, and Greek alphabets, is named after a camel. In all three its original form resembled the English L, transposed thus ך; when the style of writing from right to left became changed, as it did in Greece, to our present fashion, the ך became Γ, a form it still retains as *gamma*. In sound, ג is related closely with ח *ch*, כ *k*, ק *qu*, or *k*, and ע; it is interchangeable with all of them, and more rarely with י *y*, ב *b*, and ל *l*.

Gaal, גַּעַל (Judges ix. 26), "The proud or erected Al," or "Al is high or lofty," from גֵּא and אֵל. We must, I think, associate this word with Gil, Gal, Gallus, Gaul, Gull, and a great number of other modern words of similar sound. It also signifies 'impurity,' but in the later Hebrew it may signify 'pushed up,' equivalent to our '*peak*, or *pike*.'

Gaash, גַּעַשׁ (Joshua xxiv. 30), "to push," "to thrust."

Gabbi, גַּבַּי, (Neh. xi. 8), "an exacter of tribute," Gesen. This word may be a contraction of גֵּא, אַב, and י, *ge*, *ab*, and *i*, and equivalent to "High is my father."

Gabriel, גַּבְרִיאֵל, (Daniel viii. 16). This is the name of one of the Assyrian or Babylonian Angels, adopted into the Jewish and Christian Theology. We may readily find two etymologies. In the Cuneiform, *gabah* signifies "to speak," and *gab* is "the mouth," whilst *riel* (which we have repeatedly as *reel*, *e. g.* Jezreel,) is the same as *regal*, *royal*. *Ra*, *re*, or *ri* was an ancient name for the Sun, now *roi*, *rex*, *re*, '*regina*,'

Gabriel] and *Al, El,* or *Il,* was 'The Almighty.' Thus the whole word would have the meaning of "The mouthpiece of the Almighty, Sun, or God." Nor does this etymology seem inappropriate to Gabriel's character, inasmuch as he is often sent by the Almighty to communicate with men by word of mouth. We have the word Gab amongst us, signifying 'to prate.' *Gabey*, is a fool, who goes about open-mouthed. "The Gift of the Gab" represents eloquence; and we still have the word *Gob,* which means 'a mouthful.'

The Hebrew etymology would be גָּבַר, *gabar,* and אֵל, *el.* The first signifies to be 'strong,' 'proud,' 'erect,' also 'a man.' The second denotes 'God,' the 'Sun,' or 'Asshur,' and this rendering would make Gabriel 'the Man God,' or 'the Strong Al;' or 'Al is strong, erect;' or 'Al is a Hero.' I prefer the first etymology, as more consonant with probability.

Gad, גָּד (Gen. xxx. 11), means 'Luck,' 'Good Fortune,' in every way. It was a name borne by a Phœnician and Babylonian goddess, who has been identified with Astarte or Ishtar. We infer from the meanings of גָּדָה, *gadah, i. e.* "to swell up on high, swelling flesh, to cast out, the fruit of the body, an epithet of Venus;" that the Good Fortune implied, was that which brought *les bonnes fortunes,* increase of offspring, as well as of material riches. Lajard tells us that, to this day, the Arabs call Jupiter the star of Great Fortune, and Venus that of Small Fortune. Amongst the Romans, Venus was called 'the fortune of heaven.' (*Op. Cit.* p. 77.) The Greek equivalent to the name was τύχη, whence comes the modern *Tycho.* The word Gad resembles the modern *Good.*

That Gad was a name used by nations whom the Jews called Heathen, we see in 2 Sam. xxiv. 5, Num-

Gad] bers xxxiii. 45, 46, Josh. xv. 37; and we may fairly express surprise that a prophet, respected by David, should have borne the name of a Phœnician goddess, Astarte; but when we remember that king's dancing, performed in honour of the ark, the wonder ceases. We can readily believe that his mind was essentially religious and moulded by prophets, just as that of the modern Queen of Spain is influenced by the confessors to whom she trusts her conscience. Almost all ancient, and the bulk of modern, history has been written by individuals of the priestly order, or by men who have themselves a strong opinion as to the superiority of their faith over every other; and a king is painted as superlatively good, or outrageously bad, according to the measure of power he allows to the hierarchy, and the extent to which he permits himself to be influenced by their chiefs. Solomon is depicted by the sacred scribes in very different guise to that in which he appeared to the people. To the former, he was almost a demigod; to the latter, he was a grievous tyrant, who indirectly brought about the rupture of the kingdom — just as the glories of Louis Quatorze and the dissoluteness of Louis Quinze were the causes of the Revolution in the days of Louis Seize.

Gaddi, גַּדִּי (Numb. xiii. 11), is very probably an altered form of גַּדִּיָה, *gadiah*, or 'Jah is good fortune,' the ה being as usual elided. This etymology is strengthened by the following word, in which Gad is associated with El. (Compare Cadi, Gades, Cadiz.)

Gaddiel, גַּדִּיאֵל (Numb. xiii. 10), "El is Gad."

Gadi, גָּדִי (2 Kings xv. 14), a variant of Gaddi.

Gaham, גַּחַם, (Genesis xxii. 24), = "He is flaming." See Nahor, whose son he was; also Rebekah.

Gahar, גַּחַר (Ezra ii. 47), 'A hiding place.'

Galah, גָּלָה; *galah*, signifies "To be, or to make, naked." Compare the feast in which David figured, which his wife saw, and described thus bitterly: "How glorious was the king of Israel to-day, who uncovered himself to-day in the eyes of the handmaids of his servants, as one of the vain fellows shamelessly uncovereth himself" (2 Sam. vi. 20); David pleading not that he had not done so, but that it was 'before the Lord;' thus giving us an indication of the coarse (as we think) nature of certain holy ceremonials. Compare this, we say, with our *galas*, and the ancient feasts on *gala* days in Babylon; in the former of which there is usually a vast amount of licentiousness, while in the latter, the partakers of the feast threw off their dress, as the heat of wine and wassail increased, until they became entirely nude.

Galal, גָּלָל (1 Chron. ix. 15), "the roller," "he rolls like a stone." A variant of Gallim; possibly from גְּלָה, *gelah*, and אֵל, *el* = 'El reveals.'

Galilee, גָּלִיל (Josh. xx. 7), I think signifies "the rolling sun."

Galli, See Eunuchs.

Gallim, גַּלִּים (1 Sam. xxv. 44), signifies "the balls, or small globes," "oil cruets," "bowls, reservoirs, springs." A town of the Benjamites, most probably the plural of גֻּלָּה, 'the testes.' The usual translation is, 'the two fountains,' which is more euphemistic.

Gallus. The connection between the cock, the sun, and the idea of masculinity, has existed from the earliest known times to the present. We do not find any Hebrew name for the bird; the Greek word is ἀλέκτωρ. or ἀλεκτρυών; nor have I any knowledge whether

Gallus the name Gallus is anterior, or posterior, to the Shemitic *Gula*, the Assyrian name for the female sun; Hebrew גול, *gul*, 'to move in a circle.' The union of ideas appears to be — 1. That the cock proclaims the sun-rise. 2. That the cock is for its size unusually strong, 'plucky,' and courageous. 3. That it seems to have unlimited powers amongst the hens.

In myths, it is associated with the head, and sometimes with the body, of a man, and sometimes with the head of the ram. There is a very remarkable figure copied in Payne Knight's work, in which we see on a man's shoulders a cock's head, its beak being the zachar; whilst on the pediment are placed the words ΣΩΤΗΡ ΚΟΣΜΟΥ, *Soter Kosmou*, 'the Saviour of the world.'

Gamaliel, גַּמְלִיאֵל (Numb. i. 10), probably "El expects," or "El is strong," "El recompenses;" from גָּמָה, *gamah*, and אֵל, *el*.

Gammadims, גַּמָּדִים (Ezek. xxvii. 11), "warriors, mercenaries, or professed soldiers."

Gareb, גָּרֵב (2 Sam. xxiii. 38), "he scratches, or scrapes;' hence Grub, Grab. The name was borne by one of David's captains; and Gesenius renders it 'scabby;' it was probably a nickname.

Gard, Cuneiform, "Powerful." Compare Lago di Garda, Marie de la Gard, the Saint par excellence of Marseilles; also Guard.

Garmi גַּרְמִי (1 Chron. iv. 19), "He is bony, or strong;" most likely a variant of Carmi, 'the crimson one.'

Gaspur, Caspar, Kasper, Cuneiform, means "The Omniscient," "the comforter;" Hebrew גִּשְׁפָּא, *gashpa*, = 'attentive listening;' also 'to soothe tenderly.'

Gatam, גַּעְתָּם (Gen. xxxv. 11), said to mean "Their touch"

GATAM] (Gesenius), "a dried up valley" (Fürst); more probably a variant of Gittaim, "the wine presses."

GATH, גַּת (Joshua xi. 22), signifies "A wine press," or rather "the trough in which the grapes are trodden;" also "slit, pit, hole, well." This is one of the many euphemisms used for the vulva. It was also one of the names of Ashtoreth. Its etymology may be גַּת, *gath* = גַּד, *gad* (Fürst). (See GAD.)

GATH-HEPHER, גַּת־הַחֵפֶר (Josh. xix. 13), signifies "The heifer's trough;" and

GATH-RIMMON, גַּת־רִמּוֹן (Josh. xix. 49), signifies "The pomegranate's wine press;" whilst GITTAIM, a town of Benjamin, is named after the troughs of all the goddesses. GATHIBIR was the name of one of the four very old Babylonian gods. (See *supra*, p. 54.)

GAZA, עַזָּה (Gen. x. 19), signifies "Strong;" and גֶּזַע, *geza*, signifies 'the trunk of a tree.' A phallic emblem.

GAZZAM, גַּזָּם (Ezra ii. 48), "A swaggerer" (Fürst).

GAZEZ, עָזָז (1 Chron. ii. 46), "He or it is firm or strong;" also "the strengthener." It is sometimes rendered "Azaz."

GEBA, GIBEAH, GABA, גֶּבַע (Josh. xviii. 24), "Hill," (Gesen.) The word conveys the idea of anything *gibbous*. In Arabia the mountains are still called Jibel, or Djébel. That there is union in idea between the full womb and a hill, cannot be doubted by those who attend to the marginal readings of our Bibles, for in them we find that the phrase translated "ripping up women with child" signifies literally "dividing the mountains." We may accept the etymology of "a hill" for any town on a rising ground, but not as the proper name of a man; and though *Geba* may simply signify 'a town,' *Gibea*, as a man's name, will signify something different.

Gebal, גְּבָל (Ps. lxxxiii. 7), is simply "a mountain," or "mountain of El."

Geber, גֶּבֶר (1 Kings iv. 19), "A man," or "strong, mighty, impetuous."

Gebim, גֵּבִים (Isa. x. 31), "The high ones;" plural of גֵּבֶה.

Gedaliah, גְּדַלְיָה (2 Kings xxv. 22), probably "Jah is majestic."

Geder, גֶּדֶר (Josh. x. 13), "He surrounds with a wall."

Gederah, גְּדֵרָה (Josh. xv. 36), "The fortress," or "she surrounds, or guards."

Gederoth, Gederothaim, גְּדֵרוֹת (Josh. xv. 41, 36), plural of the preceding word.

Gedor, גְּדוֹר (1 Chron. iv. 4), "Wall of defence."

Gehazi, גֵּחֲזִי, or גֵּיחֲזִי (2 Kings iv. 12). There is no satisfactory etymon for this word.

Gemalli, גְּמַלִּי (Numb. xiii. 12). This is rendered by Gesenius and Fürst, "one who possesses camels;" it may be so, but as names were given, as a rule, shortly after birth, we can scarcely fancy such a name appropriate to an infant. It is probably from גָּמַל, *gamal*, and יָה, *jah*, the ה, as usual, being elided, and signifies "Jah makes perfect," or "Jah is strong."

Gemariah, גְּמַרְיָה (Jerem. xxix. 3), "Jah is perfection," or "Jah perfects;" from גָּמַר, *gamar*, and יָה, *jah*; in this instance the ה being retained.

Gentiles, גּוֹיִם, *goim*, (Josh. xii. 23), simply signifies "The nations," "other peoples," "the heathen."

Genubath, גְּנֻבַת (1 Kings ii. 20). I find no satisfactory etymon for the name. Fürst reads it as "connected with Κνοῦφις."

Gera, גֵּרָא (Gen. xlvi. 21), signifies "El glows, burns, or is jealous," "El splits;" from גָּרָה, *garah*, and אֵל, *el*, the ל being, as usual, elided. The name was borne by a Benjamite, and it is amongst that tribe that

GERA] the most coarse allusions in the nomenclature are found.

GERAR, גְּרָר (Gen. x. 19), "The circle, or region" (Fürst).

GERIZIM, גְּרִזִּים (Jud. ix. 7, Deut. xi. 9), "Desert mountain."

GERIZITE, or GIRZITE, גִּרְזִי (1 Sam. xxvi. 8), "Desert land," or "waste places" (Fürst).

GERSHON, גֵּרְשׁוֹן (Exod. ii. 22), "On thrusts, or puts forth fruit," from גָּרַשׁ, *garash*, and אוֹן, *On*.

GESHAM, גֵּישָׁן (1 Chron. ii. 47), "Firm or strong" (Fürst).

GESHEM, גֶּשֶׁם (Nehem. ii. 19), = "rain," or "he rains;" probably altered from גָּשַׁם, *gasham*, 'he is thick, or firm.'

GESHUR, גְּשׁוּר (2 Sam. xiii. 37), = "He binds," also "a bridge," "bridge-land" (Fürst).

GETHER, גֶּתֶר (Genesis x. 23), Etymon unknown; possibly a variant of GEDER.

GEUEL, גְּאוּאֵל (Numb. iii. 15), "El is magnificence," or "El is on high;" גָּאָה, *geeh*, 'to be high, or lifted up.'

GEZER, or GAZAR, גֶּזֶר (Joshua x. 33), compare GAZA. If עַזָּה = Gaza, Gezer may be derived from עָזַר. The usual etymon is "a piece cut off," or "a precipice;" a very absurd name for a royal city. That adopted from the one suggested would be either "he strengthens," or "he hedges us round about," and this would be analogous to Gaza.

GIAH, גִּיחַ (2 Sam. ii. 24), "He bubbles up," "a fountain."

GIBBAR, גִּבָּר (Ezra ii. 20), "A hero, or soldier," or גִּבּוֹר, *gibur*, 'he is strong, mighty.'

GIBEON, גִּבְעוֹן (Joshua ix. 3), "On is exalted," "Heights of On;" גָּבַה, *gabah*, 'to be high,' and אוֹן, *On*.

GIBEA, גִּבְעָא (1 Chron. ii. 49), probably "El is high, or arched," from גָּבַע, *gaba*, and אֵל, the ל being as usual elided.

GIBEAH, גִּבְעָה (Joshua xv. 57), probably "Jah is high," the

GIBEAH] י being elided from יָה, to obliterate the name of Jehovah from a Canaanite village.

GIBBETHON, גִּבְּתוֹן (Joshua xix. 44), "A high place."

GIDDALTI, גִּדַּלְתִּי (1 Chron. xxv. 4). I can find no satisfactory etymon for this name.[78]

GIDDEL, גִּדֵּל (Ezra ii. 47), "the great one," probably an altered form of גַּדְאֵל, *gadal*, "El is good fortune, or Gad," the א of אל being elided.

GIDEON, גִּדְעוֹן (Judges vi. 11), "On breaks asunder."

GIDEONI, גִּדְעֹנִי (Numb. i. 11), a variant of the above.

GIDGAD, גִּדְגָּד (Numb. xxxiii. 32), "The cleft."

GIDOM, גִּדְעֹם (Judges xx. 45), "Desolation." Fürst.

GIHON, גִּיחוֹן (Gen. ii. 13), "A stream."

GIL, גִּיל, signifies "exultation, rejoicing, to leap for joy, to rejoice;" and גַּל, is 'a heap of stones,' 'a circle,' 'he goes in a circle,' *i. e.* the sun (see GILGAL). Compare Giles, St. Giles, Gillian, Gilchrist, Gilfillan, Gilbert, Gilbrid, Gilcolum, Gildas, Gileber, Gilescop, Gilfred, Gill, Gillespie, Gillel, Gilli, Gillies, Gilmichel, Gilmony, Gilmour, Gilmore, Gilpatrick, Gilbey, Gilpin, Gylbyn; also, possibly, Julia, Jill, and others.

GILALAI, גִּלֲלַי (Neh. xii. 36), most probably from גָּלַל, *gallal*,

[78] Fürst's explanation of this word is too interesting to be omitted. He remarks that Giddalti is one of the musical sons of Heman; and they are thus given (1 Chron. xxv. 4): "Giddalti and Romamti-ezer, Joshbekashah, Mallothi, Hothir, and Mahazioth;" and that his name, with the names of four of his brothers, form an old prophetic saying, *i. e.*, "I have dealt out fame and victorious help; I have spoken oracles in fulness;" one with which an oracle began. The words in Hebrew are the following: מַלּוֹתִי הוֹתִיר מַחֲזִיאוֹת גִּדַּלְתִּי וְרֹמַמְתִּי עֶזֶר, which reads *Mallothi*, *Hothir*, *Mahazioth*, *Giddalti*, and *Romamti-ezer*.

I cannot fail to acknowledge the superior sagacity of Fürst, nor to express my interest in the clue thus afforded as to the methods adopted by the oracle, or by the historian for the selection of cognomens. If the names were given consecutively by the former, we must admire his memory; if by the latter, we presume that he was familiarly acquainted with the usual oracular formula. In whichever way we regard it, the appellative is evidence of the existence of Oracles amongst the Jews, whose nature resembled that of Delphi, Dodona, or Jupiter Ammon

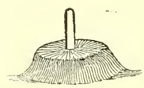
Gilalai] and יָה, *jah*, the ה being dropped, and signifying "Jah moves in a circle."

Gilboa גִּלְבֹּעַ (1 Sam. xxxi. 1), "The Sun is Baal," from גול *gul*, 'to move in a circle' = Sun = Gula (Assyrian); and בֹּעַ, being an elided form of בַּעַל, just as אֵל and יָה are represented by א and י, the ל and ה being dropped.

Gilead, גִּלְעָד (Gen. xxxi. 21), "the Sun," 'the witness.'

Gilgal, גִּלְגָּל (Deut. xi. 30), 'A wheel,' 'a circle,' or 'the Sun's heap of stones.' גַּל *Gal*, signifying 'a heap of stones,' also 'a bowl,' so called from its being round. It also signifies 'a rolling,' or 'a rolling away.' The word is translated Γολγόλ, Γαλγάλος, and Γάλγαλα, by the Septuagint. Three Gilgals are mentioned, one near Jericho, one a royal city of the Canaanites, and one in the mountains.

Fig. 100.



The one near Jericho consisted of a circle of twelve stones; and we are told that Samuel came regularly in circuit to it. It was also a sort of rendezvous for Saul's army.

Though a circle, it was also a hill — "the hill of the foreskins;" and I would notice, in passing, that circumcision forms a link between the stone and iron age, inasmuch as Zipporah circumcised the sons she bore to Moses with a sharp stone, and the sharp knives which Joshua employed were flint, a material still used amongst the Jews when an adult is circumcised. I doubt the value of the link, for shell knives were used for castrating the Galli; very probably, because 'concha' meant both 'a shell,' and 'the female organ;' and חַלָּמִישׁ, *chalmish*, 'flint,' the hardest known rock, may have been used, as foreshadowing the stony hardness which the adult would desiderate. The word

GILGAL] Gilgal is specially interesting to us, as we have almost the identical word amongst ourselves, in Gaelic Scotland and Brittany, to designate a "cairn," or hill of small stones, usually circular, and with a central *menhir*, or tall stone in the centre. The modern word is Galgal, and a very interesting account of the nature of the erection will be found in Colonel Forbes Leslie's *Early Races of Scotland*. Galgals, dedicated to Betal or Vital, wonderfully like to the Bætuli of the Phens, are to be found in India, where they are both of ancient and modern construction, and along all the shores of the Mediterranean Sea, in Central Europe and Asia, and in almost every part of the British Islands, including the Orkneys, where the number is considerable.

They were common in the time of the classic Greeks and Romans, and through them we have tolerably good proof of the ideas with which they were constructed. By them they were known as Hermai.

The learned Dr. Ginsburg, in his *Life of Levita*,[79] apropos of an observation in a letter, "Do you think that I would throw stones to a Hermes?" has the following note, which, thought short, is pregnant with meaning:—"Levita alludes to the ancient mode of worship offered to the heathen deity Hermes, which consisted in mere heaps of stone, called Ἑρμαῖοι λόφοι, ἑρμαῖα or ἕρμακες, being the symbol of Phallus, and thus giving rise to the ithyphallic arrow-form of Hermes. These heaps of stones were more especially collected on the road-sides, and each traveller paid his homage to the deity by throwing a stone to the

[79] Note 28, page 98, *The Massoreth Ha-Massoreth* of Elias Levita, London, Longmans, 1867, pp. 307.

GILGAL] heap as he passed by, or anointed the heap of stones in which a Hermes was frequently set up, or offered up the firstlings. Comp. Gen. xxviii. 10–22, xxxi. 45–48; *Sanhedrin* 61*a*–64*a*; *Midrash* on Prov. 26*a*, כל מי שחולק כבוד לכסיל הזורק אבן למרקולים, being the law referred to by Levita. Pauly, *Real Encyclopädie der classischen Alterthumswissenschaft, s. v.* MERCURIUS."

Any worshipper, or any sufferer who wished to invoke the God's aid, might set up a Hermes. This was originally nothing more than an upright stone; Dolman, Tolman, or Menhir. It varied, however, according to the fancy or wealth of the devotee, and became a hewn obelisk, or a sort of inverted long pyramid, surmounted by a head; and then, as if to show the idea unmistakeably, the upright stone was adorned by the phallic triad. After being once set up, every traveller was expected to add a stone to the original heap. In India, at the present day, where Galgals are still erected, all those who wish to join in the religious ceremony take each a stone, which they set upright in a circle, leaving a larger space between a certain two than between the others, to indicate the entrance for the procession (Figs. 85, 86, p. 352). The parties then form in line, and proceed round the enclosure, in the course of the sun. In some places each stone is smeared with red paint at the top—the present form, it is surmised, of a baptism of blood—the older custom being to sacrifice one of the party selected by lot, his blood being used to anoint the pillars; the place thereafter became sacred. When the party was numerous, the stone circle was filled up and became a Cairn or Galgal. Whether in the form of one or other, the chief performer, whether regular priest or local magician, was represented by the

GILGAL.] largest stone, where he took his place. Such heaps were used as trysting places, whence judgment decrees, &c., were given. The Tynwald mound, modern representative of the Danish "Thingwell," in the Isle of Man, is probably such a hill. It is still resorted to on certain occasions, and at it new laws are confirmed and promulgated.

Those who will take the trouble to read Forbes Leslie's book will be struck with the identity of customs prevalent over a large surface of the globe; and will see, I think, reason to believe that two nations have existed over Asia and Europe, the one nomadic, and ramifying entirely by land, the other maritime like ourselves, and extending itself by ships. As the respective families have spread themselves, so their religions have accompanied them, and the Philosopher, when he sees heathen rites, ceremonies, or customs still extant among ourselves, in spite of centuries of Christian preaching, cannot fail to put to himself the questions — how far the ancient has modified the modern faith? to what extent certain ecclesiastical practices are the modern representatives of ancient heathendom? and how far the ancient theological dogmas have given rise to those which are current now? The Gilgal near Jericho forcibly brings to mind the subject of circumcision. We are told that this rite was specially given by God to Abraham, in token of a covenant; and when the ordinance was given He declared the penalty of death against a man-child who had not been duly circumcised (Gen. xvii. 14); yet Moses neither circumcised his own offspring, nor took any pains whatever to see that the Israelites, who were under his guidance and rule for forty years, should regularly undergo this operation. So careless

GILGAL] was he indeed about it, that Joshua had to superintend the circumcision of the whole of the male population. We conclude, then, either that Moses did not order or enforce the rite, or that he thought nothing of it. Moreover, we must believe that the Almighty cared no more about circumcision than Moses himself; for we are told that He habitually visited the lawgiver and the camp, and punished with severity such sins as discontent with the manna and gathering sticks on the Sabbath, and yet habitually passed by in silence the neglect of the most important rite, the very sign of His covenant with Abraham ! [80]

Again, if we turn to such contemporary history as is open to us, we find that the Egyptians were all circumcised; as were also the Syrians of Palestine, who, according to Herodotus, copied it from the former. By the nature of the rite it could only be used

80 It is impossible for a thoughtful mind to overlook the vast importance of this fragment of circumstantial evidence. As the crime of murder is frequently detected by a scrap of paper, or a bit of rag, so the crime of bearing false witness is detected by incongruities in testimony. We remember the story of Susannah with the elders, whom Daniel convicted of perjury, and we may to a certain extent imitate his example.

The theory advanced by our theologians is, that the Bible is the infallible word of God—that the books which it contains were written by those whose names they bear—that Moses wrote the Pentateuch, and that every thing therein contained is real history. But when we examine the witnesses brought forward to support this assertion, we find that their testimony does not agree together. Genesis asserts that the rite of circumcision was given to Abraham as the token of a covenant, between him and his seed on one side, and the Almighty on the other. Exodus is all but silent on the point; it merely tells us that Zipporah circumcised her son to save him from the Lord (Ex. iv. 24–26); but it does not tell us that circumcision was then an Egyptian custom, and, when cross questioned, it demonstrates that Moses either did not know or did not care anything about the rite, although, being brought up as an Egyptian, he must himself have been circumcised. Leviticus and Numbers not only testify that Moses knew nothing of the subject, but that the Almighty was equally indifferent about it. Yet Deuteronomy speaks as if the ordinance was familiar to the Jews in the wilderness; *e. g.*, what possible idea could men form of the metaphor, "Circumcise therefore the foreskin of your heart" (Deut. x. 16), unless they knew what was meant by circumcision, and how could they tell this unless they habitually practised it? We find the same metaphor repeated in Deut. xxx. 6.

 for males; consequently, if it were a mark of a covenant between the Almighty and man, it is clear that women were not included in that covenant. With this accords the ancient and modern idea, that females only enter Paradise if franked by males. The surgeons to-day tell us that circumcision was adopted as an effectual preventive of certain forms of disease to which the natural organ is peculiarly liable. I cannot myself imagine that the God whom we adore as the maker of all things, would only tolerate the worship of those who adopted the plan of mutilating, in one particular part, all the males which He had formed, thus allowing that man had been bunglingly made; but I can readily understand how a priest, himself a man, should promulgate such a rite, and dignify his sanitary direction with the pretended sanction of Divine authority. Such things are done in Mormondom to-day. It is a question whether there is greater blasphemy in disbelieving the man who assumes to wield the authority of the Most High, or in giving him credit, and endeavouring to believe that the Deity is intensely carnal. Of one thing we may be assured, that the rite during its palmy days

Joshua, the next witness, tells us that the Lord himself endured for forty years in the wilderness the culpable neglect of Moses, but that Joshua inaugurated his own rule by a sweeping revolution. Now the testimony of these witnesses is hopelessly irreconcileable, and, instead of supporting the theory advanced, such evidence leads us to infer,

1. That the law, as found in Exodus, Numbers and Leviticus, was written before the Jews had learned the rite of circumcision, or after it had become so very general that no legislation on the subject was necessary. 2. That Genesis was written about the time when the custom was imported from the Egyptians either directly in the time of Solomon, or indirectly through the Philistines or Phœnicians about the time of Saul. 3. That the Jews certainly did not learn the practice prior to their alleged sojourn in the land of Pharaoh. 4. That Deuteronomy was written after the practice of circumcision had become general. 5. That Joshua was written between the promulgation of Genesis and of Deuteronomy. To this subject we shall return hereafter.

Gilgal] shows as completely the fleshly ideas that entered into the human conception of the Creator, as the disuse of the ceremony, and the adoption of baptism in its place, typifies a spiritual faith, the abasement of brute instincts, and an endeavour to cultivate mental virtues rather than corporeal powers.

Giloh, גִּלֹה (Jos. xv. 51), = "The revealer;" גָּלָה, signifies 'to be, or make, naked,' 'to uncover, disclose, or reveal.'

Gimzo, גִּמְזוֹ (2 Chron. xxviii. 18), "A place abounding with sycamores." (Gesenius.)

Ginath, גִּינַת (1 Kings xvi. 21), probably "the virgins"; plural of גָּן or גַּנָּה or "the goddesses." (See *supra*, pp. 21, 22.)

Ginnethon, גִּנְּתוֹן (Neh. x. 6), "The power of the virgins"? גִּינַת, *ginath*, and אוֹן, *on*.

Girgashite, גִּרְגָּשִׁי (Genesis x. 16), "Dwelling in a clayey soil"? (Gesenius.)

Gispa, גִּשְׁפָּא (Nehem. ii. 21), "Soothing," or "attentive listening."

Gittaim, גִּתַּיִם (2 Sam. iv. 3), "The two troughs, or slits," 'wine presses;' possibly a plural form of Gad, or 'Alma Mater,' 'the Mother of the Child.' 'Diana and Ceres.' 'Alitta and Ishtar.'

Gittite, גִּתִּי (2 Samuel vi. 10), "An inhabitant of Gath." The cithera or harp was said to be of Gittite origin, whence its name. (Gesenius.)

Gizrites, גִּזְרִי (1 Sam. xxvii. 8), compare Gezer and Gerazim; as *gizrah*, גזרה, signifies 'the form or figure of a man, from cutting and forming,' it is possible that it may also mean 'tattooing;' or it may come from גָּזַר, and signify 'astrologers.'

Goath, גֹּעָה (Jer. xxxi. 39), "The heifers." גָּעָה signifies 'to low as an ox,' whence the Greek, γοάω; Sanscrit,

Goath] *gau*; Malab. *ko*; Persic, *kau*, *gau*; German, *ko*, *cow*, *kuh*. (Gesenius.)

Gob, גֹּב (2 Sam. xxi. 18), "A pit, or den."

God, אֵל, אָדוֹן, יְהוָֹה. A word used very indefinitely, 1. For any one held in reverence by the ancients, and of the male sex. 2. As a convenient method of expressing our ideas of the Almighty, *e. g.* God of Love, Mercy, &c. 3. To express the Being whom we ourselves reverence. Any one, who will carefully analyse his own thoughts on the subject, will readily see in what way that confusion which exists in Theology has been produced.

To grasp, however faintly, the idea which we endeavour to express by the word in its third signification, involves an examination, so far as we can make it, into the wonders of creation; the more we know of the heavens, and their vastness, — of the earth, and the changes it has undergone, — of the innumerable varieties of living beings, similar in some things, unlike in more, — resembling each other in the mass, yet distinct in detail; the more we see of the surpassing beauty of animalcules, which are invisible to the unaided eye of man, and yet are found to possess forms so lovely, and movements of such exquisite grace, as almost to make the microscopist shout with delight; the more we think on the mysteries of reproduction, growth, maturity, decay, and death, — of the infinite variety of plants and trees, and many more wonders of a similar character; the more exalted do our minds become, and the more impatient are we of the human dress in which our teachers have clothed the Eternal. I cannot conceive a philosopher doubting the existence of a Power, great beyond conception. I can hardly

God] conceive any being, of full reasoning capacity, who could believe that great One is such a Being as He is painted by those who profess themselves His messengers, His mouth-pieces, or His vicegerents on earth. The Hebrew forms to express the idea were אֵל אֱלוֹהַּ, אֱלֹהִים אה, אָדוֹן אָב, יָהּ יְהוָֹה, בַּעַל, and perhaps אָן; Assyrian, Il, or El, or Ilus, = "the strong one." Elohim, "the strong ones," in the dual; possibly in the plural, as three or four, *i. e.*, the *triad*, or *arba-il*. Baal, "my Lord;" Adonai, "my Lord;" Shaddai, "the holy One." Afterwards Jah, or Jehovah. Our word *God* may come from *Good*, or from the Phœnician גָּד, *Gad*, or from the Sanscrit *Gad*, 'to thunder;' *Gada*, 'speech;' *Gard*, 'to sound;' or *Gardh*, 'to desire;' or *Gadh*, 'to stand, to desire;' or *Gud*, 'to defend;' possibly from the Persian *khoda* or *goda*, 'lord,' 'master,' &c.; or it may have nothing to do with any of them. Bailey, in his Dictionary, gives *God*, Saxon; *Gud*, Danish; *Goed* or *Gott* or *Gutt*, Teutonic; all signifying 'good.' Possibly the name is the same as גַּד, *gad*.

Goddess, the Great, Cuneiform, = Asha or Ashat = "The woman" (Eve was called Isha) = "the female creator, or queen of fecundity," equivalent to "Regina," *i. e.*, *ré*, 'the Sun, or the king,' and γυνή, 'the woman,' or גַּן, *gan*, 'a garden, or virgin.'

Gog, גּוֹג (1 Chron. v. 4), Etymology unknown.

Gol, גָּבִיעִ (Gen. xliv. 2), "A bowl, or cup;" such as were used for divination (See Gen. xliv. 5). As far as I can learn, there is no evidence whatever that divination by the cup was ever common in Egypt, whilst there is very strong evidence that it was general in Greece, Assyria, Persia, and India.

Golan, גּוֹלָן (Deut. iv. 43) "A circle, or region" (Fürst).

Goliath, גָּלְיָת (1 Sam. xvii. 4). There is great doubt about the etymology of this word. The one which suggests itself as being the most probable, is *Gula*, "the Sun," and אָת, *ath*, "a portent." If the giant was as large when a baby as he was great when a man, the name, "a wonder from Gula," would be appropriate. This assumes that Goliath was his real cognomen. If the historian coined the name, we should then derive it from גאל, *goel* and *ath*, and read it 'a wonder of pollution,' or 'portent of defilement.'

Gomer, גֹּמֶר (Gen. x. 2), Etymology unknown.

Gomorrah, spelled עֲמֹרָה (Gen. x. 19), "A fissure or cleft" (Fürst). Probably a town situated like Petra.

Goshen, גֹּשֶׁן (Gen. xlv. 11), Both the etymology and the locality are doubtful.

Gozan, גּוֹזָן (2 Kings xvii. 6), "A stone quarry"? (Gesen.) "A pass or ford" (Fürst).

Guni, גּוּנִי, signifies "Painted with colours" (Gesenius); hence, I presume, the Greek γῦνή, 'a woman.'

Gur, גּוּר (2 Kings ix. 27), "a calf;" also "a dwelling place."

Gur-Baal, גּוּר־בַּעַל (2 Chron. xxvi. 7), "Temple, or sojourning of Baal."

H. ה and ח is with the Hebrews, as with ourselves, the sign of an aspirate, and as we have many words in which the *h* is mute, and others in which it is pronounced forcibly, so the Jews have some in which ה is used, and others in which the strong or rough ח is adopted; both being aspirates, the two are interchangeable with each other and with א *a*, whilst ה is in addition interchangeable with ו *v* or *u*, and ח with ג *g*. In consequence of the above mentioned peculiarity of

H] this letter, it is occasionally necessary to give the meanings to be found under both forms of spelling.

Habel, or Hebel, הָבַל, or הֶבֶל (Gen. iv. 2), "To breathe, to exhale," "breath, vapour, mist." This etymology is to me very unsatisfactory, but I cannot suggest a better. *Abil*, in the Cuneiform, is 'a son.'

The intention of the myth respecting the sacrifices of Cain and Abel, is to show that a preference is given by the Deity to an offering of flesh over one of vegetables, and to enforce an offering of which the priests could partake with satisfaction. It was generally an understood thing that "they which ministered about holy things lived by the things of the temple, and that they which waited at the altar were partakers with the altar" (1 Corin. ix. 13). Hence those ministers who preferred flesh meat to a vegetable diet prescribed offerings of lambs, heifers, &c., as being most acceptable to the Almighty; thus affording us another example of the frequency which which hierarchs assume the powers of the Almighty, and profess to be his vicars upon earth.

Since writing the above, I have seen Dr. Donaldson's remarks upon Abel (*Jasher*, second edition, pp. 96–8). He considers that the true orthography is הַבְאֵל, *habail*, and that it signifies either 'he who offered a grateful offering to God,' or 'beloved by,' or 'the friend of God.' Like myself, he objects to the current method of explaining the word.

Habaiah, חֲבָיָה (Ezra ii. 61), "Jah is a protection."

Habakkuk, חֲבַקּוּק (Habak. i. 1), "Embrace of love."

Habar, חבר, signifies "To be bound together," "to practise magic," "to cut into, or wound," "to be striped, as the panther," "an associate, male or female," both in a good or bad sense, "a conjuror," "an enchant-

HABAR] ment," "a community," &c., according to the vowel points; and thus the word gives us a clue to the use of the spotted robes of the priests, and the sanctity of the spotted antelope, &c.

HABAZINIAH, חֲבַצִּנְיָה (Jer. xxxv. 3), "Lamp of Jehovah."

HABOR, חָבוֹר (2 Kings xvii. 6), "Conjunction, associated to idols."

HACHALIAH, חֲכַלְיָה (Neh. i. 1), "Jah is darkness."

HACHILAH, חֲכִילָה (1 Sam. xxiii. 19), "Obscure, dark."

HACHMONI, חַכְמוֹנִי (1 Chron. xi. 11), "Jah is wise," from חָכָם, *hacam*, and יה, *jah*, the ה being as usual elided.

HADAD, הֲדַד (Gen. xxxv. 35), "Powerful, mighty;" the name of a Syrian god. "The Sun was worshipped under this name at Heliopolis, and Macrobius (*Satur*. i. 23) states that he was venerated as the greatest and the highest of the gods, adding the words, *the interpretation of his name signifies* ONE" (Gesenius). *Remains of the Phœnicians*, page 385, &c. Leipsic, 1837. From this, it appears that some of the heathen had as distinct an idea of the unity of the Almighty as we have ourselves, and only appeared to be polytheists by speaking of *gods* where we should speak of *angels*.

HADADEZER, הֲדַדְעֶזֶר (2 Sam. viii. 3), "Hadad is my help."

HADAD-RIMMON, הֲדַדְרִמּוֹן (Zech. xii. 11), "Hadad the pomegranate."

HADAR, הָדָר (Gen. xxxvi. 39), "He is large, or tumid," "shines, or glitters."

HADAREZER, הֲדַרְעֶזֶר (2 Sam. x. 16), "The strong one is my help."

HADASSAH, הֲדַסָּה (Esther ii. 7), "She sprouts," or "the myrtle."

HADASHAH, חֲדָשָׁה (Jos. xv. 37), "Newly built." (Fürst.)

HADES, חָדֶל (Isa. xxxviii. 11), "The place of rest;" Hades

HADES] in Egypt = Ament or Amenti = Erebus = West = Ement. (See HELL, *infra.*)

HADID, חָדִיד (Ezra ii. 33), "Sharp."

HADLAI, חַדְלָי (2 Chron. xxviii. 12), "Rest," probably a variant of אֲדַלְיָא, *Adalia*, a Persian name.

HADORAM, הֲדוֹרָם (Gen. x. 27), "The high director."

HADRACH, חַדְרָךְ (Zech. ix. 1), a Syrian God; possibly signifying "the circling one."

HAGAB, חָגָב (Ezra ii. 46), "He pierces," "a prick, or thorn."

HAGABAH, חֲגָבָא (Neh. vii. 48), "She is hollow," or "the love-apple tree."

HAGAR, הָגָר (Gen. xvi. 1), "He flies" (modern Hegirah).

HAGARITES, הַגְרִאִים (1 Chron. v. 10), "Fugitives."

HAGGAI, חַגַּי (Ezra v. 1), "Festival," "festive;" "born at the Feast of Tabernacles" (Fürst). HAGGI (Gen. xlvi. 16), probably variants of HAGGIAH.

HAGGIAH, חַגִּיָּה (1 Chron. vi. 30), "Jah is festive;" compare ἅγιος, "holy."

HAGGITH, חַגִּית (2 Sam. iii. 4), "The festive ones."

HAI, חַי, is a word which signifies "life, living, existence," &c. Assyrian *aa*, or *ai*, 'the female power of the Sun.'

HAKKOZ, הַקּוֹץ (1 Chron. iv. 8), "The thorn;" *koz*, *coz*, are variants of the same.

HAKUPHA, חֲקוּפָא (Ezra ii. 15), "bent" (Gesenius); "incitement, urging on" (Fürst).

HALAH, חֲלַח (2 Kings xvii. 8), "She is lovely."

HALHUL, חַלְחוּל (Jos. xv. 58), "The defence is strong."

HALI, חֲלִי (Jos. xix. 21), probably "Jah is lovely," from חָלָה, *halah*, and יָה, *jah*, the ה being dropped from both words.

HALLAL, הָלַל signifies "To be clear, or brilliant," "to rejoice, sing praises;" "ell, ell, ell!" was the shout

HALLAL] of the Ethiopic women on occasions of rejoicing, signifying "he shines;" we still have the chant in Alleluiah, or Hallelujah, הַלְלוּיָה.

HALOHESH, הַלּוֹחֵשׁ (Nehem. iii. 12), The "enchanter," "the whisperer," "the oracle-giving one."

HAM, חָם (Genesis xiv. 5), "A father-in-law," "connected by marriage" (γάμος); also "hot, warm," ἅμα, 'together' (*amo, amicus*); Ham is a name of Egypt; it also signifies "dark coloured, black."

I would notice in passing that the descendants of Ham were not black; that they were never known to be in subjection until the rise of the Persian power; that there is not a scintilla of evidence that the Negro race have anything in common with the Assyrian nation, or any other descendant of Ham. That the Egyptians in old times were not blacker than the Jews is clear, from the story of Joseph, who is, by his own brothers, mistaken for an Egyptian. Indeed we gather from Egyptian paintings, and from a figure now in the museum of the Louvre, of which an accurate copy may be seen in the frontispiece to Nott and Gliddon's *Indigenous Races of the Earth* (London: Trübner, 1857), that the colour of the Egyptians was a peculiar red, like that of the North American Indian, and equally far removed from the white and from the black.

HAMAN, הָמָן (Esther iii. 1), probably from Sanscrit, Hêman, 'the planet Mercury' (Gesenius).

HAMATH, חֲמָת (Numb. xiii. 21), "To be hot," also "defence," "a citadel," "warm baths." Its king was Seli, or Saul.

HAMMAN, חַמָּן (2 Chron. xxxiv. 4), "Some form of Sun images standing on the altars of Baal." An epithet of Bel among the Phœnicians (Fürst). In a work recently

HAMMAN] published by the British Museum, on *Phœnician Inscriptions at Carthage*, edited by Mr. Davis, the god Baal-Haman is the only male deity named.

HAMMOLECHETH, הַמֹּלֶכֶת (1 Chron. vii. 18) "The Queen," "the moon," Ishtar = נֵת, Νηΐθ = Phœnician תָּנִת = Ταναΐς, or Ταναΐτις, *tanais* = Ναΐτ, with the Egyptian article (Fürst). In *Phœnician Inscriptions at Carthage;* London, 1863; Tanith is the only goddess named to whom vows are made.

HAMMON, הַמּוֹן (Joshua xix. 28), a variant of HAMMAN. In *Toison d' or de la Langue Phénicienne*, by L' Abbé F. Bourgade, 2nd Edition, Paris, 1856, we find an account of many Phœnician inscriptions from Tunis, in about half of which בעל עמן, BAAL HAMMON, is named as the god. This shows that a very strong similarity existed between the deities of the Jews, Carthaginians, and Phœnicians generally. (Compare the Jupiter Ammon of the Greeks, and the people of Ammon.)

HAMONAH, הֲמוֹנָה (Ezek. xxxix. 16), "Multitude."

HAMOR, חֲמוֹר (Gen. xxxiii. 19), "The swelling up one," or "the red one," from חָמַר; also "to be dark red." "Sudden in rising," also "an ass," an animal notorious for its salacity, and one which was said, in derision, to be the god of the Jews (Tacitus, *Hist.*, B. v., c. 4); we may readily see the connection of ideas in his mind, when he speaks, a few lines farther on (c. 5), of the Jews as a people given to unbridled lust, "projectissima ad libidinem gens." (Compare with Amor, Amour.)

HAMUEL, חַמּוּאֵל (1 Chron. iv. 26), "El is a sun" (Fürst).

HAMUL, חָמוּל (Numb. xxvi. 12), "The heat of El."

HAMUTAL, חֲמוּטַל (2 Kings xxiii. 31), "God is fresh life" (Fürst).

Hanameel, חֲנַמְאֵל (Jerem. xxxii. 7), "The graces of El," "El is a rock, or safety" (Fürst).

Hanan, חָנָן (1 Chron. viii. 23), "He is gracious, or merciful."

Hananeel, חֲנַנְאֵל (Jerem. xxxii. 7), "El is gracious."

Hanani, Hanini, or Hananiah, חֲנַנְיָה (1 Chron. iii. 19), "He, or Jah, is merciful;" subsequently Ananias.

Hanes, חָנֵס (Isaiah xxx. 4), a town of Egypt, called by the Greeks, "the town of Hercules," = "Ἄνυσις, 'the merciful Isis'? (Fürst.)

Hannah, חַנָּה (1 Samuel i. 2), "He is gracious," "grace, compassion;" also "he pierces." Possibly from the Assyrian Anu, and the Phœnician Anna.

Hannathon, חַנָּתוֹן (Joshua xix. 14), "On is gracious," or "the graces of On."

Hanniel, חַנִּנְאֵל (Nehem. iii. 1), "El is gracious."

Hanochi, חֲנֹכִי (Numb. xxvi. 5), "Initiated into mysteries." (See Enoch.)

Hanun, חָנוּן (2 Sam. x. 1), "The gracious one," "the given one"? An Ammonite king.

Haradah, חֲרָדָה (Numb. xxxiii. 24), "Terror, fear."

Haran, חָרָן (Genesis xi. 31), "Parched by the Sun," also "a noble, or free man."

Harbonah, חַרְבוֹנָה, a Persian name, of doubtful signification.

Hareph, חָרֵף (1 Chron. ii. 51), "The powerful, or strong one."

Harhaiah, חַרְהֲיָה (Nehem. iii. 8), "Jah is burning."

Harhas, חַרְחַס (2 Kings xxiii. 14), probably a variant of חֶרֶס, *heres*, "the sun."

Harim, חָרִם (1 Chron. xxiv. 8), "The devoted, or consecrated."

Harnepher, חַרְנֶפֶר (1 Chron. vii. 36), "The strong heifer;" probably a compound of חָרָן, *haran*, and עֵפֶר, *epher*.

Haroeh, הָרֹאֶה (1 Chron. ii. 52), "The prophet."

Harod, חֲרֹד (Judg. vii. 1), "He sends earthquakes," or "he terrifies."

Harosheth, חֲרֹשֶׁת (Judges iv. 2), "The enchanters." There are so many significations to the singular form of this word חרש, that our choice is embarrassed; it signifies 'to engrave, cut, or plough,' 'to shine,' 'to grow,' 'to whisper, or mutter' (compare with Isaiah viii. 19, wizards that peep and mutter), 'to be soft, or viscous, like clay,' 'loam,' 'a forest,' 'deaf,' 'a worker in brass,' 'a cutting tool.'

Harsha, חַרְשָׁא (Ezra ii. 52), "An enchanter."

Harum, הָרֻם (1 Chron. iv. 8), "The high one."

Harumaph, חֲרוּמַף (Nehem. iii. 10), "Flat-nosed" (Gesen.); "snub nosed" (Fürst).

Haruz, חָרוּץ (2 Kings xxi. 19), "the borer;" also "judgment;" also, as חרץ, "the loins.' A father-in-law of Manasseh. Harutz and Marutz are judges in hell, according to Arab tradition. They were angels, attracted by earthly women, to whom they told the incommunicable name of the Almighty; the women rose to heaven, and the angels were condemned to hell, though to an exalted rank therein.

Hasadiah, חֲסַדְיָה (1 Chron. iii. 20), "Jah is love, or benignant."

Hashabiah, חֲשַׁבְיָה (1 Chron. vi. 45), "Jah takes thought;" also written Hashabnah and Hashabniah (Nehem. x. 25, and iii. 10).

Hashbadanah, חַשְׁבַּדָּנָה (Nehem. viii. 4), "The judge is wise," "Eshmun is a friend" (Fürst).

Hashem, הָשֵׁם (1 Chron. xi. 34), "He is fat," "he shines, or glitters;" also "rich, wealthy."

Hashmonah, חַשְׁמֹנָה (Numb. xxxiii. 29), "Fulness of Jah."

Hashub, חַשּׁוּב (1 Chron. ix. 14), "Understanding" (Gesen.); "associate, or friend" (Fürst).

Hashubah, חֲשֻׁבָה (1 Chron. iii. 20), "Estimated" (Gesen.); "association" (Fürst). Probably "Jah is a friend."

Hashum, חָשֻׁם (Ezra ii. 19), "Rich."

Hasrah, חַסְרָה (2 Chron. xxxiv. 22), "Jah protects, or is strong;" from חָזַר, *hazar*, and יָהּ, *jah*, the י being elided.

Hasupha, חֲשׂוּפָא (Ezra ii. 35), "Uncovering," "nakedness," probably a variant of Hashubah.

Hatach, הֲתָךְ (Esther iv. 5), a Persian word, "Truth"? (Gesenius.)

Hatath, חֲתַת (1 Chron. iv. 13), "He terrifies," "he is terrible."

Hatipha, חֲטִיפָא (Ezra ii. 54}, "Seized, caught" (Gesenius); "robbery, violence" (Fürst). Possibly a variant from ה־תָּפח, = 'the thick, or swelled one.'

Hatita, חֲטִיטָא (Ezra ii. 42), "The digger, the explorer."

Hattil, חַטִּיל (Ezra ii. 57), "He is pendulous," "he waves to and fro."

Hattush, חַטּוּשׁ (1 Chron. iii. 22), "He conquers."

Hauran, חַוְרָן (Ezek. xlvii. 16), "The boring On," or "On is white, splendid, or noble," from חור and אָן, "Cave district" (Fürst).

Havilah, חֲוִילָה (Gen. ii. 11), "A circle, or district" (Fürst).

Hazael, חֲזָאֵל (1 Kings xix. 15), "He sees El or Al," or "Al sees;" hence we find that El was a God amongst the Syrians, as well as amongst the Hebrews and Chaldees.

Hazaiah, חֲזָיָה (Nehem. xi. 5), "He sees Jah," or "Jah sees, or decides." חזה being 'to split, or divide,' 'to see,' or 'a prophet,' according to the vowel points.

Hazar-addar, חֲצַר־אַדָּר (Numb. xxxiv. 4), "A court, or temple of Addar," or "splendour."

Hazar-enan, חֲצַר־עֵינוֹן (Ezek. xlvii. 17), "A court, or temple of Enan," "the holy fountain."

Hazar-gaddah, חֲצַר־גַּדָּה (Josh. xv. 27), "A court, or temple

HAZAR-GADDAH] of Gaddah, or Venus Urania, possibly = גדת, *i. e.*, 'the goddesses of fortune.'

HAZAR-HADDATAH, חֲצוֹר חֲדַתָּה (Josh. xv. 25), "New Hazor."

HAZAR-HATTICON, חֲצַר־הַתִּיכוֹן (Ezek. xlvii. 16), "A court, or temple of Hatticon," "the middle Hazor."

HAZAR-MAVETH, חֲצַרְמָוֶת (Gen. x. 26), "A court, or temple of Maveth, or Mut, the God of the lower world."[81]

HAZAR-SHUAL, חֲצַר־שׁוּעָל (Joshua xv. 28), "A court, or temple of Shual." This may be derived either from שָׁאַל, or from שָׁעַל, or from both, and may mean 'a chink in the ground,' whence oracles proceeded, as at Delphi.

[81] Mu, Mut, Môt, Maut, was a name applied to the Great Mother in Egypt; one of her symbols was a winged eye, whose form is sufficiently suggestive of a double entendre, to make us believe that the symbol had one signification for the initiated, another for the multitude. Sanchoniathon says that "Chaos knew not its own production, but from its embrace with the wind was generated Môt, which some call Ilus, but others the putrefaction of a watery mixture; and from this sprung all the seed of creation, and the generation of the universe" (Cory's *Ancient Fragments*, p. 1). I think that the physiologist may here be allowed to surmise that the myth is founded upon the phenomena of conception, in which the male semen seems to be converted in the female into a new being, and a quantity of 'water.' Again, the same author states that Cronus had a son by Rhea, who was called Muth, which the Phœnicians esteem the same as "Death and Pluto" (*Ibid.*, p. 15). It would seem that the myth enfolds the idea that heaven ordains us to die. Time brings about the death, and after that man sleeps in the bosom of his mother Gaia, 'the earth.' We see this idea enunciated in Ecclesiastes v. 15: "As he came forth from his mother's womb, naked shall he return, to go as he came." On this verse the erudite Dr. Ginsburg remarks: "The innermost recess of the earth is represented as the bosom where the embryo of all things living is generated. The earth receives us at our birth, nourishes us when born, and ever afterwards supports us, and finally receives us into her embrace, when we are rejected by the rest of nature, and covers us with special tenderness. Hence the Psalmist speaks both of the womb of his mother (בֶּטֶן אֵם), and of the earth (תַּחְתִּיּוֹת אֶרֶץ), as the place where he was formed (Ps. cxxxix. 13–15); and Job, when deprived of all things, spake of his departure as returning *to the bosom of the earth* in as destitute a condition as when he came from the *bosom of his mother*, using the very words of the passage before us, 'Naked came I forth from the bosom of my mother, and naked I return thither' (Job i. 21)," *et seq.* (*Coheleth*, p. 352, note). "Maut," says Wilkinson (Rawlinson's *Herodotus*, vol. 2, p. 448, foot note), "was without any child, the abstract idea of mother." To this day we have the words *mot* and *motte*, in Western Europe, to signify 'the female organ, the universal mother.' The Hebrews changed מות, *muth*, into מָוֶת (Fürst).

Hazar-susah, חֲצַר־סוּסָה (Joshua xix. 5), "A court, or temple, of Susah," or of the 'horse of the sun.'

Hazazon-tamar, חַצְצֹן־תָּמָר (Genesis xiv. 7), "The row of the palm trees."

Hazelel-poni, הַצְלֶלְפּוֹנִי (1 Chron. iv. 3), "The shadow looking at me" (Gesenius). "Protection of the Presence" (Fürst).

Hazerim, חֲצֵרִים (Deut. ii. 23), "The enclosures, villages, or caravanserais."

Hazeroth, חֲצֵרוֹת (Numb. xi. 35), "Camps, hamlets, or villages."

Haziel, חֲזִיאֵל (1 Chron. xxiii. 9), "He sees El," or "El watches over."

Hazo, חֲזוֹ (Genesis xxii. 22), "The seer," "a vision," "he sees."

Hazor, חָצוֹר (Joshua xi. 1), "The castle, or strong fortress."

Hazor-hadattah, חָצוֹר־חֲדַתָּה (Joshua xv. 25), "The new castle, or new Hazor."

Heaven, שָׁמַיִם, signifies "The sky;" in other words, "the abode of the sun."

Our English word, which is a direct descendant from the Phœnician, appears in the Anglo-Saxon as *heofon*, or *heben ;* Old Saxon, *hebhan*, *heban*, or *hevan ;* Low German, *heven*, or *heben*. These words seem to have been derived from the Teutonic word *hebban*, 'to raise,' 'to elevate,' or from the Anglo-Saxon word *hefan*, 'to be arched,'

The current idea responds to the definition, for the general belief is that its locality is in the sky above us, just as we locate Hell in the centre of the Earth beneath us. In all ages the vast expanse of sky has been spoken of as the residence of the Almighty, and the throne assigned to Him on earth has been some hill of commanding height.

HEAVEN] Of the nature of His dwelling the ancients for a long period professed to be ignorant, but as time rolled on, and the hieratic exigencies increased, the knowledge assumed by mortals developed itself, the eyes of the priests penetrated into the invisible world, and the Creator was described as a king, holding a court, with prime ministers around him for transacting business, other ministers to attend upon them, and a bureaucracy almost as extensive as that of the United States. His palace had seven courts, and the seventh was His particular abode. To it the prayers of the faithful reached through the intervention of officers, much as mundane petitions arrive at the presence of an earthly monarch; and from that empyrean height He promulgated His decrees, which He sent down by messengers to certain men.

Those who drew up this scheme developed it still farther, and held out to their votaries the hope of attaining a place in the celestial court. To make the proffered reward attractive, it was necessary to consider what things human beings most coveted; with these the Heaven was stocked, whilst Hell was filled with every thing that men most dread. As most earthly joys are corporeal, so were those painted in the world above. Fine clothes, abundance of gold, music, singing, an absence of hunger, thirst and darkness, and the pleasure of seeing enemies overthrown, formed the attractions held out by one school;[82]

[82] It is clear that many Anglican divines of the present day consider that one of the delights of Paradise will be to gloat over the Hellish miseries of those with whom they had contended upon earth. I shall not soon forget the shock with which I read, in a sort of manifesto issued not many years ago by some eminent theologians,—whose names it rejoices me that I have forgotten,—a paragraph to this effect: "We do not believe that the happiness of the blessed would be perfect in Heaven, unless they were perpetual witnesses of the tortures of the damned;" the exact words were clothed in ecclesiastical garb, but there was no mistaking the meaning. Now I can

Heaven] while another proclaimed a paradise well stocked by Houris, with whom the faithful could everlastingly disport with ever-recurring freshness and delight. The philosopher may doubt the certainty of the information thus detailed, and hesitate to accept from heathendom, and specially from the Babylon of yore, an account of His court which the Almighty withheld from His chosen people and His personal friends for more than four thousand years.

Heber, חֶבֶר, (Gen. xlvi. 17), signifies "to join together," "to bind," "to fascinate," "an associate or companion;" as חבר, *hbr*, it signifies "to cut," "to practise magic," "to cut out or divide the heavens as an astronomer;" as אבר, *abr*, it signifies "to soar upwards," "a wing feather;" as אביר, *abir*, it signifies "the strong and mighty one, like a bull;" 'bulls of Bashan' is '*abiri Bashan*,' in the Hebrew.[83]

In the Cuneiform, *abr* is rendered as 'strengthening;' *Ninib-dil abari*, is read by Norris, or Oppert, as 'Lord of mighty deeds' (see Ninip).

imagine a fierce bigot like Torquemada revelling with delight at burning heretics in this world, and preaching to his brethren that one part of the bliss of Heaven was to see such combustion going on everlastingly. I can imagine such an one grumbling that human victims die too soon, and that the necessity to eat and drink takes away from the continuous pleasure of an *Auto da Fé*, but asseverating that in Heaven the victims would live in the fires for everlasting, and the faithful would enjoy the sight of their torment with ever recurring delight. I can credit that such may have been the doctrine of an Inquisitor. I cannot believe, however, that any protestant minister is able to adopt such a doctrine, until he has joined that party of the Apostles who wanted fire to come down from Heaven to consume their adversaries, even as Elias did; and were told by the Saviour that they knew not what spirit they were of. To myself, the idea of carrying hatred into Heaven is awful; and the knowledge that some divines entertain the opinion that the sight of torture is to be one of the pleasures of the blessed fills me with such horror, that I dare not utter in words the sentiments which crowd upon my mind, except to say that the reformed Christianity of to-day demands as much radical amendment as the Romish faith required in days gone by, and still requires.

83 We are justified in examining all these roots, because "ח is interchanged with ה and other gutturals."

HEBER] The philologist, in looking over these different meanings and spellings, finds one idea running through all. Fascination, "a kind of magic which was applied to the binding of magical knots" (Gesen.) 'Dividing the heavens, as an astrologer.' 'Soaring, or rising upwards,' and 'strength, like that of a bull,' or 'strengthening.' This seems to point, first, to a god, priest, or man, who assumed to remove impotence by charms; secondly, to one whose power had been originally strong, then weak, and religiously restored.

As we find the word in conjunction with *on*, as in Hebron, we incline to the belief that the primary meaning is "phallic vigour."

It closely resembles the word *chebar* כָּבַר, 'to be great,' 'to be long,' 'to multiply,' 'to bind together,' &c.

HEBER is still an English name, and I remember that a Bishop Heber, writing from India, speaks of a Mahratta prince called *Alijah*, and translates it "exalted of the Lord."

HEBRON, חֶבְרוֹן (Gen. xiii. 18), the name of a city, and of certain men. It signifies "The strong On," or "On strengthens."

HEIFER, פָּרָה, בָּקָר, and עֶגְלָה, *parah, bakar*, and *eglah*. The idolatrous worship of the calves is well known; but we have no intimation whatever of the sex of either Aaron's calf or Jeroboam's calves. It is probable that the latter were of both genders. Both the male and female beeve were offered amongst the Jews in sacrifice; but the most sacred of them all was a young cow of a red colour. One of this nature was offered yearly, and its ashes were used for special purposes (see Numb. xix. 2–9).

The period of life at which the animal was

Heifer] slaughtered was three years of age, a time when its sexual propensities became developed. We have seen that kine were sacred to the celestial mother. Isis was depicted frequently as a milch cow, but she was also represented as a virgin. The red heifer was also to be a virgin. The connection between the Egyptian myth and the sacrifice deserves investigation, and etymology will assist us much. פָּר, *par*, signifies "a young bull," "youth and vigorous manhood;" פָּרָה signifies "to break through," or "to bear offspring," "a young cow," "a pit or hole," or "beauty and splendour," according to the vowel points; פָּאַר, *par*, has the meaning of "digging or boring," also of "shining brightly," or "being glorious," and of "ornament, beauty and head-dress;" and פֹּארָה is "a leafy sapling," "a young and tender tree."

The idea conveyed in these words is the union of youth, loveliness, sexual vigour and fertility. Everything which conduced to the latter was held in high esteem. There was and still is a notion amongst Eastern nations, that the flesh of an animal imparts to one who eats it the virtues which the creature possessed. The flesh of the beeve, as being both powerful and strongly virile, was supposed to give fertility to those who ate it. The use of beef and fish is enjoined by the Talmud for Jewish husbands on Friday night and for Saturday's dinner, to enable them fully to enjoy the company of their wives. Mahomet has copied in this respect an ancient custom, for he enjoins upon the faithful that they shall make the Friday (*dies Veneris*), a day for connubial enjoyment as well as one of public worship.

But in countries where the ox is much used in

HEIFER] agriculture, there was and still is a strong disinclination to slaughter it. This feeling amongst a poor race could only be overcome by a cogent religious faith. By teaching the belief that God demands a bull or cow for His service, the priest can insure for himself and the worshippers an occasional supply of beef. Being desirous to have one whose flesh would be most appropriate for the purpose, it was ordained that the animal should have a particular colour. Red, as symbolising masculine virtue, was the tint selected. In the case of one Jewish sacrifice, the heifer thus chosen was not eaten, but burnt, yet its ashes had a talismanic value, and were used as a sort of charm; and that a large portion of it was generally eaten, both by the people and the priests, we infer from 1 Sam. ii. 13–16.

When once we recognise the fact that beef was used as an aphrodisiac, we can well understand that a feast upon a young cow or bull would be accompanied by dissolute orgies; that they were so, we infer from the verse, "the people sat down to eat and drink, and rose up to play" (Exod. xxxii. 6). What the nature of the play was we may gather from the words "that the people were naked, for Aaron had made them so," &c. (*Ibid.* ver. 25.) Compare also Deut. xxi. 3–8. We find that many 'proper names' have been compounded with עגל פרה; for example, Pharaoh, Peri, Eglah, Eglon. We have some representatives of it yet amongst ourselves, in Farr, Parr, Parson; and in the Greek and Latin the old root is recognised in φέρω and *fero*.

There is something so mysterious in the respect paid to the golden calf in the wilderness, עֵגֶל, *egel*, and by the Israelites under Jeroboam and succeeding

HEIFER] kings to the calves in Bethel and in Dan, עֶגְלָה, that the subject deserves a closer examination.

The first thing which we notice is, that עֶגְלָה and עֵגֶל are respectively feminine and masculine. The use therefore of the latter leads us to infer that the golden calf made by Aaron was of the male sex. The same word describes the calves of Samaria in the books of the Kings. But in Hosea, the feminine noun is employed generally; although in Hosea x. 2, the calves, עֲגָלִים, *eglaim*, which are to be kissed, are put in the masculine. It is therefore a legitimate conclusion to draw, that the calves used in idolatrous worship were sometimes male and sometimes female.

Of the sanctity of the heifer we have evidence, inasmuch as Abraham is especially ordered, on the occasion of God's making a covenant with him (Gen. xv. 9), to sacrifice one, of the age of three years, together with a she-goat of the same age. Now Abraham, being a Chaldee, was familiar with the worship of Ishtar. Ishtar and Isis were the same divinity under different names, and the latter was depicted as a heifer, or a young cow.

In Egypt, the goat, being an emblem of the male creator, was sometimes used in the same manner as was the effigy of Baal-peor, see *Herodotus*, B. ii. c. 46. As the male representative of the Deity was occasionally consorted with by women, so the female was resorted to by males. We have direct evidence of this in Hosea xiii. 2, where we find the coarsely-speaking prophet intimating that the worshippers of idols might go and 'kiss the calves.'[84] That such practices existed, we learn with apparent certainty from Levit. xviii., in which the Israelites are commanded not to

[84] For an explanation of this passage, see HOSEA, *infra*.

HEIFER] do after the doings in the land of Egypt, and of the land of Canaan (xviii. 3); and when the particulars of the various crimes are given, we find that congress with brutes is one of the things that has been indulged in both by man and woman (xviii. 23–30). The command to abstain from this sin is reiterated Levit. xx. 15–17, and with such a severe penalty, that it is clear that, whoever gave the law, was aware that such things were done, and that he desired to eradicate the frightful practice. The law is again promulgated in Exod. xxii. 19; and as we have a similar command in Deut. xxvii. 21, there are no less than four distinct repetitions of the order; a sufficient proof of the necessity for making it, inasmuch as no legislator denounces a crime which is to him unknown.

We conclude, from the preceding considerations, that the practices alluded to were associated in some manner with religious rites, such as particular festivals at the winter solstice, or the vernal equinox; if so, we can well imagine the severity with which such idolatry would be cursed by the more virtuous amongst the Jewish priesthood. We gain some insight into such a feast as we suppose was common, in Exodus xxxii. Therein we are told that Aaron makes a calf, builds an altar, proclaims a feast to the Lord; on the appointed day the people bring offerings of various kinds, sit down to eat and drink, and then rise up to play. That sport was a veritable saturnalia!

Now in the preface to the second volume, I shall attempt to show that there is a strong probability that the nation called Israel, *i. e.*, the ten tribes who seceded from Rehoboam, were what may be designated aborigines, and that they thus had amongst them the customs denounced in Levit. xviii.–xxiv. During the

Heifer] reigns of David and Solomon, supported as they were by an army of mercenaries, the religion of the first king who took Jerusalem was, like that of the Norman William of England, the dominant one; all others were suppressed. Though abated, however, the faith was not destroyed, but blazed out at the time of the weak-minded Rehoboam. The worship of the calves was the watchword or rallying cry, by which the long pent up vexation at the new régime, and the hankering after the old feasts, showed themselves. Hence it was, as we may surmise, that the episode in the wilderness was introduced into the Pentateuch by its author; and as the idolatrous practices of Baal-peor were added to the orgies of the calves, we imagine that another episode was introduced, wherein that abomination might be duly reprimanded. Into these points, however, we cannot fully enter at present.

Hege, or Hegai, הֵגֵא (Esther ii. 8), Persian; *Aga*, "an eunuch."

Helah, חֶלְאָה (1 Chron. iv. 5), "He is sweet, or lovely," or "he is smooth, or polished;" חלה, *halah*, signifies also "a sacrificial cake."

Helam, חֵלָם (2 Sam. x. 16), "He is fat, or fleshy," "firm, or strong."

Helbah, חֶלְבָּה (Judges i. 31), "Fatness."

Helbon, חֶלְבּוֹן (Ezek. xxvii. 18), "The fat On," or "On is fat."

Heldai, חֶלְדַּי (1 Chron. xxvii. 15), "He digs," or "he lasts enduringly," or "he moves smoothly and quickly," or "my enduring one."

Heleb, חֵלֶב (2 Sam. xxiii. 29), "He is fat."

Helek, חֵלֶק (Numb. xxvi. 30), "He is smooth," also "he creates, or frames."

Helem, חֵלֶם (1 Chron. vii. 35), "He is fleshy," also "he

HELEM] dreams;" probably a variant of חָלַם, *Halam*, = 'he is strong.'

HELEPH, חֵלֶף (Josh. xix. 33), "He glides," or "he causes conjunction," "he unites."

HELEZ, חֶלֶץ (1 Chron. xi. 37), "He is firm, manly, or strong."

HELKAI, חֶלְקָי (Neh. xii. 15), "Jah is my lot, or portion," from חֵלֶק, *helek*, and יָה, *jah*; it is a variant of HILKIAH.

HELKATH, חֶלְקַת (Joshua xix. 25), "The flatterers," also "a field, portion, or lot;" it was a Levitical, or priestly city, and I presume a place resorted to, like Delphi and Dodona.

HELKATH-HAZZURIM, חֶלְקַת־הַצֻּרִים (2 Sam. ii. 16), "Field of swords" (Gesenius).

HELL. Anglo-Saxon *Hell*, Danish *Hel*, German *Hölle*, from Hella, or Hela, 'the goddess of death,' so called from the root *helan*, 'to conceal;' in Hebrew *Shaul*, *Hades*, and *Gehenna*. There is much interest for the student in the study of this name, and the history of the idea which it embodies. It signifies, primarily, nothing more than the hollow, grave, hole, pit, cavern, or other receptacle which receives the dead. At first no particular attention was paid by the hierarchy to the condition of those who had died. That they were at rest was enough — they had ceased from labour and strife, and there was the end. We are told that during many centuries the Almighty talked personally with men; he conversed face to face with Abraham and Moses, he talked to Adam almost daily, and spoke to Enoch, Noah, Jacob, Joshua, Elijah, Elisha, and many others; yet he never is represented as telling any one of them of the condition of the dead, or even of a

 future state. Hence we naturally conclude—(1) that God did not think it a matter of importance to speak about Hell; or (2) that it did not then exist; or (3) that the alleged conversations never occurred; or (4) that hierarchies had not then learned the value which the modern idea of Hell has in theological systems. We now proceed to enquire into this subject.

Where the power of the Priesthood was supreme, whether directly or indirectly, their strong authority in this world sufficed for their ambition; where they could punish the living man, they did not seek to wreak their vengeance on the dead. But when the hierarchy were no longer able to inflict punishment on the offender during his life, they naturally turned their attention to what they could do with him afterwards.

It was easy to invent the idea that there was life after death, and that punishments could be inflicted on the disembodied spirit, at the will of an embodied priest. Visions, superhuman voices, oracles, and mysterious writings were as common in days gone by, as winking statues, moving pictures, and radiant virgins are in modern Europe, and were far more powerful in establishing new dogmas, and new objects of sanctity.

The introduction of the idea of our modern Hell into the religious belief of a race, has marked the decadence of supreme power in the hierarchal class. It is interesting to see how much farther advanced the Hindoos and the Egyptians were in their conceptions of Pandemonium than were the Jews, the very people with whom alone the Almighty was said to have held direct communication, and whose laws and ordinances were dictated by Him, if not written with

 His very hand. We conclude therefrom that the rulers in Hindostan, Egypt, and we may add Etruria, emancipated themselves from visionary terrors wielded by the arm of a priest at a far earlier period than their Western neighbours; *e. g.*, Samuel executed with his own hand a king whom Saul had spared, at a period when the kings of Hindostan permitted no such liberty.

The philosopher might doubt whether a subject on which the Creator had been silent for some thousands of years could be of very much importance to man, and might wonder that the dissolute Hindoos and the isolated inhabitants of Etruria should know so much more of the topography, nature and history of Hell than those who had possessed, for a score of centuries, writings emanating from the Most High.

The sage would cease his speculations, however, when he saw that the existence of a place of torment was necessary in every theological system, where the priests were numerous and their systems of divinity opposed to each other. It is the assertion of every hierarch that the Deity whom he serves sends all forms of prosperity to those who worship, love, honour and obey him. But stubborn facts shew that heretics often conquer the faithful, that bad men may be far more wealthy than the devout, and that those who are called the most wicked are frequently the most persistently happy. This being so, the flamen has the option either to change his system of teaching and the doctrines that he enforces, or to supplement them by some new invention. Human nature cannot allow him to do the first, and thus proclaim his late dogmas as being false. To do the second involves nothing more than a new vision or a mysterious dream.

HELL] King David, or Asaph, was puzzled when he saw the wicked in prosperity (Psalm lxxii.), and could not account reasonably for the occurrence. We who have lived since the adoption of the last revelation are far more learned.

We know all about Pandemonium, its fires, its frozen shores, the dress of its inhabitants, and all the manners and customs of the place; we know the name of its king, and of his prime minister, and of all its bureaucracy; we know who on earth is able to sign the passports required at its gates, and to enforce their delivery; yet it is very possible that our knowledge is quite as vague respecting Hell, as it is about the court of Heaven. Milton, though a sublime poet, never assumed to be a prophet; even St. Paul, who asserted that he knew a man who had been caught up into Heaven, did not tell what he witnessed there; and our Saviour, who, according to St. Peter, went and preached to the condemned spirits in Hell, did not tell us of its locality, nature, or management; all that we know from His lips is that He adopted, when speaking of Hell, the notions which were current amongst the majority of His countrymen at the time, and which were derived exclusively from Babylonian, Persian, Grecian, and possibly from Roman sources.

It was an unfortunate thing for the theologians in ancient times when the promises and threatenings of the hierarch were falsified in this world; it is very fortunate for them that in modern times there is no one to show how similar anathemas are disregarded in the other world, and thus to destroy the priestly influence. As a weapon in the sacerdotal armoury, Hell has wonderful power, but its edge is blunted

HELL] when it strikes upon the armour of calm reason and deliberate thought.

We see, in comparatively recent times, a notable instance, where the head of a pious community has invented a falsehood to make the decrees of the Almighty square with mundane views. The Pope, as the leader of Christendom, naturally proclaimed that the God he worshipped was the only supreme One, and that His worshippers would be prosperous in this world, and happy in the next. But, unfortunately, there arose another prophet, Mohammed, who said that the Allah who inspired him was the all powerful one, and that He would not brook opposition to His will; and the followers of this Apostle beat down the soldiers of Christ, in every Asiatic or African city, where they contended. The Mahometans subsequently invaded Europe, subdued Christian Spain, then marched northwards into France, where they received their first check; they destroyed the Christians in the Mediterranean islands, and ultimately took Constantinople (which rivalled Rome in sanctity), and positively besieged Vienna. Surely, argued the followers of the Pope, the God which you teach us to adore cannot be so strong as He is represented to be or He would not allow our fellow Christians to be beaten down by Mahoun.

The Pope, in answer to this argument, thought it advisable to invent a kingdom, and the exigencies of the case demanded that it should be so far distant as to preclude any casual adventurer from travelling in search of it.

Middle Africa was selected for the kingdom's site, an imaginary Prester John was placed at its head, and the European multitude was told that in that happy

 spot, a Moslem joined the true faith of Jesus in the place of every Christian destroyed by the Turks in the Northern half of the eastern hemisphere, and thus a balance was struck, the southern half just gaining what the north had lost. The Christians of Europe were still farther consoled by the idea that the Pope had consigned the souls of all the Mahometans to certain perdition; and this would doubtless have sufficed for future generations, had not travellers told the faithful that the Christians were consigned by the Moslems to Hell after their death, and endured persecution from them during life.

When promulgated by authority as an article of faith, Prester John and his kingdom were profoundly believed in, as are, at the present time, all the mediæval particulars about Hell and its rulers.

Extended travel has at length exploded the falsehood of the Christian kingdom in Africa. The regions of the dead in which the living rule will ever be free from such a catastrophe. As long as there are bodies of men whose interest it is to terrify their fellow mortals into the belief that they possess the "great power of God," and can open the gates of Heaven or the portals of Hell as easily as the vergers can place the worshippers at a cathedral in a place of honour, or in uncomfortable "free sittings," so long such hierarchs may say what they will of their influence in purgatory or Hell, being sure that they never will be confronted with one who has visited the "bourne from which no traveller returns."

It is impossible for a thoughtful man of modern times to compose an Essay such as the preceding, without thinking deeply upon the subject of which it treats. Yet as soon as he endeavours to reduce his

HELL] lucubrations into writing, he feels the inadequacy of words to describe the sentiments which fill his mind. They may be briefly indicated thus: Granted there is a Hell, for whom is it intended; for the heterodox? for the vile? or for the wicked? If for the first, what man dares to assert that he can judge of what passes through the mind of the Almighty. If priests, and devout worshippers in their own way, could have had the power of deciding about orthodoxy in A.D. 29, our Saviour would have been consigned to Hell, as certainly as Luther, Calvin, and Melancthon have been subsequently! If Hell be for the vile, there can surely be no quadruped which can escape it, for all are to our ideas vile in their habits! If again it be reserved for murderers of fathers, mothers, brothers, sisters, friends, or enemies, Hell would be peopled with rats, and a vast variety of other beings, in whom the instinct is implanted to give a speedy death to all those whose failing powers prevent them living by their own exertions!

Now the Almighty has instructed all those which we term dumb animals to perform His will, and can we think that man is alone exempt? When He has taught rats, cats, dogs, fishes, birds, &c., to manage their affairs amongst themselves, surely it is reasonable to believe that he has taught man to do the same. We do not believe that there are prophets or priests amongst the conies, or the locusts, yet the first "make houses in the rocks, and the second go forth by bands" (Prov. xxx. 26, 27); "birds in their little nests agree," but yet the mother will kill and turn one out if she has too many to feed; and the cuckoo's young one will destroy all the brood of the hedge-sparrow who has hatched it. Everywhere the

HELL] Almighty does that which seemeth best to Him; and surely it is more consonant with the position of man, as a reasonable being, to seek to investigate His works, acknowledging that they are so far above out of his sight that he will never know them fully, than to give credence to visionaries who declare that they are God's vicegerents. If any one could see a set of ants listening to a big pismire discoursing about the Bank of England or the respective value of consols and green-backs, and another set of ants listening to an emmet who derides all that the former says in consequence of superior knowledge, he would then have some idea of ourselves, who fight for dogmas about which we can know nothing. To the ant and dormouse its winter hole is Hell; to us the grave is the same place; of our real condition beyond it we are absolutely ignorant, however much any one may profess to the contrary.

These thoughts lead us onwards to the consideration of the future condition of animals in general. It is quite as reasonable to conclude that horses and rats have a future existence as that worms have. We are told that in Hell there is a worm that never dies. We find, too, that the prophet Zechariah is a witness to an angelic vision, wherein a man is seen riding upon a red horse, which was followed by other horses that were red, speckled or bay, and white: and Zechariah is told by the angel, that these were sent by the Lord to walk to and fro through the earth (ch. i. 8–11). We find additional evidence that horses exist in heaven from the Apocalypse of St. John, wherein the Apostle declares, "I saw, and behold a white horse; and he that sat on him had a bow" (ch. vi. 2); in other places he speaks of a red, a black, and a pale horse

 (ch. vi. 4–8). Now it is perfectly clear that, if John really saw what he says he did see, horses must exist in heaven, and if so, it is quite as reasonable to conclude that they came from earth as that they were created in the sky. It is equally certain that in the mediæval representations of Hell there were numberless animals introduced, whose business was to torture disembodied spirits, which the skill of Romish artists represented as material. There is not a single argument in Butler's *Analogy of Religion*, as to the probability of a future life, which does not apply as forcibly to all the lower animals as it does to mankind. The Indian peoples his future paradise with horses and dogs — the Christian adorns his heaven with golden harps and rivers of pure crystal; and the one idea is just as reasonable as the other.

Now let us for a moment allow that there is a future for lions and lambs, tigers and oxen, wolves and sheep, horses and dogs; we then have to examine the question, Do the vicious horses and dogs go to hell, and those who take to training kindly go to heaven? Do the spaniels and domesticated dogs go to the good place, and the curs and savage mongrels to the bad? Or can one dog, who has been vexed with another, send him to the bad, whilst he himself takes to the good quarter? Can the murdered ox or sheep send the fierce lion or tiger to hell, and go itself to heaven? To put these questions is to answer them. Can we assign any greater power to "man that is a worm, and the son of man which is a worm" (Job xxv. 6); even if that man should be as high as David, who himself estimates his worth thus, "I am a worm, and no man" (Ps. xxii. 6)? It is true that we find in the Gospel of St. John (xx. 23), "whose soever sins

HELL] ye remit they are remitted unto them, and whose soever sins ye retain they are retained;" but no one can understand that these words give to any earthly man jurisdiction either in heaven or hell.

We thus again come to the conclusion that it would be better for us to acknowledge our ignorance, as regards futurity, and to do our utmost to cultivate the Christian graces, instead of asserting dogmas, and persecuting all those who do not adopt them.

HELON, חֵלֹן (Numbers i. 9), "The standing oak," also "strong, powerful."

HEMAN, Sanscrit, "Mercury, the planet;" חַמָּן, *haman*, 'the Sun's image,' 'Sun pillar.' "In the Phœnician theology חַמָּן, *haman*, was an epiphet of בַּעַל, *baal*" (Fürst). (Compare Hemans.)

HEMDAN, חֶמְדָּן (Gen. xxvi. 36), "The pleasant one;" חֶמְדָּה, signifies 'desire, deliciousness, beauty;' חֶמְדַּת נָשִׁים, *hemdath nashim*, 'the best of women,' was a name of the Persian Artemis; also Ναναία (*i. e.* the mother); also called מְלֶכֶת הַשָּׁמַיִם, *meleceth ha-shamaim*, or 'queen of heaven' (Jerem. vii. 18); also תַּנֵּת, *thaneth*, under which name she was worshipped by the Carthaginians (Fürst). In my youth I heard much of types and symbols, and constant endeavours were made to show that everything in the Law foreshadowed something in the Gospel. I did not then believe what was told to me, but am now perfectly convinced that the Virgin with the child of modern Christianity is the same individual as Artemis, Astarte, Isis, Tanith, Milcom, &c.

HEN, חֵן (Zech. vi. 14), "Grace, favour, goodwill."

HENA, הֵנַע (2 Kings xviii. 34), probably a variant of the Assyrian Anu; surmised by Fürst to be equivalent to כְּנַע, χνᾶ = 'low ground.'

HENADAD, חֵנָדָד (Ezra iii. 9), "Grace given;" possibly "given by Anu;" "Hadad is kindness." Fürst.

HEPHER, חֵפֶר (Numb. xxvi. 32). We meet here again with the "heifer," in sound, and an examination into the connections of the word will probably afford us an insight into some of its mysteries. The root of the word is said by Fürst to be ה־פר, = "the young, vigorous, and powerful one," or "manly youth," "abounding in every manly quality;" פָּרָה, *parah*, is the feminine form, and this carries us at once to the name *Pharaoh*, the Hebrew title of the Egyptian Kings. חָפַר, *haphar*, is "to dig, to work the ground;" pointed as *hapher*, it signifies "to become red;" as *hepher*, it signifies "a well," or "digging," also "beauty;" as *haphor*, it means "a hole, hollow, or pit." These significations would justify the use of the word as an euphemism. The names of one of the kings of Egypt was Pharaoh-hophra; the last name is spelled חָפְרַע, which may be read as ה־פְרַע, 'the prominent one,' 'the leader;' פַּרְעֹה, = 'a prince.' There is another form, with which this is closely associated, viz., ה־עֵפֶר, *h-epher*, which signifies 'the calf, or young animal,' and which, pointed as *hopher*, means 'the young gazelle, fawn, or deer.'

We conclude, from these considerations, that the word in question is a punning contrivance to indicate "the virgin mother," "a strong man," or "the gazelle." (See BETH-LEAPHRAH, and HEIFER.)

Dr. Donaldson calls attention (*Christian Orthodoxy*, p. 255, Williams and Norgate, London, 1855,) to the fact, that one HEPHER (1 Chron. xi. 36), is designated as the *Mecherathite*, *i. e.*, as one wielding *μάχαιρα*, a sword; and his general conclusion is that the use of swords was introduced into Judea by the

HEPHER] Carians, or Cherethites, who were mercenary soldiers of David; and on this he founds an argument to show that the last chapter but one of Genesis must have been written subsequent to the accession of David to the throne, inasmuch as מְכֵרֹתֵיהֶם, *mecherothaihem*, the Hebrew form of the Greek word for "swords," are put into the hands of two of Jacob's sons.

HEPHZIBAH, חֶפְצִי־בָהּ (2 Kings xxi. 1), "Pure delight," or "my delight in her."

HERES, חֶרֶס (Judges i. 35), "The Sun," "he shines," &c.

HERESH, חֶרֶשׁ (1 Chron. ix. 15), "He shines, sprouts, or grows."

HERMAI, were originally "boundary marks," "heaps of stones," or "an upright block." At first they were emblematic of God; then of God as Hermes. "The phallus formed an essential part of the symbol, probably because the divinity represented by it was in the earliest times, before the worship of Dionysus was imported from the East, the personification of the reproductive powers of nature" (Smith's *Dictionary of Greek and Roman Antiquities*, *s. v.* HERMAI). These Hermai were placed in front of temples, just as Jachin and Boaz were placed in the porch of that built by Solomon.

HERMON, חֶרְמוֹן (Deut. iii. 8), "Waste of On;" חָרַם, is 'to ban, or curse;' or "the prominent On;" from חָרַם, 'to be high, or prominent.'

HESED, חֶסֶד (1 Kings iv. 10), "He is ardent," &c.

HESHBON, חֶשְׁבּוֹן (Numb. xxi. 25), "On makes firm, or defends," "stronghold." (Fürst).

HESHMON, חֶשְׁמוֹן (Joshua xv. 27), "On is rich, or fat;" from חָשַׁם, *hasham*, and אוֹן, *on*, 'On shines, or glitters.'

HETH, חת (Gen. x. 15), "Giant," "the terrible one." Khatti is a name for Hittities, Phœnicians of the sea coast and of Cyprus, same as Chittim (Talbot).

HETHLON, חֶתְלֹן (Ezek. xlvii. 15), "On is straight, firm, or strong;" from חָתַל, *hathal*, and אוֹן, *on*. (Compare Athlone.)

HEZEKI, חִזְקִי (1 Chron. viii. 17), "Jah is strength, or a strong one:" being a variant of the following word,

HEZEKIAH, חִזְקִיָּה (2 Kings xviii. 1), "Jah is strength, or a strong one." Hezzaku in Cuneiform is 'they bound,' and Talbot thinks that *Hezekiah* signifies 'bound by covenant to Jah.'

HEZION, חֶזְיוֹן (1 Kings xv. 18), "On divides, or cleaves;" from חָזָה, *hazah*, and אוֹן, *on*.

HEZIR, חֵזִיר (1 Chron. xxiv. 15), "The defence," or "He surrounds me as with a wall."

HEZRAI, חֶצְרַי (2 Sam. xxiii. 35), "Jah surrounds, or protects;" from חָצַר, *hazar*, and יָה, *jah*, the ה being dropped.

HEZRON, חֶצְרוֹן (Josh. xv. 3), "On is lovely;" from חָצַר, *hazar*, and אוֹן, *on*.

HIDDAI, הִדַּי (2 Sam. xxiii. 30), is probably a corrected form of הֲדַד, *hadad*, "He is strong, or powerful." "Mighty chief" (Fürst).

HIDDEKEL, חִדֶּקֶל (Gen. ii. 14), "The rapid river" (Fürst).

HIEL, חִיאֵל (1 Kings xvi. 34), "El is life." The word חי, *hi*, signifies "existence, being, the vital power;" the nearest English word appears to me to be "essence."

HILEN, חִילֵן (1 Chron. vi. 58), probably "On is strength," from חַיִל, *hail*, and אוֹן, *on*; the word is spelled HOLON, Josh. xxi. 15.

HILKIAH, חִלְקִיָּה (2 Kings xviii. 37), "Jah is my portion."

HILLEL, הִלֵּל (Judges xii. 13). This word deserves investigating, as it is closely allied with praise, and has

HILLEL] remained amongst ourselves till now in "Hallelujah."

הָלַל = 'he is clear, he is bright, he shines,' also 'he sings praises, he wanders about, raves, or is mad.' הֵילֵל = 'splendour,' 'brilliancy of light,' 'morning star;' חָלַל, *halal*, signifies 'to be bored through,' also 'to turn in a circle.' "In Ethiopia, the women, on occasions of public rejoicing, are accustomed to repeat the sounds *ellellell-ellellell*, whence *to make ellell* is *i.q.* 'to rejoice.'" (See Isenberg, *Amhar. Lex.*, p. 112, Gesen. *Lex.*, Bagster's edition, *s. v.* הָלַל.)

After reviewing the ideas which these significations convey, we conclude that praises were sung to the restored Sun, Osiris, Tammuz, Adonis, or Atys, after a period of wailing; that the hymns were very frequently chanted by performers, who, having joined hands, whirled round in a circle, according to the course of the sun; and that many of the devotees worked themselves up to such a pitch of excitement as to appear frenzied. We know that Delphic priestesses and dancing dervishes have associated religious or spiritual manifestations with frantic gesticulations; and the close observer may see in modern revivalism, and in the mediæval dancing mania, a resemblance to the tremendous saltatory feats of David, the king of Israel, before the recovered ark, which made him despicable in the eyes of quondam royalty, but lovely and glorious in the eyes of the servile class. (2 Sam. vi. 14, 16, 20, *et seq.*)

HINNOM, הִנֹּם (Joshua xv. 8), "Rich," or "endowed with goods."

HIRAH, חִירָה (Gen. xxxviii. 1), "The noble one," probably from חָרָה, *harah*, 'he glows, or burns.'

Hiram, חוּרָם (1 Kings v. 10), probably a word equivalent to חָרָם, *haram*, "he is high."

Hittites, חִתִּי (Gen. xv. 20). Although we have very circumstantial accounts of the Hittites, in the early books of the Old Testament, there is much doubt about the value of the stories. We are told that Heth and Sidon were the sons of Canaan, inhabitants of Palestine, and of that cursed brood which the Hebrews were to destroy; yet David makes a personal friend of one (1 Sam. xxvi. 6), and Uriah is one of his chosen warriors. Again, we are told that Solomon loved strange women amongst the Hittites (1 Kings xi. 1), who are here associated with the Phœnician Zidonians. At a subsequent period we find the Syrians in flight, under the impression that the King of Samaria had hired against them the Kings of the Hittites and the Egyptians (2 Kings vii. 6). Now we cannot conceive that David would be friendly with two "hewers of wood and drawers of water," or that Solomon would take a wife, or even a concubine, from the "pariah" class; nor can we imagine that the Syrians would be alarmed at the opposition of the kings of a servile class. Consequently we seek elsewhere for the locality of the nation to which the name Hittites or Chittim has been given. Now we learn from the researches of Gesenius that כֵּת, *cheth* (equivalent to חֵת *heth*), was the name of a certain town in the Island of Cyprus, which was known to the Greeks as Κίττιον, Κίτιον, or Κήτιον, whose inhabitants were of Phœnician origin, and called כִּתִּי and חִתִּי, *chitti* and *hitti*, but apparently so much associated with the Greeks, that they may be regarded in the same light as our own people, wherein French, Germans,

Hittites] Danes, Normans, Celts, Saxons, Welsh, Irish, and Scotch have become blended into English. Now it is most probable that the writers of the early books of the Old Testament, thinking that the Hittites came originally from Phœnicia, endeavoured to show that the Hebrews were the cause of their emigration to Cyprus; but then we must also conclude that the books which treat the Hittites as 'Pariahs' were written subsequent to the period when they enjoyed the friendship of David and Solomon, and were considered by the Syrians to be formidable, like the Zidonians and Egyptians.

Hivites, חִוִּי (Gen. x. 17), "Villagers."

Hobab, חֹבָב (Numb. x. 29), "Beloved," or "he loves," "he cherishes."

Hobah, חוֹבָ (Gen. xiv. 15), "Jah conceals himself;" from חָבַה, *habah*, and יה, *jah*, a variant of the name which follows.

Hobiah, חֲבָיָה (Ezra ii. 16), "Jah hides himself," or simply 'Jehovah hides, covers, or defends.'

Hod, הוֹד (1 Chron. vii. 37), "Majesty, splendour, freshness."

Hodaiah. See Hodevah.

Hodaviah, הוֹדַוְיָה (1 Chron. v. 24), "Praise ye Jah" (Gesen.); "Jah is renown" (Fürst).

Hodesh, חֹדֶשׁ (1 Chron. viii. 9), "The new moon" = Hadath, Hadassah? The new moon was welcomed by a festival amongst the Jews, as it was amongst the Greeks, Romans, &c.

Hodevah, הוֹדְוָה (Nehem. vii. 43), the same as Hodiah, הוֹדִיָּה (1 Chron. iii. 24), and Hodijah (1 Chron. iv. 19), or "Jah is majesty."

Hodshi, חָדְשִׁי (2 Sam. xxiv. 6). This name occurs in connection with Tahtim, and it is possible that Tahtim Hodshi signifies the land of "the new, bright, or

Hodshi] pure Jah," from חָדָשׁ, *hadash*, and יָה, *jah*, the ה being as usual elided.

Hoglah, חָגְלָה (Numb. xxvi. 33), "A partridge," possibly an altered form of עֶגְלָה, *eglah*, 'a calf.'

Hoham, הוֹהָם (Joshua x. 3). It is evident that this word has undergone some alteration ; the most probable supposition is that it was יָהוּ־הֵ־אֵם, *yahu-h-em*, "Jehovah the mother ;" or it may signify "she is my mother," from הוּא, *hu*, and אֵם, *em*. If the former reading be the correct one, we can understand that the alteration has been made to obliterate the name of Jehovah from the name of a king of Hebron. We subsequently meet the word *yahu* in Jehu, the king of Israel. The mother referred to is Astarte, or Milcom.

Holon, חֹלֹן (Joshua xv. 51), "On revolves, or is strong," from הוּל, *hul*, and אוֹן, *on*.

Homan, הוֹמָם (1 Chron. i. 39), "Destruction"? (Gesenius.) "raging" (Fürst). Probably = הָמַם, *hamam*, 'he disturbs, or terrifies ;' or for חָמַם, *hamam*, 'he is hot.'

Hophni, חָפְנִי (1 Samuel i. 3), is interpreted by Gesenius as "fighter," or "fists," "pugilist ;" by Fürst, "a strong, powerful person." It may, however, be an altered form of Hophniah, and signify "Jah is strong, firm, or powerful ;" from חָפַן, *haphan*, and יָה, *jah*, the ה being dropped as usual.

Hophra, חָפְרַע (Jerem. xliv. 30), "A king of Egypt," or "Priest of the Sun" (Fürst).

Hophraim, חֲפָרַיִם (Joshua xix. 19), "Two pits" (Gesenius). I think this to be simply a variant of Ephraim, "the calves."

Hor, הֹר (Numb. xx. 22), "A mountain." There is probably some connection with Hur, which see.

Horam, הֹרָם (Joshua x. 33), compare with Hiram. Probably הָרַם, *haram*, 'he is high,' or 'the high ones.'

Horeb, חֹרֵב, and חוֹרֵב (Exod. iii. 1), "He is high, or firm;" also "dry and burnt up."

Horem, חֳרֵם (Joshua xix. 38), "He is high, or prominent."

Hori, חֹרִי (Gen. xiv. 6), Horites, said to be "cave dwellers" (Gesenius). We may consequently compare them with a tribe of Red Indians, to whom the name 'the diggers' has been given. No reader of the Bible can forget how frequently pits, holes, or caverns were spoken of as hiding places. In such an one as is described in Judges vi. 2, did Josephus hide himself after the capture of Jotopata. The modern philosopher will also associate in his mind the Horites of mount Seir, with the cave dwellers whose habitations have been recently explored in France, England, and other countries, and are so well described by Sir John Lubbock, in his book on *Pre-historic Times* (London, 1867). When he remembers too the absence of iron amongst the remains of the cave dwellers, he will remember the condition of the Israelites at the period of the invasion of Midian (Judges vi.), and during the time of the Philistines, when there were only two metal weapons amongst the Jewish nation (1 Samuel xiii. 19–22).

Hormah, חָרְמָה (Numb. xiv. 45), "Devoted—to destruction," "fortress."

Horonaim, חֹרֹנַיִם (Isaiah xv. 5), "The two holes," "cave district, or caverns."

Horus, an Egyptian God. The son of Isis = "Cupid."[85]

Hosah, חֹסָה (Josh. xix. 26), "A refuge;" "He is refuge."

Hosea, הוֹשֵׁעַ (Hosea i. 1). This word is a variant of Hoshaiah, and signifies "Jah is a deliverer," from הוֹשַׁע, *hoshah*, and יָהּ, *jah*, the last letters being

85 Horus = Rising Sun; Re, or Abn = Mid-day Sun; Atin Re, or Atum Re, = Setting Sun. Compare Autumn and Authnure in Ireland.

 dropped in the present name. The word is also Assyrian, and is always used in the sense of saving, delivering, or helping.

A consideration of the life and writings of this Prophet will come under our notice when we enter upon the subject of prophecy generally (see PROPHETS, PROPHECY). We may, however, inquire into the character of the individual, and his preachings, in the present article.

A reference to the opening verses of Hosea and Isaiah informs us that the two were contemporaries; but the closest examination fails to demonstrate that they were friendly, or familiar with each other, or even knew of each other's existence. We can readily understand how the courtly Isaiah might be ashamed of consorting with a prophet whose morals were questionable; but we cannot so well comprehend how Hosea should not seek to associate himself with another, who was a prophet like himself, and yet high in the monarch's favour. We recall indeed to mind how a subsequent Prophet speaks, viz., "Then they that feared the Lord spake often one to another, and the Lord hearkened, and heard it, and a book of remembrance was written before him," &c., &c. (Mal. iii. 16.) Now the extent of country which the whole of Judæa covered was very small, and the size of Jerusalem was inconsiderable, about two miles and a quarter in circumference inside the walls; it would therefore be almost impossible for one prophet not to know the other. If against this it is urged that Hosea preached to the Israelites, and not to the Jews, the reply is, that under those circumstances nothing could have been known of his prophecies, as he would have been carried away by the king of Assyria, in the

 reign of Ahaz, whereas we find him prophesying in the time of Hezekiah. We conclude, from these considerations, that if Isaiah knew Hosea, he considered him as a disreputable acquaintance. That he was so, his own account of himself proves. The ideas which pervade the first chapter are very extraordinary, and the prophecy at the conclusion is still more so. They run thus: "The land is defiled by whoredoms;" therefore Hosea is to add thereto, that he may have illegitimate children, then call them fancy names, and assure the people that the cognomens were God-given, to intimate that the children of Israel should still be as the sand of the sea, and be united once again with the children of Judah under one head!

Now since it is clear that this augury has not yet been fulfilled, and never can be so in the future, inasmuch as the people of Israel, *i.e.*, the ten tribes, have entirely disappeared, we might content ourselves with dismissing Hosea summarily from the list of Prophets. But though satisfied on this point ourselves, there are so many who, seduced by those words, 'Thus saith the Lord,' which come so glibly from the mouth of all vaticinators, still believe that the lost families of Israel will be found, and united under one head, it becomes desirable to examine more minutely into the pretensions of the son of Beeri.

Passing by the incoherence of the second chapter of the book, which seems to contain nothing more than threats as to what the Prophet will do to his foul yet God-given mistress, and rhapsodical phrases of future good, we come to the third, wherein this Prophet gravely informs us that the Lord ordered him to consort with a woman, who was not simply a prostitute, but an adulteress; and the reason alleged for

HOSEA] the command, is much the same as that given for the union with "Gomer, the daughter of Diblaim." It almost takes our breath away to meet with such a chapter in the Bible, and to find moreover that Anglican divines can be met with, who believe that the prophet in question is altogether superior to a Roman augur, or Cumæan sibyl. Can any one, who believes that God gave the seventh commandment amidst the wondrous phenomena on Mount Sinai, also believe that the same Lord, of whom it had been said, "The strength of Israel will not repent, for He is not a man that He should repent," ordered a prophet to commit adultery? Let us for a moment consider what our estimate would be of a devoted preacher in our own times, who thought the best way to attack abuses was to murder the individuals who were guilty of them. It is true that religious acerbities always cause murderous thoughts to arise in the heart. Sometimes they give rise to fierce and bloody wars; for it is much easier to cleave an unbeliever to the chin, if you are mighty and he is weak, than to upset his arguments; but in spite of all this, no one, even though he consider himself inspired, is permitted to rob and to commit homicide in the name of the Almighty. Even the Inquisitors of Spain, who caused the death of so many heretics, were sanctioned by the law of the country, and would not permit any individual to imitate their example. If any one were to do so, he would be condemned to the gibbet or the madhouse; nor can we doubt the justice of the course. In like manner, when religious zeal is made the ostensible reason for licentiousness, society should stamp with infamy the man who makes the excuse.

Passing by this consideration without further

 notice, let us enquire into the Prophet's idea of the blessings which are, in wrath, to be taken from Israel; they are "a king, a prince, a sacrifice, an image, an ephod, and teraphim" (ch. iii. ver. 4). Now of these, the image מַצֵּבָה, *matzebah*, was a pillar, or Hermes, whose use was expressly forbidden; the very name *matzebah* being used in Levit. xxvi. 1. The ephod was a means of divination in some form, and teraphim were graven or molten images, the very making of which was prohibited in the second commandment. It is clear, then, that Hosea either did not know, or, knowing, did not care for, orders which purported to be the direct commands of God; and yet we consider him as "inspired."

After reading the third chapter, we are amazed at the beginning of the next, for therein the prophet upbraids the people with want of knowledge of the Almighty, and with committing adultery. Surely such a man should know that practice is better than precept, and that it would be useless for one who lived openly in fornication and adultery to reprove others for such vileness. The incoherence of the fourth chapter is too great for us to understand its purport, but we find, from the verses 13 and 14, that idolatry in the parents is to be punished by whoredom and adultery in the daughters, and that these in their turn are to escape all correction. "I will not punish your daughters when they commit whoredom, nor your spouses when they commit adultery" (v. 14). We have a somewhat similar metaphor in Jeremiah, wherein excess of sensuality is spoken of as a punishment, *e. g.*, "I will make them drunken, that they may rejoice, and sleep a perpetual sleep, and not wake, saith the Lord" (Jer. li. 39);

HOSEA] again repeated at ver. 57, with slightly altered phraseology.

We do not find anything to arrest our attention strongly in the chapters following those which we have already examined. They form a disconnected rhapsody, in which we find at one time a few such sublime statements as "I desired mercy, and not sacrifice; and the knowledge of God more than burnt offerings" (ch. vi. 6); and absurdities like the following: "Israel hath forgotten his Maker, and buildeth temples; and Judah hath multiplied fenced cities; but I will send a fire upon his cities, and it shall devour the palaces thereof" (ch. viii. 14). We find, incidentally, that there were gold and silver idols in Israel, and that the calf was worshipped in Samaria (ch. viii. 4, 5,); that sacrificing flesh and eating it was of no avail (ch. viii. 13); that libations of wine were offered to Jehovah, just as they were to the heathen gods (ch. ix 4). (Compare Numb. xxviii. 7.) We notice, moreover, a remarkable utterance, which, though repeatedly quoted by our divines, is never analysed in the pulpit. It is an instance of a false prophecy, and runs thus: "How shall I give thee up, Ephraim? how shall I deliver thee, Israel? how shall I make thee as Admah? how shall I set thee as Zeboim? mine heart is turned within me, my repentings are kindled together. I will not execute the fierceness of mine anger, I will not return to destroy Ephraim; for I am God, and not man; the Holy One in the midst of thee; and I will not enter into the city" (ch. xi. 8, 9). Remembering the destruction of Samaria and Jerusalem, the permanent captivity of Ephraim, and the long captivity of Judah, the only place which we can assign to Hosea

HOSEA] is that wherein Jeremiah placed him, thus: "from the prophet even unto the priest, every one dealeth falsely; for they have healed the hurt of the daughter of my people slightly, saying, Peace, peace, when there is no peace" (Jerem. viii. 10, 11); or else in the category which Hosea himself gives (ch. ix. 7, 8): "The days of visitation are come, the days of recompense are come; Israel shall know it; the prophet is a fool, the spiritual man is mad, ... the prophet is a snare of a fowler in all his ways, and hatred in the house of his God."

We now examine a verse which is extremely curious. In the authorised version we find, after the statement that Ephraim's craftsmen carried on a trade in gold and silver idols, "they say of them, Let the men that sacrifice kiss the calves" (Hosea xiii. 2); and a marginal reference to 1 Kings xix. 18 recalls to our mind the fact that Baal was kissed by his worshippers. Being puzzled by this quotation, we searched through the various versions of the Bible, and found that in the Vulgate the passage is rendered—"They say to these, Sacrifice men who adore the calves;" whilst the Septuagint renders the words—"Sacrifice men, for the calves have come to an end." In the original it reads—"To these images they say that those who sacrifice men worship the calf." Whence we infer that Ephraim, having found offerings of quadrupeds fail, resorted to the sacrifice of men. (See SACRIFICE.)

As a specimen of the style of Hosea's reasoning, we may cite the verse—"I gave thee a king in mine anger, and took him away in my wrath" (ch. xiii. 11). Now it is perfectly clear, if diametrically opposite things are to be regarded as evidence of one and the

HOSEA] same cause, that any one single occurrence may be taken at pleasure as a proof of God's love, or of his wrath; and a prophet can see, in the 'abundance' which produces intoxication, a mark of the favour of the Almighty (compare Deut. xiv. 26), or the vengeance of that King who makes the nations drunk in his fury (Jerem. li. 39, 57).

From a strict examination of the writings of Hosea, we conclude that he has no valid claim to be regarded as a true prophet of Jehovah; but that he was an earnest fanatic we do not doubt, notwithstanding his infirmities. That his language is at times beautiful, and his aspirations after God are emphatic, we readily allow; yet these are not necessarily characteristics of a prophet. If they were, we must admit such men as Demosthenes and Cicero into the roll. The so-called Orphic Hymns of the Greeks, the Vedas of the Hindoos, the Ritual for the Dead of the ancient Egyptians, the writings of Zoroaster, and the language of Confucius, such as we know them, are all equal, if not superior, to the utterances of such Hebrew prophets as Hosea. The fervent piety, zeal, religious faith, beauty of imagery, love of right, and faithfulness in teaching, which mark the letters apostolic of the Holy See, suffice to stamp the Pope as a messenger of God, if once we allow such things to be the mark of Divine inspiration. Such a claim we cannot allow, nor can we accord to Hosea a place in our esteem one whit higher than that held by the modern Mahomet.

HOSHAIAH, הוֹשַׁעְיָה (Jerem. xlii. 1), "Jah the Saviour."

HOSHAMA, הוֹשָׁמָע (1 Chron. iii. 18), "Jehovah, or Jehu, hears, shines, or is on high;" from יָהוּ, *jahu*, and שָׁבַע, *shamah.*

Hoshea, הוֹשֵׁעַ (Numb. xiii. 8), "Jehovah, or Jehu, is help;" from יָהוּ, *jahu*, and שֵׁעַ, *shea*, the י being elided.

Hotham, חוֹתָם (1 Chron. vii. 32), "The signet ring."

Hothir, הוֹתִיר (1 Chron. xxv. 4). See Giddalti.

Hu, Cuneiform, = "A lord" (Rawlinson, *Journal Royal Asiatic Society*, new series, vol. i., p. 202). Hu, or Yu, Babylonian God of the sky, a very ancient God. Compare Jah, Jao, Jupiter, Allah, Hu; Pul was called Huzabad, or "Hu-given warrior." Hu, or Huan, was a Druidic name of the Sun (*Journal of Royal Asiatic Society*, vol. xvi., p. 99). Compare this with the Arabic cry of Allah-hu, and our own Hugh, Hughes, &c. (See Jah.)

Hukkok, חֻקֹּק (Josh. xix. 34), "He decrees, or establishes."

Hul, חוּל (Genesis x. 34), "He encircles," "brings forth," "is strong, or firm," "he is clear, enlightens," &c.

Huldah, חֻלְדָּה (2 Kings xxii. 14), "She gives birth," having reference to the Queen of Heaven; from יָלַד, *jalad*, 'to break through,' 'to give birth.'

Humtah, חֻמְטָה (Joshua xv. 54), "An enclosure, or fortress."

Hupham, חוּפָם (Numbers xxvi. 39, "The mother protects;" חוּפָה, *huphah*, 'she covers, veils, protects,' and אֵם, *em*, 'the mother.'

Huppah, חֻפָּה, and Huppim (1 Chron. xxiv. 13), "The protectors."

Hur (Exod. xvii. 10), or Hurki, a Chaldee name of the Moon, also חוּר, *hur*, 'to be white,' חוֹר, *hor*, 'a hole, or cavern' (hoar or hoary). The name of a Midianitish king. (Compare Hoare, Houri, Horus, &c.)

Hur = 'Hurki' = 'Sin' = 'Moon' = 'a male God' = 'Shishaki.' Shish, in Hamite = 'brother.' Akku, Shemitic = 'brother.' Shesech in Scripture is used for Hur. Hur = Nazar.

HUR] Hur, the city, was called by the Greeks, Καμάρινη Kamar = 'the moon,' in Arabic. (Compare Cameron, Cameroons, &c., *gammer*.)

The man who bore this name seems to have been introduced to make the male deliverer of Israel a triad, to which Miriam is added to make up "the four." Nothing is known of him, except that he was constantly associated with Moses and Aaron, the three names together being the 'sun,' 'moon,' and 'sky.'

HURAI, חוּרַי (1 Chron. xi. 32), "Jah is shining," from חוּר, *hur*, and יָה, *jah*, the ה being dropped.

HURI, חוּרִי (1 Chron. v. 14) = "My noble one," a variant of HURAI.

HUSHAH, חוּשָׁה (1 Chron. iv. 4), "Jah is help," a variant of HOSEA.

HUSHAI, חוּשַׁי (2 Sam. xv. 32), "Jah is help," being the same as the preceding word, only that in the one the י is elided, and in the other the ה. The man who bore this name was an Archite, or inhabitant of Erech, and we presume a Babylonian; being a particular friend of David, we may conclude that his religion coincided with that of the king; possibly he was instrumental in introducing the name of Jehu, or Jah, to the Psalmist, for it seems to have been as well, if not better, known in Babylonia and Assyria, than in Palestine.

HUSHAM, חוּשָׁם (Gen. xxxvi. 34), probably an altered form of יְהוּשָׁמָא, *Jehushama*; or from יְהוּ, *jehu*, and שֵׁם, *shem*, the first signifying "Jehu is bright," the latter "a token of Yah, Y'ho, or Jehu."

HUSHIM, חוּשִׁים (1 Chron. viii. 8), "The active ones." A common Eastern name still.

HUZOTH, חֻצוֹת (Numb. xxii. 39), "A prophecy." It is connected with the word KIRJATH, or city, and we should read the whole as 'the city of seers,' חֻצוֹת being

HUZOTH] written instead of חזות, the latter being equivalent to 'vision, or revelation.'

I. The English letter *i* has many sounds. At the commencement of a word, and followed by a consonant, we pronounce it as a short *ee*, into being equal to a rapid utterance of *ee*nto; whenever the initial *i* is followed by a vowel, it generally receives the sound of G, and we pronounce Jezebel as if the first letter was a soft *g*. But though the English practice is the most common amongst us, it is not the correct one; the proper sound of *i* before a vowel being represented by *y*; for example, we talk of Gakob instead of Yakob, and Games instead of Yames. By adhering to this pernicious custom, we miss much of the knowledge which we should gain if we adopted the more ancient plan. Thus it might happen that an English philologist would imagine that some relationship existed between George and Jah, because the initial sound in both words is identical; but when he knows that *Ge* in George comes from the Greek γή, and that *Jah* represents the Hebrew יָהּ, *yah*, he would not continue in the error. In the following part of the Vocabulary, I and J are treated as the same letters; I being used before a consonant or vowel, and J when before a vowel only. In Hebrew, the letter is represented by the sign י, which is rendered in our English Bible as I or J according to its position before a vowel or consonant; when before a vowel it should be sounded as Y. The name *yod* which is given to it signifies 'the hand,' but its form had nothing in common with that organ. Being a vowel, it is interchangeable with all the others, א *a*, ו *u*, ע, and sometimes with ה *h*.

I, Iva, Eva, Iba, Cuneiform, "A female," "any woman," "female nature." This will at once suggest to the reader the idea that the name of Eve, to which reference has already been made, does really signify what we surmised that it did, viz., the חָוָה, *havah, or chavach,* through which life makes its ingress into, and the being makes its egress from, the mother.

Jaakobah, יַעֲקֹבָה (1 Chron. iv. 36), variant of Jacob.

Jaalam, יַעְלָם (Gen. xxxvi. 5), equivalent to יַעֲלָה, *ialah,* "The lovely virgin." (See Jael.)

Jaani, יַעְנַי (1 Chron. v. 12), "He hears, or grants; ' from עָנָה.

Jaasau, יַעֲשָׂו (Ezra x. 37), "Jehovah makes, or creates."

Jaaz, יָעַז, signifies "he is hard, firm, stiff;" also "he commands, rules, decides;" and is a word which is combined with 'El,' 'Jah,' and 'Ezer,' as we shall see in many of the following cognomens.

Jaazaniah, יַאֲזַנְיָה (Jerem. xxxv. 3), "Jehovah hears."

Jabal, יָבָל (Gen. iv. 20), "He rejoices," or "he flows out;" also "he is strong, or firm." Pointed as *Jabel,* the word signifies 'to shout in joy, or triumph;' as *Jobel,* it signifies 'a he-goat, or ram.'

Jabbok, יַבֹּק (Gen. xxxii. 32), "Running, or flowing forth."

Jabesh, יָבֵשׁ (Judg. xxi. 8), "Dried up;" possibly a variant of the following name.

Jabez, יַעְבֵּץ (1 Chron. ii. 55). "Two verses about the history of Jabez are inserted in 1 Chron. iv. 2, 10, taken from an old source, in which יַעְבֵּץ is derived from עָצַב" (Fürst, *sub voce*); if we adopt this suggestion, Jabez signifies "an image of Jah," or "Jah formed him," from עָצַב, and יָה, the ה being dropped. This derivation accounts for the saying, that "Jabez was more honourable than his brethren" (1 Chron. iv. 19).

Jabin, יָבִין (Josh. xi. 1), "The son of Jah (See Jah). This

JABIN] word seems to me to show that Jah was a name of the Almighty amongst the Canaanites. I presume that the real name was בְּנְיָה, *benjah,* and a variant of BENAIAH; but one which has been altered to obliterate the idea that Jah was a name known to the Canaanites.

JABNEEL, יַבְנְאֵל (Josh. xv. 11), "El builds." A Canaanite town.

JABNEH, יַבְנֶה (2 Chron. xxvi. 6), "He built." A Philistine town.

JACHAN, יַעְכָּן (1 Chron. v. 13). This word is usually translated *afflicting,* and taken to be the same as עָכָר, *achar;* but it is very unlikely that the priest who gave the name could foresee the untimely end of its bearer. It is far more probable that it comes from עָכָן, 'a snake charmer;' and is similar to Achish, Nahash, Nashon, and other words of serpent origin; or that it is a variant of JACHIN.

JACHIN, יָכִין (Gen. xlvi. 10), "He strengthens"? *Jachin* signifies 'to be hot with desire, to have intercourse.' One of the names of the *pillars* Solomon erected in the Temple porch was *Jachin;* the other was בֹּעַז, *Boaz,* which means 'alacrity, always ready for work.' Both apparently had a phallic signification, and may be compared to the two phalli, described by Lucian as standing in the vestibule of the temple of the Syrian goddess.

JACOB, יַעֲקֹב (Gen. xxv. 26). We may investigate this word philologically and historically. By pursuing it carefully, we gather much curious information: עָקַב, *akab,* signifies 'to be high, or hill-shaped,' 'to be cunning, and lay snares,' 'to mislead,' 'to be behind, like the heel,' 'the rear guard of an army,' also 'to be gibbous;' יָקַב, *iakab,* is 'to make hollow,' and 'to

JACOB] be deep, as of a pit;' pointed as *iekeb*, it signifies 'the vat of the wine-press.'

When we look to the history of Jacob, we find that he was the twin brother of Esau-Edom; and he is represented as being born second, his hand grasping his brother's heel. This being a physical impossibility,—for it is well known to accoucheurs that an "arm presentation" is death to both mother and child, unless the position be altered, as it was in the case of Tamar's twins (Gen. xxxviii. 28–30),—I presume that some hidden meaning is conveyed in the statement.

The first indication of what we imagine to be the true signification of the myth (and we may here notice that in every mythos there was a hidden, or 'esoteric' meaning, known only to the initiated, as well as one 'exoteric' which appeared on the face of the story) is to be found in Gen. xxv. 23, where Rebecca feels the children struggling together within her, and goes to inquire of the Lord, when she is told that two nations are in her womb, &c., and that the elder shall serve the younger. This points to a struggle between Lingaçitas and Yonigas, similar to that which has taken place in many ancient nations,—so far as we can judge by their remains,—and which has even taken place in the Christian church, inasmuch as we find the worship of the Virgin gradually superseding that of 'the Son.' It would indeed appear to be natural that the deification of a male should in every rude state precede that of a female, but the latter follows very closely upon the former, just as Jacob is represented as holding his brother's heel when he emerged into the world.

 When we pursue this idea, we find that there are many indications of one of the twins representing the masculine, and of the other typifying the feminine element in creation.

Esau is represented as being man-like, red, hairy, rough-voiced, a cunning hunter, passionate, and easily beguiled; he was the favourite of his father. Jacob, on the other hand, was a plain smooth man, soft-voiced, living in tents, an adept in cookery, abounding in guile, and the favourite of his mother. Esau's name, moreover, is as suggestive of the male "nature," as Jacob's is of the female; and the elder was to serve the younger, just as man generally is subservient to woman whilst she is lovely.

This interpretation receives corroboration from the fact that, when Jacob became "The Patriarch," his name was changed from the feminine *Jacob* to the masculine *Israel*.

The historian, telling about 'the Supplanter,' leads the reader to suppose that the real signification of the name given to Jacob at his birth indicates the existence of an old myth respecting the origin of man and woman, which resembles the Hindoo story of Mahadeva and Sara, and which was modified to suit the sacred narrative. The real meaning of JACOB appears to me to be "the full womb."

After the above remarks were in manuscript, I met with "*The Book of Jashar*," by the late Dr. Donaldson, and in it found a dissertation upon the word עָקֵב, *akab*, which is translated *heel* in Gen. iii. 15. He adduces Jeremiah xiii. 22, and Nahum iii. 5, and, comparing the words made use of in the original, shows that the *heel* is an euphemism, as are the *feet* in Isaiah vii. 20. His exhaustive argument demon-

JACOB] strates that the part intended to by signified by the word is *pudenda muliebria*. His conclusion is, that the specific part intended is the "antrum;" my conclusion, ere I saw his work, pointed to the "uterus," and practically the two are the same. But the Doctor's interpretation suits the myth of Esau and Jacob better than mine, for then the twins signify literally the male and female organs, just as we have it in Genesis i. 27, "male and female (*i. e.*, זָכָר, *zachar*, gladium, 'sword,' נְקֵבָה, *n'kebah*, vagina, 'sheath') created he them." On the other hand, my interpretation suits the myth of Adam, Eve, and the serpent better than his, for then the interpretation of the sentence, "thou shalt bruise his head, and he shall bruise thy heel," would be *gloriam fascini congressio tollit et caput ejus humile facit, sed infligit injuriam moritura mentula, quum impregnationem efficit et uteri per novas menses tumorem profert.* Dr. Donaldson, like all other accomplished orientalists, considers that the serpent is the emblem of that desire which is typified in and by the Phallus.

When once the philologist recognises the probability that Esau and Jacob are in reality embodiments of the same idea as Adam and Eve, Mahadeva and Saraiswati, Abraham and Sarah, he will find many circumstances of less importance which make the identification clearer. Though spelled יַעֲקֹב, *Jacob*, the word is closely allied to יָקַב, *jacab*, which signifies 'hollowed out, a hole, or pit,' a meaning which closely resembles that expressed by נְקֵבָה, *n'kebah*, wherein the part which characterises the female is used for 'the woman' herself. Another alliance of the word is with עָקַב, *akab*, 'to weave,' 'cunning,' 'to lay wait,' 'to deceive;' also 'to be hill-shaped;' both of which

JACOB] are feminine attributes. Nor must we forget altogether that Jacob is described as worshipping a God whom he represents by an erect pillar stone, which recalls to our mind the urgent appeal of Rachel, "Give me children, or else I die" (Gen. xxx. 1); and the statement (Gen. iii. 16) that the wife shall still desire the company of her husband, notwithstanding the pain she experiences therefrom.

It remains for us now to investigate the history of Jacob, and consider how far he is deserving a niche in the true chronicle of the past. We find him spoken of as a plain smooth man, dwelling in tents, the favourite of Rebekah, and a tolerable cook, for he makes a mess of pottage which is so tempting, that it suffices to purchase the birthright from his elder brother. We next find him in league with his mother, to cheat old Isaac and his hunter son; and he succeeds so completely, that his father gives to him the blessing which was intended for Esau.

It is very difficult to understand the ideas which are associated generally with this benediction in our days. It is assumed that the words of Isaac were prophetic, and that they had some influence over the coming fortunes of his offspring; that he intended Esau to be the chief, but Jacob forestalled him; the whole affair being an illustration of the saying, "L' homme propose, Dieu dispose." We cannot however, believe in the power of a prophet to see the future, and yet be unconscious of a lie enacted in his presence. We are, moreover, familiar with other accounts which record the words of some founder of a race wherein long predictions are given that tally with future events. Such will be recollected by the readers of Virgil; but in all these cases we recognise

JACOB] the hand of a clever author, who puts a speech into the mouth of a mythical individual, and thus describes the present as the result of a prophecy in the past. It may be thus with the so-called blessing of Isaac.

In consequence of this second trick played upon Esau by Jacob, he is advised to fly from his father's country, and to visit Laban the Syrian. Setting out upon his journey, without any worldly wealth, he sleeps upon the bare ground, and has a dream, in which he sees angels, and a visible appearance of Jehovah, the latter of whom addresses him and makes him a promise. In consequence of this vision, Jacob makes a vow, that if Jehovah Elohim will keep him safe, &c., then that Jehovah shall be his Elohim. As the appearance of Jehovah was only in a dream, it would scarcely be fair to recall the dictum of the same great Being to Moses, "there shall no man see Me and live" (Exod. xxxiii. 20); but, on the other hand, it is clear that if the vision was unreal, so was the promise which it held out. Far more strange is it to find that Jacob is familiar with the name Jehovah. We are assured ostensibly by that very God, that he was not known to Jacob by His name Jehovah (Exod. vi. 3). This episode, then, like the preceding, suggests the belief that the story is the production of a later age, and that the person of Jacob is mythical. It is clear that the notion which the Patriarch had of God was represented by an upright stone, the emblem of Mahadeva.

We may pass by the account given to us of Laban and his early relationship with Jacob, the birth of the patriarch's children, the names which they bore, and the contrivances of the herdmaster to increase his

 flocks and herds, to take up the thread of our discourse when Jacob prepares to lead his family back again into Judæa. Although he has been in Syria for about thirty years or more, having a Syrian master and Syrian wives and concubines, he still retains his own language, and has so far instructed some of his people therein, that he is able to send an intelligible message to his brother Esau. Of him he feels great fear; but, when left alone, he not only has no terrors at the apparition of a man, but he wrestles with Him all night till the breaking of the day. There is something very wonderful in this contest, and its results. The story leads us to infer that God suddenly appeared as a man, and as a man wrestled with another during a night, and yet unsuccessfully; but when the morning approached, this same Being could not dissolve Himself into the same air from which He took His form. Unable to conquer by the ordinary means, He physically injures Jacob; yet still the patriarch wrestles, and refuses to let his opponent depart until He blesses him. The other agrees thereto, and changes Jacob's name to Israel, and gives him a benediction, whose nature we do not know. This Man, Jacob recognises as the Deity in the sentence addressed to Him, "As a prince hast thou power with God and with men, and hast prevailed;" which the Vulgate translates, "for if against God thou hast been strong, how much rather shalt thou prevail against men;" and the Septuagint, "for thou hast prevailed with God, and shalt be mighty with men;" *i. e.*, he had a contest with his brother and overcame him, and then with God and prevailed over Him.

We are astonished that any people so reverent as the Jews of modern times could really believe this

JACOB] passage in their ancient history to be true; and, still more, that Christians should believe it literally. That any man can be mightier than his Maker, is a proposition which is intolerable to the philosopher.

Let us pass by in silence the cruel slaughter of the Hivites, the enslavement of their wives and little ones, and the taking of their cattle, to notice that at this period Jacob still retains his name, not receiving the cognomen of Israel till afterwards (Gen. xxxv. 9, 10). This anomaly may arise from the thirty-fifth chapter being a duplicate of the thirty-second; but if it be so, the question still remains, Which has the nearest approach to truth? We will not linger over the death and burial of Isaac, but pass on to the time of the famine. At that period, Jacob sends his sons to Egypt to buy corn, and they, being unable to talk the language of the country, apply to the superintendent of food through an interpreter (Gen. xlii. 23). After a time Jacob follows, with his whole family, and when he is summoned into Pharaoh's presence, he appears to be able to converse with the Egyptian king. We do not, however, dwell upon this point, for the next chapter gives us cause for much greater surprise. In that part of it which contains what is said to be the prophetic blessing of the patriarch, we find a Greek word introduced, viz., מְכֵרֹתֵיהֶם, *meche-rothchem*, an Hebraic form of μάχαιρα, *machaira*, for which there is no derivation in any of the Shemitic languages.[86] In the same chapter we find a verse to the effect, "that the sceptre shall not depart from Judah, nor a law-giver from between his feet, until

86 There is farther evidence of Greek influence in the story of Jacob, in the fact that Acrisius, king of Argos, is said to have quarrelled in the womb with his brother Prœtus, and after some contests, in which the elder brother was at first the strongest, the younger was at length successful in asserting his rights.

 Shiloh come," or "until he come to Shiloh." Now this involves the idea that the sceptre was in the hands of Judah at the time, for there can be no departure without an arrival. It is clear, therefore, that there is an anachronism here. There is a more conspicuous defect of this kind in the remarks made upon Issachar, who is spoken of as "a strong ass, crouching down between two burdens; and he saw that rest was good, and the land that it was pleasant, and bowed his shoulder to bear, and became a servant to tribute." To speak of the future in the past tense appears nonsensical, and can only be accounted for by the inadvertence of the composer, who describes current history under the guise of prophecy.

Now throughout the whole history of Jacob we see nothing that demonstrates him to have been what we call a good, or even a pious man; his character shows a mixture of crafty guile and helpless timidity; he is alternately pusillanimous and bold, hopeful and despairing; his conduct to his brother Esau, who held out to him the right hand of fellowship, and desired to be friendly in a fraternal way, is contemptible. All the good that can be said of him is, that he acknowledged Jehovah (Elohim), an adoration which, if we believe Exodus vi. 3, we know to have been impossible.

My own impression is that Esau or Edom and Jacob are mythic names for 'a man' and 'a woman,' and that round these historians wove a web of fancy; that ultimately the nature of the cognomen 'Jacob' was recognised; and that to allow the Jewish people to trace their descent from a male rather than a female, the appellation of Israel was substituted in later productions. There is indeed strong reason to doubt

JACOB] whether the Jewish nation existed as such prior to the time of David, and to believe that none of their writings have an earlier date than his accession to the throne of Jerusalem. But a subject so large as this we must postpone till our next volume. (See ISRAEL.)

JADA, יָדָע (1 Chron. ii. 28), "He is wise," "he sees." This name is almost identical with Mount Ida, on which Paris delivered his judgment. It is almost the same with ἰδεῖν and *idea*, and closely resembles ADA.

JADAU, יִדּוֹ (Ezra x. 43), "A favourite."

JADDAU, יַדּוּעַ (Nehem. x. 21), "He is wise."

JADON, יָדוֹן, for ADON (Nehem. iii. 7), "The Lord, or the Master." Possibly JAH-DAN, "Jah the Judge."

JAGUR, יָגוּר (Josh. xv. 21), "The rolling one;" from עָגַר, *agar*. (Compare AGUR.)

JAH, or JEHOVAH, יָהּ, יְהֹוָה, יָהוּ (Exod. xv. 2, &c.), one of the names of the Almighty amongst the Hebrews. As many a sermon is composed to elucidate a single sentence in the Bible, so a single word may suffice for a learned dissertation. It is doubtful whether any name is of more importance than that of יְהֹוָה, in the Old Testament. Upon it hang the questions—whether the Pentateuch was the production of a single hand; whether its composition took place at the time usually represented, or at a period subsequent to the coming of David to the throne; whether JAH was a name specially revealed to the Jewish nation, or one adopted by them from another people. Indeed, we may say that upon this mysterious word hinges the whole superstructure which moderns have built upon the absolute truth and inspiration of the Old Testament.

Deeply impressed as the philosopher must feel with the issues which depend upon his inquiries, he never-

JAH] theless understands that his judgment must depend upon testimony, rather than upon feeling; and that it is safer to trust to the inexorable logic of facts, than to the flimsy web of theory.

In searching out my evidence, I very naturally turned to those writings which have been left by ancient authors; but these have been already given to the world so largely by Mövers, and other inquirers, and have been so ably condensed by the Bishop of Natal, in his exhaustive work upon the Pentateuch, that it is unnecessary for me to reproduce them here. We therefore turn our attention to other points, which have not yet been so prominently advanced before the public eye.

Throughout my investigations into the proper names, two facts stood forward with startling prominence—1, that there is not a single Egyptian name amongst the Hebrews, before or after the alleged exodus from the land of Pharaoh; and 2, that the use of the name JAH in cognomens comes in like a flood amongst the Hebrews after the return of David from the land of the Philistines and the Phœnicians. It is this second consideration which we have now to discuss.

To appreciate the full value of this, let us recapitulate the statements which we have elsewhere made. Proper names, amongst the Shemites in general, were given by a priest. Into them he introduced the name, or one of the characteristic attributes, of the god whom he adored. Hence an examination of cognomens discloses the title or nature of the deity which was popular when the child was born or named.

Now prior to the time of David almost every Jewish name was compounded with EL, AB, ACH, SHEMESH,

JAH] ON, AM, BAAL, or some word indicating 'life,' 'existence,' 'brilliancy,' 'might,' 'strength,' 'glory,' &c. It is almost impossible to find one into whose composition JAH enters. On the contrary, after the period of David's accession to the kingdom, there are scarcely any cognomens which are not distinguished by the name of Jehovah.[87] The conclusion to be drawn from this fact is inevitable, viz., that the sacred name, which is said to have been revealed to Moses in the burning bush, was really unknown to the Jews in the earlier days of David. It is equally remarkable, but we cannot stay to consider the subject fully now, that the name of Moses was as much unknown to Saul, and to the young David, as was Jehovah. Another fact, of singular importance, is the complete disappearance of the sacred word at the time of our Saviour. Though used by the prophets subsequently to the captivity, we do not find any evidence of its existence in the New Testament; even our Lord Himself either does not know it, or else avoids its use.

Considering it then as a certain fact that the word Jah, or Jehovah, was introduced into Judea by David and his hierarchy, our next consideration is, whence he obtained it. Ere we attempt to decide, let us contemplate the character of this king. Of a singularly superstitious character, he was driven from his own country, whilst his mind was still young and ductile, into a land whose religion differed from that of his own. It is improbable that he possessed a copy of the

[87] I adhere to the current method of spelling this word, although it is not strictly correct. I find, from the *History of Israel to the death of Moses*, by Heinrich Ewald, edited in English by Professor Russell Martineau, which appeared whilst this sheet was in the press, that JAHVEH or JAHVE is the form which is supposed to be nearest to the real pronunciation.

JAH.] Pentateuch, even if it then existed, and if he was able to read it. We know, from his behaviour with Achish, that he was timid. There was, therefore, every element in him necessary for the adoption of a new faith. During his absence from Judea he became friendly with Hiram, King of Tyre.

On his return to Judea, David brought with him Carians of Asia Minor; Cypriotes, probably of Grecian extraction; Gittites, or Philistines, possibly Pelasgians, and Hellenists, or Italians; whilst his bosom friend and counsellor was Hushai, an inhabitant of Erech, and of Babylonian or Assyrian proclivities.

We therefore examine the names of divinities recognised by the Greeks, Phœnicians, and Babylonians, to ascertain if there are any names corresponding to JAH. As the true pronunciation of this name is lost, we can but determine the question approximately. Amongst the Greeks we find the word Ἰαώ, *Iao*, which corresponds clearly to the *Ju* in JUPITER, amongst the Italians, and the Ἴα in IACCHUS.[88] The name IAO is explained in many ancient passages to be the equivalent of Helios, Aides, Zeus, Dionysus, Adonis, Attys, Iacchus, and Bacchus, and I see no reason to doubt the value of the quotations adduced by Mövers to confirm his views. Now this word Ἰαώ may be considered as an archaic form of the Greek ἰάομαι, *iaomai*, 'I heal, or cure.' It thus becomes the equivalent of the Greek APOLLO and the Phœnician ESHMUN, and it is associated with ἱερός, *hieros*, 'holy,' 'sacred,' 'connected with the Gods.'

88 It is very probable that BACCHUS was at the first spelled with the letter which is equivalent to the Hebrew ו *v*; this would be read by some as I, and by others as B, which in the Phœnician has the sound of *v* as well as that of *b*.

It is quite possible that JACCHUS contains one element of יהו, or יהוה, and BACCHUS another; but no dependence can be placed on this etymology.

Passing from the Greek language, we turn to the Phœnicians, in which name we include all the people living on the western shores of Palestine. Amongst these we find such names as Araunah, Jabin, Uriah, Moriah, Hiram, and Tobiah, which are compounded with some variant of Yho, Iah, Iao, Iu, &c. Still further, we find that David and Solomon worship the same God as the King of Tyre, for Hiram affords great assistance in building a temple to His honour. Again; we find from Mr. Talbot's translation of the Annals of Sennacherib, *Journal of Royal Asiatic Society*, vol. xix., p. 143, *seq.*, that the name of one of the kings of Sidon was Lul*iah*; Zedek*iah* was King of Ascalon, Pad*iah* was the name of another Phœnician king; Man*iah* is another; Ritz*iah* and Ub*iah* are also met with; all of which are apparently compounded with *jah*, just as Hezek*iah*, Isa*iah*, and other Jewish names are. These cognomens may be thus explained:—

LULIAH is equivalent to לוליה, "Jah moves in a circle."

ZEDEKIAH is the same name as that of a Jewish king, and signifies "Jah is righteousness."

PADIAH is equivalent to פדהיה, "Jah is a redeemer." (Comp. *Pedaiah*, 2 Kings xxiii. 36.)

MANIAH is equivalent to מאניה, "Jah is a perfecter;" a name which we may compare with the Hebrew MANOAH.

RITZIAH is equivalent to רצהיה, "Jah is a friend."

UBIAH is probably equivalent to חבאיה, "Jah protects, or covers."

Again; amongst Phœnician proper names we find Abd*aios* mentioned by Josephus, *Antiq*. i. 18, Bith*ias*, by Virgil, *Æn*. i. 38, and *Ju*ba, which seems to be a

JAH] corrupted form of יְהוֹבַעַל, *yubaal*, or "Jao is Baal." Again, Ναραύνας, the name of a Numidian, mentioned by *Polybius*, i. 78, can best be rendered by נַעֲרְיָה, *naryah*, 'the boy of Jehovah' (Gesen., *Mon. Phœnica*, p. 412). Φὲλης, the name of a king of Tyre mentioned by Josephus, can best be explained by considering it equivalent to פְּלָאיָה, *pelaiah*, or 'Jah is distinguished'; and PHAMAIAS, a cognomen of Himilco, is probably the same as פַּעֲמְיָה, *phamiah*, 'the hammer of Jah.' SICHÆUS, the name of the husband of Dido, and one with which we are more familiar as Zaccheus, is probably the same as זַכִּיָּה, *zachiah*, 'Jah is pure.' ZAUNAS, the name of a god in Tyre, is probably equivalent to זוּנְיָה, *zuniah*, 'Jah fills, or impregnates;' all of which appear to have been compounded with a form of JAH. We are also told by Eusebius (*Praep. Evang.*, i. 6), that 'Ιεύω, *Ieuo*, was the name of יְהוָֹה, amongst the Phœnicians. (Gesen. *Op. Cit.*)

The evidence that a name very similar to Jah, or Ju, or Jao, was used amongst the Syrians, Assyrians, and Babylonians, is very strong. Rawlinson, for example, states (*Journal of Royal Asiatic Society*, new series, vol. i., p. 193) that *Il*, or *Ilu*, is the Shemitic value of a certain sign, for which, he adds, *Yahu* is sometimes substituted, as in Hebrew. Again; Talbot, in the *Transactions of the Royal Society of Literature*, second series, vol. viii., p. 273, gives "*Jahu*-lulu" as the name of a Syrian king, "*Jahu*-biadi" as a King of Hamath. In both of these the sacred name closely resembles that of *Jehu*, the King of Israel. Talbot adds, that the word "*Jahu*" is sometimes changed for *Ilu*, showing that it means 'God' in the Syrian language; and the word has even the *divine sign* prefixed in some inscriptions of Sargon.

 Still farther, he enables us to identify *Jah* with *Jahu*, by pointing out that the Assyrian way of spelling Hezekiah is Hazak-*iahu*. *Ya-ilu*, Sha *ya ilu*, was the battle-cry of the Assyrians, equivalent to our Hurrah (Talbot, in *Journal of Royal Asiatic Society*, vol xix., p. 181). (Compare " Allah il Allah.")

To this testimony we may now add the statement of Fürst, *s. v.* יָהוֹ, with whose Lexicon I only became acquainted after the preceding remarks were penned. " The very ancient name of God, *Yâho*, which is preserved only in proper names as an enclitic, written in the Greek 'Ιαώ, appears, apart from its derivation, to have been an old mystic name of the supreme deity of the Shemites. In an old religion of the Chaldæans, whose remains are to be found amongst the new Platonists, the highest divinity enthroned above the seven heavens, representing the spiritual light principle, and also conceived of as demiurge, was called 'Ιαώ, יָהוֹ (Lydus, *De mens*, iv. 38, 74, 98; *Cedrenus*, i. p. 296), who was, like the Hebrew *Yâho*, mysterious and unmentionable (Proclus, *in Tim.*, p. 11), and whose name was communicated only to the initiated (Julian, *Orat., in Matrem Deorum*, p. 172). The Phœnicians had a supreme god, whose name was triliteral and secret, invented (Sanchon., p. 40, ed. Orelli), as is alleged, by the hierophant Istris, the brother of *Chna*, כְּנַע (*i. e.*, since the origin of the Phœnician people), and he was "Ιαώ (Lydus, 1 c, Cedranus, 1 c). This Phœnician *Yâho*, a knowledge of whom spread farther, represented the Sun god (*sol*, "Ηλιος), in a fourfold variety of senses, agreeable to the oracle of Apollo Clarius (Macrobius, *Saturn.* i. 18); according to an account in *Eustathius* (see Munter, *Religion du Karth*, p. 40), he represented

 Baal, whose image was set up in the temple by Manasseh, Suidas, *s. v.* Μανασσῆς, he represented also Dionysus and Adonis. The identification of the Ἰαώ of the heathen Semites, with *Yâho,* or *Jehovah,* of the Hebrews, is already in Tacitus (*Hist.*, v. 5), Plutarch (*Symp.* 1, iv., *quant.* 5, *seq.*), Julian, &c., Cyril, adv. Jul., which makes it necessary to seek a Shemitic origin alone for the name."

Notwithstanding the opinion which Fürst thus expresses, we may remark that there is great difficulty in finding any valid Semitic explanation of this mysterious word, whilst there is very little difficulty if we refer it to an Aryan or a Sanscrit source. In that language there are two words, JAH and JAYA, which signify 'the Almighty;' they are sometimes written *Jaa* and *Jaga*. It appears under the latter form in the word *Jaga*-nath. But—and the objection is a strong one—we do not find much evidence of the existence of Vedic influence in ancient Palestine. Consequently, before we can entertain the Sanscrit origin of the name, we must have some show of reason for the belief. Now there are two sources whence the Aryan influence in western Asia might spring, one on land, in the parts where the Semites and Aryans touched, the other where they became acquainted with each other in voyaging, or through the medium of travel generally. We have the testimony of Rawlinson (*Journal of Roy. As. Soc.*, new series, vol. 1, p. 230), that there are proofs of a Vedic or an Aryan influence on the early mythology of Babylon; and we have evidences from ancient history that many philosophers travelled into distant countries to study their products, their inhabitants, and their religion. The country of India was visited by some Europeans

in comparatively very ancient times. During the reign of Solomon, it is all but certain that the Phœnicians were familiar with the route to India. As a voyage lasted three years, it is clear that much of the time of the travellers must have been passed on shore. At every port vast pagodas were to be seen, then as now; and we can readily imagine that inquiries would be made respecting the god who was adored. Much like king Ahaz (2 Kings xvi. 10), it is probable that some wealthy merchant, attended by his diviner, may have brought from India to Tyre the pattern of a new altar, and the name of a new god, that of the supreme one of India. That Elohim, or the popular deity, had his nomenclature changed, is certain, from the introduction of Nebo into the Assyrian theology. As there is great reason to believe that the name of this divinity was Indian, we may conceive that JAH was equally so.

It is impossible for any one, at all familiar with the sacred literature of the Hebrews, to pass by the extreme reverence with which the word Jehovah was associated. To such an extent was this carried, and so careful were all who knew it not to divulge it lightly, that the true word, or rather the pronunciation thereof, is lost.

It is very probable that the majority of readers consider this veneration for a particular cognomen peculiar to the Jews. There is, however, no doubt that a similar reverence for a name, peculiarly sacred, has obtained in Oriental countries from time immemorial, and still exists among the Hindoos (*vide supra*, p. 237). Upon this subject, there is a very interesting essay by W. H. Talbot (*Transactions of Royal Society of Literature*, 2nd series, vol. viii.,

p. 274, *seq.*), of which the following is a condensation.

That the Greeks believed the language of the Gods to be altogether unlike the speech of men is certain, from the boldness with which Homer makes assertions like these, "The gods call it Xanthus, but men say Scamander," and "Men call it Βατίεια, but the gods the tomb of Myrinna." This is illustrated by reference to an Assyrian inscription, wherein are found the words "In the language of the gods, Ninev had a divine name;" this occurs in the reign of Ashurakhbal; another inscription of Neriglissar contains the sentence, "In thy celestial name, which is never pronounced aloud;" whilst another tablet of Nebuchadnezzar's has almost the same words, viz., "In thy divine name, which is not spoken aloud."

Now Ninev was not the celestial name, the real one being indicated in the sentence, "At the first he was called —— in the speech of the gods" (the dash represents a Cuneiform word, which is provisionally rendered Hercules). Two lines after this sentence, which comes in an invocation to the Assyrian gods, the line concerning Ninev occurs, "Whom men do not call by his real name;" and another, which is thus rendered Ninev—"The king, whom men call not by his royal name, nor by his great title, 'Chief of a hundred gods,' and mystically he is the "Meridian Sun." In an inscription of Shamas Phul, the king again invokes Ninev, and calls him the Meridian Sun," and "inspector of all things;" and adds, "mystically called ——, whose real name they do not receive (*do not know?*); Arubnaki in the language of the gods." This name Arubnaki was evidently very holy, and probably very ancient, but other gods

 than Ninev claim it. The clearest evidence of the existence of an ineffable name amongst the Assyrians, is the sentence in the first mentioned inscription, "Ninev, whose divine name by which he is called in the language of the gods no one must lightly pronounce in vain." Mr. Talbot then demonstrates that the third commandment in the Jewish decalogue is to be taken literally, and has always been understood to mean that "the name" was never to be pronounced lightly; and he finishes the essay by a reference to the Egyptians, amongst whom it was an injunction, "Speak not in the name of the great God."

It would be easy to multiply passages from the Old Testament to show the vast importance which the Jews assigned to the name of the Almighty; nay, we can find many in which the Creator Himself is made to appear as if He thought more of His name than of anything else. See, for example, Jerem. xliv. 26: "I have sworn by my great name, that my name shall no more be named in the mouth of any man of Judah in all the land of Egypt;" and again, Ezek. xx. 9: "I wrought for my name's sake, that it should not be polluted before the heathen," &c. Now this extreme veneration for the 'great name' of the Almighty suggests the consideration that the word, whatever it was, could not have been indigenous amongst the Jews, nor a vernacular one amongst other nations. We cannot suppose for an instant that the mystic syllables signified simply "He is," "He exists," "He gives life," or denoted any similar ideas; for in that case the name must necessarily have been profaned daily in ordinary language. We conclude, therefore, that the name was either imported from a foreign country, or was

 compounded of certain initial letters; and thus it would never be necessarily used in ordinary language. We may well illustrate the ancient practice by the modern. Amongst the devout, there is at the present day a great disinclination to use the words God and Jesus Christ, except in prayer and worship, the names being considered too sacred to be used in general conversation; and such expressions as "the Deity," "the Creator," "the Saviour," "the Lord," &c., are substituted for them. Even where it is requisite to use the very names in question, they are uttered with bated breath, as being too holy to be uttered in an ordinary tone. In other words, we use our own vernacular circumlocutions, which we do understand, with far less reverence than certain foreign sounds, of whose signification we have but a faint idea; so true is the adage—*Omne ignotum pro magnifico.* It is probable that the Greeks had equal reverence for the divine names of other nations, for conquerors were especially told by an oracle not to obliterate the titles of the gods of the people whom they vanquished, as the names were of importance in the mysteries.

If we now closely examine ourselves, we shall readily understand the discontent which would be felt if our spiritual guides attempted to persuade us that the Omnipotent was known amongst the hosts of heaven by an English name. A similar idea has doubtless pervaded all nations who had any conception of an Almighty. Hence the power to communicate to man the appellation by which He passed sufficed to demonstrate that the one who has had direct intercourse with the King on high knew it. The selection, then, of some ineffable name has been an exigence in the foundation of all new religions.

JAH] It is a very remarkable fact, however, that our Saviour, "who was in the bosom of the Father" (John i. 18), never laid any stress upon "the name, the great name, Jehovah;" and throughout His ministry spoke of the Almighty as "my Father," "the Father," or "Theos." This leads us to ponder more deeply the ideas conveyed in the ancient theology that the Almighty had a sacred name by which He was known on high. It is clear that there is no necessity for nomenclature in heaven, unless more than one Being exist there. To assign, therefore, a name to the Creator, involves the idea that there are others besides Him. That such an opinion really prevailed amongst the Jews, and others, we recognise by such expressions as the following:—

"Who is like unto thee, O Lord (*Jehovah*), amongst the gods?" (*Elohim*)—Exod. xv. 11.

"Now I know that the Lord (*Jehovah*) is greater than all gods" (*Elohim*)—Exod. xviii. 11.

"Among the gods (*Elohim*) there is none like unto thee, O Lord" (*Adonai*)—Ps. lxviii. 1.

"For the Lord (*El*) is a great God (*Jehovah*), and a great King above all gods" (*Elohim*)—Ps. xcv. 3.

"Worship Him, all ye gods" (*Elohim*)—Ps. xvii. 7. "Our Lord (*Jehovah*) is above all gods" (*Elohim*)—Ps. cxxxv. 5.

"Great is our God (*Eloah*) above all gods" (*Elohim*)—2 Chron. ii. 5.

"The Lord (*Jehovah*) will famish all the gods of the earth" (*Elohim*)—Zeph. ii. 11.

The same idea is very conspicuous in 1 Kings xii. 19—"I saw Jehovah sitting on His throne,

 and all the host of heaven standing by Him;" and in Job i. 6—"Now there was a day when the sons of Elohim came to present themselves before Jehovah, and Satan came also amongst them." The cogency of our argument derived from these passages may be seen from the fact, that, in all the ancient versions, these texts have been altered to obliterate the polytheistic idea which they embody. (See Ginsburg on *The English Bible in its relation to the ancient and other versions.*)

These, and many other passages, demonstrate that the idea of "a great name" was associated with that of the existence of a court above, in every respect similar to one on earth except in its inconceivable vastness; and we are thus brought again by another route to the subject of anthropomorphism. Let us now pause awhile to contemplate the Grecian conceptions of heaven, and those of the philosophic student. In the first there is a powerful king, father of gods and men, Ju-pater, and associated conjugally with him is Ju-no (נֹחַ *noh*, consolation?); they have with them the lords of the sea and land, wisdom, beauty, love, light, darkness, war, and song; they are served by attendant spirits, who fulfil their behests; they have messengers to send to distant quarters, and to men; nay, the anthropomorphism is carried so far that these celestial rulers have passions, just as have men and women upon earth. Change but the names of 'gods' for 'angels,' suppress the sexual passions, and read Our Father Jah, for The Father Ju, and we then have the Old Testament idea of heaven.

Contrast this with such conceptions as have been formed by thoughtful minds. With them the Creator is a Being who fills all space, whom the mind of

JAH] man cannot conceive. Pervading all things, there is nothing so large that He cannot treat it as He would the smallest atom. Present alike in the sun and the most distant star, He governs the universe, and at the same time knows when a sparrow falls. Under His power is builded up the most stately mountain, from whose sides, clothed with everlasting snow, flow down mighty rivers, to irrigate and fertilise plains of equal vastness; and from the same power come animalcules of wondrous beauty, too small for man to see. In the attempt to gain a faint idea of such a Being, the understanding is lost in immensity, and gladly turns to repose upon the words of some deep thinker of old—"O Lord, how manifold are thy works; in wisdom hast thou made them all; the earth is full of thy riches" (Ps. civ. 24).

Our attention is now arrested by the consideration if a Being such as the Almighty does really care whether His creatures address Him in Latin, Greek, Hebrew, or English; whether they wear robes of pink, scarlet, green, or white; whether they burn lambs, rams, wax-candles, or incense. To such a Being, is it not better for each to offer up a silent prayer direct, rather than through the intervention of another man? nay, have we not a warranty for the practice in the words—"The hour cometh, and now is, when the true worshippers shall worship the Father in spirit and in truth; for the Father seeketh such to worship Him: God is a spirit, and they that worship Him must worship Him in spirit and in truth"? (John iv. 23, 24.)

In writing the preceding article, I have abstained, as far as possible, from going over again the ground already trodden by the Bishop of Natal

Jah] and those whose opinions he quotes. Although I carefully perused Dr. Colenso's book on the Pentateuch, I have thought it unnecessary to use it in the present volume, as the task undertaken by me has been wholly independent of any individual writer. Being, as I believe it to be, an independent work, it is corroborative of, rather than dependent upon, such writers as the Reverend Bishop. Moreover, I am too profoundly impressed with the momentous result which follows from the establishment of the fact, that the name of Jehovah only came to be known and used by the Hebrews after the return of David from Phœnicia, to treat the subject lightly.

This result may be briefly stated as follows. A very large portion of the Old Testament is certainly of no more value than a Hindoo, Greek, or Latin legend; in other words, the Jewish history, prior to the time of David, is entirely mythical, and its laws and ordinances are wholly of human origin.

The consequences which flow from this it is almost unnecessary to consider at present; it is perhaps more appropriate that we should leave them until we have laid before the reader the whole of the evidence on which we ground our conclusions.

In announcing such a result of my labours, I am perfectly conscious that I shall give much pain to many earnest and devout minds, and to many of my personal friends; I have indeed done much violence to myself. But my aim has been to examine impartially the claims of our modern churchmen, and the foundation of those claims. I had it very early inculcated into my mind that it was the duty of every Christian to be thankful to any man who convinces him of a fault, and enables him to see himself

JAH] as others see him. In the course of my life I have heard very many sermons and speeches made by missionaries, and have perused very many of their written reports and books. In these we see conspicuously a contempt for the absurd belief of 'the heathen,' and sneers at the theology of their priests. But I have also heard that "those who live in glass houses should not throw stones;" and I know that it is useless to defend an argument unless its foundations are certain. To me, then, it has seemed of the utmost importance to examine into the condition of our own premises ere we attack those of others. As the whole of our system of theology is based upon the Bible, it appears to be of fundamental importance that the real value of the book should be ascertained. I am profoundly impressed with the belief that no system of religion ought to be based upon fable, and that no priest is deserving of respect who dares not examine closely the foundations of his teaching. True and pure Christianity will survive, even though the Old Testament is grouped with the Apocrypha; and it will not be altogether for the injury of mankind if greater stress is laid upon what a man does, rather than upon the dogmas which he holds. There is a tolerably high authority for the assertion that "pure religion and undefiled before God and the Father is this, to visit the fatherless and widows in their affliction, and to keep himself unspotted from the world" (James i. 27). Such religion all can exercise, even though they think that the Old Testament is not what it professes to be.

JAHAZ, יַהַץ (Numb. xxi. 23, Isa. xv. 4), a town of Moab = "Jah shines"? זָהָה, *zaah*, 'to shine,' 'to be fair,' or

Jahaz, 'to be proud,' "a place trodden down" (Fürst); possibly from יָעַז, *jaaz*, 'he is hard,' 'he is firm,' 'he commands, or rules.'

Jahaziah, יַחְזְיָה (Ezra x. 15), "Jah watches over," of which the two following names are variants.

Jahaziel, יַחֲזִיאֵל, or Jahzeel (1 Chron. xii. 4), "El watches over," or "El is firm, or rules."

Jahdai, יָהְדַּי (1 Chron. ii. 47), "Jah directs," or "Jah is sufficient"?

Jahdiel, יַחְדִּיאֵל (1 Chron. v. 24), "El makes glad"?

Jahdo, יַחְדּוֹ (1 Chron. v. 14), "He unites."

Jahleel, יַחְלְאֵל (Gen. xlvi. 14), "He trusts in El."

Jahmai, יַחְמַי (1 Chron. vii. 2), "Jah is hot."

Jahzeel, יַחְצְאֵל (Gen. xlvi. 24), "El allots."

Jahzerah, יַחְזֵרָה (1 Chron. ix. 12), "Jah brings back."

Jair, יָאִיר (Numb. xxxii. 41), "Enlightener;" for יָאַר, 'he shines, glitters, blooms, sprouts, flows,' &c. Jairus was a modern form, in which the Jair is united with Ἔρως, *Eros*.

Jakeh, יָקֶה (Prov. xxx. 1), "He fears, is pious, or obedient."

Jakim, יָקִים (1 Chron. viii. 19), "He sets up," from קוּם, which has both the meaning of 'standing erect,' and of 'raising seed to.'

Jalon, יָלוֹן (1 Chron. iv. 17), "He is abiding," "he is eternal;" from לוּן 'to abide.'

Jamin, יָמִין, is a word which signifies "The right hand," "the bright side," "good fortune." Just as the right-hand is more helpful and useful than the left, so a son of the former would be a complimentary title, while the left, if it were ever used, would be the reverse. We may take Jamin then to express "good luck," or "good fortune."

Jamlech, יַמְלֵךְ (1 Chron. iv. 34), "He shall reign," or "He

JAMLECH] is the ruler." We have Imlach as a surname amongst ourselves.

JANOAH, יָנוֹחַ (2 Kings xv. 29), "Rest."

JANUM, יָנוּם (Joshua xv. 53), "Sleep;" also 'flight (of sun).' Compare *Janus*, ינה, *janah*, 'to oppress by heat.'

JAPHETH, יֶפֶת (Gen. v. 32). It is extremely doubtful whether this cognomen has any Shemitic etymon.

In the ensuing volume we propose to examine into the evidences of Greek influence in the writings of the Old Testament. One of the witnesses which we shall examine is the name Japheth. There is little doubt that this word יָפֶת, *japheth*, is substantially the same as יָפֶת, *japet;* and both are Hebraic forms of Ἰαπετός, *japetos*, who in Grecian story was one of the sons of Uranus and Ge (heaven and earth). The Grecian word may be derived from the same root as the *Ju* in Jupiter; and as the latter signifies *Ju*, 'the father,' so the former may signify 'the active or flying Ju;' from *Ju* and πέτομαι, whose root is πέτ, *pet*, Sanscrit *pat*, 'I fly.'

JAPHIA, יָפִיעַ (Josh. x. 3), "He is bright," "splendid."

JAPHLET, יַפְלֵט (1 Chron. vii. 32), "He frees"?

JAPHO, יָפוֹ (Joshua xix. 46), "Beauty" = יָפֶה = Joppa, or "widely extending," from פָּתָה, *pathah*, "to spread out;" also to 'seduce, persuade.' Compare πείθω, 'to persuade;' also Pithom, Python, 'a serpent,' 'emblem of desire,' 'self erecting.'

JARAH, יַעְרָה (1 Chron. ix. 42), "He boils up" = יָרָה, "to glow, to burn, to pour out abundantly."

JARED, יֶרֶד (Gen. v. 15), probably a varied form of אָרַד, *arad*, 'a sprout, or descendant.'

JAREZIAH, יַעֲרֶשְׁיָה (1 Chron. viii. 27), "Jah nourishes," or "Jah is a home giver."

JAREB, יָרֵב (Hosea v. 13), "One fighting an adversary, an

JAREB] enemy;" a symbol of the warlike Asshur. Compare רַהַב, *rahab*, for Egypt. It is possible that it is an old Assyrian word; others take Jareb to mean 'great,' 'powerful,' which the Syrian word actually signifies (Fürst).

JARHA, יַרְחָע = יָרֵחַ (1 Chron. ii. 34), "The moon." The name was borne by an Egyptian.

JARIB, יָרִיב (1 Chron. iv. 24, xxiv. 17, Nehem. xi. 10), "One fighting;" a variant of Joreb; elsewhere called Jachin (Gen. xlvi. 10, and the marginal reading in 1 Chron. iv. 24).

JARMUTH, יַרְמוּת (Josh. x. 3), "The high ones." (Compare Yarmouth.)

JAROAH, יָרוֹחַ (1 Chron. v. 14), "The moon." "Born at the new moon" (Fürst).

JASHAR, or JESHER, יָשָׁר (2 Sam. i. 18), "He is straight," "upright."

JASHOBEAM, יָשָׁבְעָם (1 Chron. xi. 11), "Dwelling with the mother"? or "dwelling place of the mother," *i. e.* Astarte; from יָשַׁב, *jashab*, and אֵם, *em*, the ע and א being interchanged. Fürst translates the name "the people turn home."

JASHUB, יָשׁוּב (Numb. xxvi. 34), "He returns, he comes back again," referring to the sun, which returns after night.

JASHUBI-LEHEM, יָשֻׁבִי־לֶחֶם (1 Chron. iv. 22). There has been great difficulty in finding a satisfactory etymon for this name. Fürst renders it "returner home to Lehem," which seems a preposterous cognomen for a child. It is probable that it denotes "He returns again to them," and has, like the last word, reference to the sun, which was supposed by the ancients to depart from the world at night, and to return to it at sunrise. Many appellatives have more distinct reference to the sun than to anything else.

JASIEL, יַאֲשִׂיאֵל (1 Chron. xi. 47), "El creates;" we see the same idea in the word JAHAZIAH (Ezra x. 15), where JAH creates, instead of EL.

JATHIR, יַתִּיר (Joshua xv. 48), "A height" (Gesenius); "extraordinary," "powerful" (Fürst). Possibly a contraction of יַהתָּרָא, *jahtara*, which signifies "Jah is powerful."

JATHNIEL, יַתְנִיאֵל (1 Chron. xxvi. 2), "El gives."

JAVAN, יָוָן (Gen. x. 2, Joel iii. 6), a name given to the *Ionians*, or the *Johnians;* probably the same as Evan, Ivan, or Huan, "the sun;" יָוֵן, *javen*, is 'to be soft, lax, weak, tender, mild.' Respecting יָוָן, Fürst writes, *s. v.* "The form of the name is closely connected with the Greek Ἰών, Ἰάν, Ἴᾶνες, &c., for the basis of all seems to have been Ἰάονες, with the digamma Ἰάϝονες. As to the meaning, that of '*the young*' has been adopted, opposed to the Γραικοί, the old; the Greeks themselves relating that the Hellenes were formerly called Γραικοί. Compare Sanscrit *juvan*, Zend, *jawan*, *i. e.* "juvenis." In our own view, these remarks tend to show that "*the young*" is indicative of "*the virgin*," who is always painted as a lovely girl just budding into womanhood.

JAZIZ, יָזִיז (1 Chron. xxvii. 31), "Brightness, ornament, grace;" probably the same as ISIS.

JANUS, an Etruscan deity, "the Sun."

JACCHUS, a name of Bacchus; אחז, *achaz*, 'to join;' 'coire'? יָקשׁ, 'to lay snares'? Fürst tells us, *s. v.* יה, that JACCHUS was the god's primitive name, and that B was added from some mystic reason.

IBHAR, יִבְחָר (2 Sam. v. 15), "He chooses."

IBLEAM, יִבְלְעָם (Josh. xvii. 11), probably from יָבְלָה, *jabalah*, and אֵם, *am*, "The mother (*i. e.* Astarte) is a powerful one," the ע and א being interchanged.

Ibneiah, יִבְנְיָה (1 Chron. ix. 8), "Jehovah builds up."

Ibnijah, יִבְנִיָּה (1 Chron. ix. 8), a variant of the above.

Ibzan, אִבְצָן (Judges xii. 8), "Splendid, beautiful" (Fürst).

Ichabod, אִי־כָבוֹד (1 Sam. iv. 21), "Where the glory?" from כָּבֵד *chebed*, and אִי, *ai*; possibly a variant of *Jochebed*, which see. "Fameless," explained, 1 Sam. iv. 21, by גָּלָה, כָּבוֹד. But this signification is only used by the narrator accommodatively, and the proper name has probably been abridged from אֲבִי־כָבוֹד, *abi-chabod* (Fürst). This derivation would give "the father, Jah, is thick, or shining," for the signification of the name.

Ida, עדה, Cuneiform, "Age, time, eternity."

Idalah, יִדְאֲלָה (Josh. xix. 15), "Memorial stone of El" (Fürst). This etymon is very unsatisfactory, but it is difficult to find one which entirely commends itself to us; possibly it comes from יָדָא, *jeda*, or יָדָה, *jadah*; and אָלָה, *alah*, or אֵלִיָּה, *eljah*, and signifies "he worships or praises the strong one, or the God Jah." Compare Ida and Idalia, in Phrygia and Cyprus.

Idbash, יִדְבָּשׁ (1 Chron. iv. 3), "A stout fat one" (Fürst).

Iddo, יִדּוֹ (Ezra viii. 7, v. 1, 1 Chron. xxvii. 21), said to mean "timely, or loving." The etymology is not satisfactory. Possibly it is contracted from יְדַאיָהוּ or יָדָהִיָה, *adaijahu* or *jadahiah*, and signifies "he worships Jah."

Jeaterai, יְאַתְרַי (1 Chron. vi. 21), "He is firm, or stedfast;" possibly a variant of יִתְרוֹ, or יִתְרָה, Jethro.

Jeberechiah, יְבֶרֶכְיָהוּ (Isa. viii. 2), "Jah blesses."

Jebus, יְבוּס (Judg. xix. 10), etymology doubtful; probably from עָבַץ, 'he shines, or glitters,' 'he is high, lofty, or distinguished.' Possibly a variant of Jabez.

Jecoliah, יְכָלְיָה (2 Chron. xxvi. 3), "Jehovah shows himself strong."

Jedaiah, יְדָיָה, also יְדַעְיָה (1 Chron. iv. 37), "Jehovah cares, or knows."

Jediael, יְדִיעֲאֵל (1 Chron. vii. 6), "El cares, or knows."

Jedidah, יְדִידָה (2 Kings xxii. 1), "Jah is a friend."

Jedidiah יְדִידְיָה (2 Sam. xii. 25), "The friend of Jah."

Jeduthan, יְדוּתוּן (1 Chron. ix. 16), "Praising," "The leader of the band"?

Jehiah, יְחִיָּה (1 Chron. xv. 24), "Jah lives;" or a variant of יְהוָֹה, *Jehovah*. The name was borne by a man who was one of the door-keepers of the ark in the time of David; and it occurs in a chapter in which the majority of cognomens are compounded with *Jah*. It very naturally recalls the passage—"One shall say, I am the Lord's, and another shall call himself by the name of Jacob, and another shall subscribe with his hand unto the Lord and surname himself by the name of Israel" (Isa. xliv. 5); which shows that venerated names were sometimes adopted by the Jews.

Jehiel, יְחִיאֵל (2 Chron. xxix. 14), "El lives."

Jehoadah, יְהוֹעַדָּה (1 Chron. viii. 36), "Jah is lovely."

Jehoaddan, יְהוֹעַדָּן (2 Kings xiv. 2), "Jah is lovely." "Yeho is the provider of sexual pleasure" (Fürst).

Jehoahaz, יְהוֹאָחָז (2 Kings x. 35), "Jehovah attaches, or helps."

Jehoash, יְהוֹאָשׁ (2 Kings xi. 21), "Fire of Jah," or "Jah is fire."

Jehohanan, יְהוֹחָנָן (1 Chron. xxvi. 3), "Jehovah has given."

Jehoiachin, יְהוֹיָכִין (2 Kings xxiv. 6), "Jehovah establishes."

Jehoiada, יְהוֹיָדָע (2 Sam. viii. 18), "Jah is lovely, or wise."

Jehoiakim, יְהוֹיָקִים (2 Kings xxiii. 24), "Jehovah sets up."

Jehoiarib, יְהוֹיָרִיב (1 Chron. ix. 10), "Jehovah will defend."

Jehonadab, יְהוֹנָדָב (2 Sam. xiii. 15), Jehovah gives freely."

Jehoram, יְהוֹרָם (1 Kings xxii. 50), "Jah is high."

JEHOSHAPHAT, יְהוֹשָׁפָט (2 Sam. viii. 10), "Jehovah judges."

JEHOSHEBA, יְהוֹשֶׁבַע (2 Kings xi. 2), "Jehovah is the heaven," or "Jah is sevenfold."

JEHOVAH, יְהוָֹה (Gen. ii. 4). This word may be rendered by "Yehô is Jah." (See JAH.)

JEHOZABAD, יְהוֹזָבָד (2 Kings xii. 21), "Jehovah gave," or "gift of Jehovah."

JEHOZADAK, יְהוֹצָדָק (1 Chron. vi. 14), "Jah is righteous."

JEHU, יֵהוּא (1 Kings xvi. 1), a variant of Jah, or "Jehovah is he." It is deserving of notice that Jehu, whose name is almost identical with the supreme God amongst the Assyrians and the Israelites, was the one who abolished the worship of Baal in Israel.

JEHUBBAH, יְחֻבָּה (1 Chron. vii. 34), "Jah is purity."

JEHUCHAL, יְהוּכַל (Jerem. xxxvii. 3), "Jah is powerful."

JEHUD, יְהוּד (Josh. xix. 45), "Jah is majesty." (See JUDAH.)

JEHUDI, יְהוּדִי (Jerem. xxxiv. 9), "Loved by Jah," or simply "a Jew."

JEKABZEEL, יְקַבְצְאֵל (Nehem. xi. 25), "El gathers."

JEKAMEAM, יְקַמְעָם (1 Chron. xxiii. 19), "The Mother gathers;" עָם being written אֵם, to obliterate the idea that any Jew could be called after Astarte.

JEKAMIAH, יְקַמְיָה (1 Chron. ii. 41), "Jah gathers."

JEKUTHIEL, יְקוּתִיאֵל (1 Chron. iv. 18). Etymology doubtful. "El is Almightiness" (Fürst).

JEMIMAH, יְמִימָה (Job xlii. 14), "A dove" (Gesenius); "the pure" (Fürst). Possibly "the pure virgins."

JEMUEL, יְמוּאֵל (Gen. xlvi. 10), "El is the beginning"? from אָמָה, *amah*, 'head, foundation, beginning.' "El is splendour" (Fürst), from יָם. (Compare AMMIEL, AMMAH.)

JEPHTHAH, יִפְתָּח (Judg. xi. 1), "The beautiful gazelle"? from יָפֶה, *japheh*, 'beautiful, good, excellent,' and תְאוֹ, *tho*, 'gazelle;' or we may derive it from יֳפִי, *japhe*, 'beauty,'

JEPHTHAH and תָּוָה, *tavah*, an old word which signifies 'to dwell.' Hence the word might be "the abode of beauty," a name which would be applicable to him if given by the historian; or we may derive it from יְפִי, *japhi*, 'beauty, brightness, splendour,' and פָּתָה, *pathah*, 'to persuade, or seduce (whence πειθώ, 'I persuade,' 'the goddess of persuasion;' and Pithom and Python). This derivation would make the word signify "His beauty seduces." It is possible that it signifies "Jah is Phthah," the latter being the name of a god of Egypt. This derivation is the more probable, as we find a variant of the word PETHAHIAH (Ezra x. 23). It is evident that Fürst favours the idea, for he translates the word as "a breaker through," from פָּתַח, *i.e.*, 'causing to bear,' viz., Jah is: if it be not already in itself an epithet of the supreme deity, like the Egyptian *Phtah*, and Phœnician *Pataic*, from the same stem. If we adopt this idea, we find another evidence of the association between JAH and Mahadeva; for it is clear that "the breaker through which causes to bear" is the same as Baal Peor. When we remember that Jephthah was the son of a harlot, or strange woman; that he was also a mighty man of valour, and that he subsequently sacrificed his daughter; we can believe that he bore a coarse name, and had a faith very similar to those who adored the Creator under his mundane emblem.

JEPTHEL-EL, יִפְתַּח־אֵל (Joshua xix. 14) "El, the beautiful gazelle." "El is a begetter" (Fürst).

JERAH, יָרַח (Gen. x. 26), "The Moon," from an old יָרַח = יָרַק, 'to be yellow.'

JERAHMEEL, יְרַחְמְאֵל (1 Chron. ii. 9), "El is a pitier" (Fürst).

JEREMIAH, יִרְמְיָה (2 Kings xxiii. 31), "Jah is high."

The prophet Jeremiah, who lived during the last

Jeremiah] days of the Davidic dynasty, and who saw the overthrow of Jerusalem, is a character full of interest to the historian. Being a priest, he was familiar with the learning which the office involved, and, being literary, he was able to commit to writing whatsoever he chose. There is strong reason to believe from the style of his writing that he penned the book of Deuteronomy, which is supposed to be the copy of the law found in the temple in the time of Josiah. Whether this supposition be true or false, it is very remarkable that Jeremiah makes more familiar use of the story of Israel in Egypt than any of his predecessors. To select one passage out of many, "Cursed be the man that obeyeth not the words of this covenant, which I commanded your fathers in the day that I brought them forth out of the land of Egypt, from the iron furnace, saying, Obey my voice, and do them, according to all which I command you: so shall ye be my people, and I will be your God; that I may perform the oath which I have sworn unto your fathers, to give them a land flowing with milk and honey, as it is this day" (Jer. xi. 3–5). Again, like the second Isaiah, who wrote about the end of the Babylonish captivity, he mentions Moses, whose name throughout the Old Testament is almost ignored, except in the Pentateuch, and in the early part of the books of Kings, and amongst those who returned from Chaldæa (see Isaiah lxiii. 11; Jer. xv. 1; 2 Kings xxiii. 25).

Not only do we find in the writings of the prophet a reference to the covenant generally, but we see also an allusion to the Sabbath day, as if it had been of recent appointment, and one which had found no favour. "Thus saith the Lord;

JEREMIAH] Take heed to yourselves, and bear no burden on the Sabbath day, nor bring it in by the gates of Jerusalem; neither carry forth a burden out of your houses on the Sabbath day, neither do ye any work, but hallow ye the Sabbath day, as I commanded your fathers. But they obeyed not, neither inclined their ear," &c. This is followed by other verses, promising permanence to the city and a continuance of the Davidic dynasty if the Sabbath is kept, but lasting destruction if the ordinance be neglected (Jer. xvii. 21–27). Here again it is singular that the second Isaiah should be in such close accord with Jeremiah, for we find him declaring, "Thus saith the Lord unto the eunuchs that keep my Sabbaths, and choose the things that please me, and take hold of my covenant; even unto them will I give in mine house a name better than of sons and of daughters; I will give them an everlasting name, that shall not be cut off" (Isa. lvi. 4, 5). (See SABBATH, *infra*.)

There is, moreover, a very remarkable resemblance in the style of thought which permeates the books of Deuteronomy and Jeremiah. In the former there is a recitation of the deeds which God has done to show His power, a promulgation of His laws, a denunciation of the gods and practices of the heathen, a stedfast promise of prosperity if those laws are adhered to, and a fierce threatening of wrath if they are neglected. There is precisely the same in the latter; at one time there is an assurance that the Lord will most certainly destroy the city and kingdom, on account of the atrocious wickedness of Manasseh (ch. xv. 1–6); then again Jeremiah assures the people thus: "Therefore now amend your ways and your doings, and obey the voice of the Lord your God;

JEREMIAH.] and the Lord will repent Him of the evil that He hath pronounced against you" (ch. xxvi. 13; see also vii. 3–7). In both books too is found the same fundamental idea, that the Jews are especially a chosen race, and that human power will always be weak before them, provided only they are obedient to the priesthood who announce to them the law of Jehovah. There seems to have been a total ignorance of the maxim enunciated by the great Frederick, *Que le bon Dieu est toujours au côté des plus gros battaillons*; consequently, when the nation was overpowered by numbers, recourse was had to religious rites, rather than to the ordinary practices of diplomacy. The decadence of Judæa's power being attributed to the vengeance of the Almighty, it was natural for the people to consider under which of all His names He had been neglected. Under the title of Jehovah, God had been painted to them as sending dreadful plagues upon their fathers in the desert; under His rule they had been subjected to many ruthless conquerors during the times of the Judges; under it, too, the kingdom had been broken up, Jerusalem plundered by the Kings of Egypt; and under it, too, Josiah was destroyed by Necho. On the other hand, the gods of Moab, Ammon, Media, Philistia, Syria, Egypt, Israel, Assyria and Chaldæa had been successful in warfare; and the chosen of the Lord had been routed by the gods of those very nations which they were told to bear an enduring hatred to. Under these circumstances, the people adopted the plan suggested by the magician to Thalaba, viz., "If Allah does not save, call on the powers that will."

This adoption of the gods, the ritual, and practice of Judah's most formidable enemies very naturally

 exasperated the prophets of Jehovah, for it was a practical proof that their assertions were not to be trusted, and that piety was not an adequate shield against powerful armies; a dogma the truth of which all history has demonstrated.

Beyond the constant and almost unvarying denunciation of God's wrath against Jerusalem, and vague promises for the future, there is very little to be found in the book Jeremiah except a declaration of his policy, that it was advisable for the nation quietly to submit to the Chaldæans. He assures them that "the nations that bring their neck under the yoke of the King of Babylon, and serve him, those will I let remain still in their own land, saith the Lord; and they shall till it, and dwell therein" (Jerem. xxvii. 11).

We seek in vain throughout Jeremiah for any prophecy, worthy of the name, which has been fulfilled, except indeed in those cases where one has been written after the event. There are, on the other hand, many which are notably incorrect. Let us take, for example, the well-known verses, "The days come, saith the Lord, that I will raise unto David a righteous Branch, and a King shall reign and prosper, and shall execute judgment and justice in the earth. In his days Judah shall be saved, and Israel shall dwell safely; and this is his name whereby he shall be called, The Lord our Righteousness" (ch. xxiii. 5, 6), to which is added (xxxiii. 17, 18), "For thus saith the Lord, David shall never want a man to sit upon the throne of the house of Israel; neither shall the priests the Levites want a man before me to offer burnt-offerings, and to kindle meat offerings, and to do sacrifice continually." Now it is perfectly clear that this vaticination has reference to a temporal Davidic king who

 should restore and keep up the old sacrificial customs, and cannot by any possibility refer to a spiritual king who abolished sacrifices, and in whose time neither Judah nor Israel was safe. We must also add to this so-called prophecy another, which distinctly depicts Jeremiah's meaning; "Then shall there enter into the gates of this city kings and princes sitting upon the throne of David, riding in chariots and on horses, they and their princes, the men of Judah, and the inhabitants of Jerusalem, and this city shall remain for ever. And they shall come from the cities of Judah . . . bringing burnt-offerings, and sacrifices, and meat-offerings, and incense, and bringing sacrifices of praise unto the house of the Lord" (ch. xvii. 25, *seq.*, and xxii. 4).

Whatever may be our opinion of Jeremiah as a prophet, in the ordinary sense of the word, we may fairly give him credit for describing those religious practices of the nation — which he specially abhors. Whether these were indigenous with what I would call the "aborigines" whom David conquered, or whether they were imported from neighbouring nations, is of little consequence to us, who are seeking the primitive faith which was held by the inhabitants of Canaan generally. By collating these accounts with those which are given by Ezekiel, we shall get a moderately clear insight into the early religion of the Phœnicians. We take them in the order in which they occur.

"Saying to a stock (עֵץ, *etz* = 'a shortish cylindrical tree stump,' or anything that is round) Thou art my father (אָבִי *abi*), and to a stone (אֶבֶן *eben*), Thou hast begotten me." From this we cannot fail to see that Mahadeva, under the form of an upright stone or a

 block of wood, both of which are his emblems, was worshipped as the Creator (ch. ii. 27; compare iii. 2, 6, 9). Again (ii. 34): "Also in thy skirts is found the blood of the souls of the poor innocents," which we supplement by — "they sacrificed their sons and their daughters unto devils (שֵׁדִים *shedim* = 'the powerful ones,' the plural of SHADDAI, one of the names of the Almighty), and shed innocent blood, even the blood of their sons and of their daughters, whom they sacrificed unto the idols of Canaan; and the land was polluted with blood" (Ps. cvi. 37, 38). Again, "Seest thou not what they do in the cities of Judah, and in the streets of Jerusalem? The children gather wood, and the fathers kindle the fire, and the women knead their dough to make cakes (כַּוָּנִים, *cunim*, see BUNS; Fürst, *s. v.* כַּוָּן; and compare κοννὸς) to the queen of heaven (מְלֶכֶת הַשָּׁמַיִם, *melecheth ha-shamaiim*), and to pour out drink-offerings unto other gods" (ch. vii. 18). This is rendered more fully in ch. xliv. 15, *seq.* "Then all the men which knew that their wives had burned incense unto other gods, and all the women that stood by, a great multitude, even all the people that dwelt in the land of Egypt, in Pathros, answered Jeremiah saying, As for the word that thou hast spoken unto us in the name of the Lord, we will not hearken unto thee. But we will certainly do whatsoever thing goeth out of our own mouth, to burn incense unto the queen of heaven, and to pour out drink-offerings unto her, as we have done, we, and our fathers, *our kings, and our princes*, in the cities of Judah, and in the streets of Jerusalem; for then had we plenty of victuals, and were well, and saw no evil. But since we left off to burn incense unto the queen of heaven, and to pour

 out drink-offerings unto her, we have wanted all things, and have been consumed by the sword, and by the famine. And when we burned incense to the queen of heaven, and poured out drink-offerings unto her, did we make her cakes to worship her, and pour out our drink-offerings unto her without our men (אֲנָשֵׁינוּ *an-ish-nu* = our husbands or male consorts)?" This cogent argument of the women, Jeremiah met by one equally powerful, viz., that they were now afflicted because, in paying attention to the lady of heaven, they had neglected the Lord. Without dwelling upon the worthlessness of both allegations, we remark how completely both the women and the Prophet acknowledge that the kings of Judah did worship the celestial virgin.

Again, we find that astrology was cultivated amongst the Jewish people in the later days of the monarchy, just as it had been amongst the Egyptians from time immemorial. See, for example, the verse, "And they [the Chaldeans] shall spread them [the bones of the kings, princes, and priests of Judah] before the sun, and the moon, and all the host of heaven, whom they have loved, and whom they have served, and after whom they have walked, and whom thay have sought, and whom they have worshipped," &c. (ch. viii. 2); compare this with Deut. iv. 19, "And lest thou lift up thine eyes to heaven, and when thou seest the sun, and the moon, and the stars, even all the host of heaven, shouldest be driven to worship them, and serve them," &c. A conjunction of texts which, when coupled with the absence of homage to the hosts of heaven during the early times of the monarchy, gives us great reason to associate together the writer of Deuteronomy and

JEREMIAH] Jeremiah. That Jeremiah felt strongly about the astrological studies of the heathen is very evident, from his recurring to the subject in the tenth chapter, *e. g.*, "Be not dismayed at the signs of heaven,[89] for the heavens are dismayed at them" (ch. x. 2).

Jeremiah then describes an idol: "One cutteth a tree out of the forest with the axe, they deck it with silver and gold; they fasten it with nails and hammers, that it move not; they are upright as the palm tree, but speak not; . . . . but they are all brutish and foolish; the stock (עץ, *etz*) is a doctrine of vanities" (ch. x. 3–8). It is clear that these idols were nothing more than the rudest form of the phallus, analogous to ἑρμαῖ, *hermai*, of the Greeks (see *Ancient Pillar Stones and Cairns*, by T. Inman, M. D., pp. 36, Liverpool, Holden, 1867). That this adoration of the sexual emblems was associated with the gross practices current elsewhere, we conclude from the following passage: I have seen thy adulteries, and thy neighings, the lewdness of thy whoredom, and thine abominations on the hills in the fields" (ch. xiii. 27; compare Isa. lxv. 7, and Ezek. vi. 13). From ch. xiv. 13, 14, we learn that there were a vast number of prophets in Jerusalem, just

[89] We may again take the opportunity thus afforded us to express our belief that astronomy was not cultivated by the Jews until they came into contact with the Babylonians. Throughout the whole of their nomenclature, there is scarcely a single name which seems to demonstrate any knowledge of the heavens, beyond that which every one must possess from his own observation. Hence it has been found unnecessary in the preceding pages to enter upon the subject of theology, as Dupuis has done in his celebrated work, *Religion Universelle*. When the present inquiry was instituted, the Author expected that he would find Sabæanism, or celestial philosophy, at the base of every difficult problem; but as he proceeded, the absence of such presumed science was more and more evident. After a while, a suspicion arose in his mind whether his being unable to find marks of astrology was not a proof that the deductions which he had drawn were wrong; and it was long ere he could form the conclusion enunciated above with any certainty.

 as there were in other cities; and that divination was a sort of profession. It is clear also that, in the competition for custom, the seers professed to see such visions as were most likely to be pleasant to the popular mind.

Very shortly afterwards we alight upon a custom common in Jerusalem, which reminds us very strongly of the 'wakes,' that are held by the Irish over their dead. The analogy is all the more curious when we remember the many traces of antiquity in Old Ireland, which tell of Phœnician influence. The custom which we refer to consists in the relatives, friends, and acquaintances of the deceased assembling around his corpse, for one or more nights after the death, and there celebrating a great orgy, eating and drinking, singing and bewailing, recounting the virtues and applauding the valour of the one who lies before them. In these cases, there are few who do not become the 'worse for liquor.' Compare this now with Jerem. xvi. 6–8: "Both the great and the small shall die in this land; they shall not be buried, neither shall men lament for them, nor cut themselves, nor make themselves bald for them; neither shall they break bread for them in mourning, to comfort them for the dead; neither shall men give them the cup of consolation to drink for their father or for their mother. Thou shalt not also go into the house of feasting, to sit with them to eat and to drink." In the nineteenth chapter we alight upon a custom which tells us very clearly of the horrible practices then prevalent: "Because they have filled this place with the blood of innocents; they have built also the high places of Baal to burn their sons with fire for burnt offerings unto Baal; therefore,"

 &c. (ch. xix. 4–6.) But if we are horrified at this custom, still more so are we at the punishment which the Prophet threatens in retribution. "I will cause them to eat the flesh of their sons and the flesh of their daughters, and they shall eat every one the flesh of his friend" (ch. xix. 9). In other words, the Prophet says—'Because you have murdered your children from religious motives, you shall be compelled to kill more of them, and to eat them too!' It is difficult to understand to which of the two this matter would be most penal, the one who was killed and eaten, or the one who, killing that he might eat, got enough to keep him alive (compare ch. xxxii. 34–40).

From the thirteenth verse of the same chapter we find that the roofs of houses were a common place from which incense might be offered to the host of heaven, and drink-offerings poured; hence we learn that religious worship was domestic as well as public, and we conclude that there were family prayers then as now, though differently conducted.

There is in the twenty-sixth chapter a remarkable illustration of the absence of, or else an utter contempt for, "Extradition Treaties;" since we find that the Jewish king sends a body of men into the dominion of the King of Egypt, simply to fetch a Hebrew prophet who has sought refuge on the banks of the Nile. It is clear from this that there was no great respect for frontiers in those days.

We pass by the episode to which we have before referred, wherein Jeremiah and the Hebrew women in Egypt differ in their respective estimates of the value of the offerings to the Queen of heaven, and go forwards to ch. xlviii. 37, in which we have curious

JEREMIAH] particulars about certain ceremonies of mourning, *e. g.*, "For every head shall be bald, and every beard clipped; upon all the hands shall be cuttings, and upon the loins sackcloth;" an extremely inconvenient method of showing one's grief. No sooner have we written the words, than the recollection starts upon the mind that there was a law which prohibited the adoption of this custom of Moab amongst the Israelites, viz., "Ye shall not make any cuttings in your flesh for the dead" (Lev. xix. 28); and again, Lev. xxi. 5, says, "They shall not make baldness upon their head, neither shall they shave off the corner of their beard, nor make any cuttings in their flesh." When a custom and a law are thus stated, the philosopher believes that the law was intended to abrogate the custom, or to prevent its adoption. In either case, we must conclude that the prohibition in Leviticus was made subsequently to the time when the Jews knew that the practices in question existed amongst the Moabites, and this we infer was subsequent to the time of David and Solomon.

After this we find no more references to local customs, which are worthy our consideration; but we see that the pen of Jeremiah, like that of Isaiah, has been taken up by a supplemental writer, who lived in a period subsequent to that of the Jeremiah who went to Egypt, very probably after the destruction of Babylon. I must, however, call the attention of the reader to the forty-ninth chapter in the book, in which Jeremiah speaks of the prospective destruction of Edom; and I would then direct his eye to the twenty-fifth chapter of 2 Chronicles, wherein we find that Amaziah destroyed the Edomites; and lastly, I would invite him to peruse the first chapter of Amos,

JEREMIAH] wherein the Edomites are represented as purchasing the captives of Jerusalem for slaves. As a nation cannot be destroyed and again resuscitated in the course of a few years, we must oppose the testimony of the writer of Chronicles to that of Jeremiah and Amos, and as both are partially supported by Joel, we conclude that the book of "Chronicles" cannot be depended upon as being historically true. (See JOEL.)

Now throughout the book of Jeremiah, we find that every evil which happens to Judah is caused by her iniquities; these she has adopted from her neighbours; and yet they are the whips which scourge her. This leads us to consider the question, "Is it better to regard tribulation as the consequence of national guilt, or as the result of violating certain laws of nature? Is it better to adopt the judgment of Jeremiah, or that of the Saviour, given thus; 'There were present at that season some that told him of the Galilæans, whose blood Pilate had mingled with their sacrifices. And Jesus answering said unto them, Suppose ye that these Galilæans were sinners above all the Galilæans, because they suffered such things? I tell you, Nay,' &c. (Luke xiii. 1–3)" There are few thoughtful minds that cannot readily reply to the question thus propounded.

JEREMOTH, יְרִימוֹת (1 Chron. vii. 8), "The high ones," or "fearing Mûth." (See JERIMOTH.)

JERIBAI, יְרִיבַי (1 Chron. xi. 46), "Jah is a leader in combat," the ה being elided.

JERICHO, יְרֵחוֹ (Numb. xxii. 1). This word is spelled יְרִיחוֹ (Josh. ii. 1), and יְרִיחֹה (1 Kings xvi. 34). From there being three different forms of etymology, we infer that there is something which the Scribes have

JERICHO] attempted to conceal. Now we have already found that יָהוּ, *yaho* or *yahu*, was one of the ancient names of the Almighty amongst the Canaanites, and was reproduced amongst the Hebrews as יָה, *jah*, or יְהוָֹה, *jehovah*. We have also found that the redactors of the Old Testament in Hebrew adopted a variety of plans whereby to obliterate the existence of their own sacred name amongst the heathen around them. We can readily understand their motive, for the occurrence of the title יָהוּ in a Canaanite town would contradict the assertion that the sacred name was first communicated to Moses by God himself; consequently, we conclude that יחו, יחה, and חו all represent יהו. The first element of the word is probably יָרֵא, *yare*, or יִרְאָה, *irah*, which signifies "fearing, or reverencing." The whole name therefore may be read as "reverencing Yaho, or Jah, or Jehovah." This interpretation makes the name of the town accord with the most common plan of nomenclature; and we must add that it is a more probable one than that previously adopted, viz., "fragrant with spices," or "a fragrant place," for "spices" are not indigenous in Palestine, nor are any towns fragrant. We shall see in the next word that אֵל, *el*, is used instead of יה, *jah*, whilst in the ne which follows that we have the very name which we believe to have been borne by the town first conquered by the Jews on their entrance into Palestine.

JERIEL, יְרִיאֵל (1 Chron. vii. 2), "Fearing El;" יְרֵא and אֵל, or "He reverences El."

JERIJAH, יְרִיהוּ, or יְרִיָּה (1 Chron. xxvi. 31), "Fearing Jah," or "He reverences Jah." (See JERICHO.)

JERIMOTH, יְרִימוֹת (1 Chron. vii. 7), probably a variant of

JERIMOTH] JEREMOTH, "Fearing Mûth, or Môt." (See p. 560, note).

JERIOTH, יְרִיעוֹת (1 Chron. ii. 18), "Curtains" (Gesenius)? 'shyness, timidity' (Fürst); probably altered from the preceding word, the ע being used in place of מ. We recognise thus, in four consecutive cognomens, four different sacred names, YAHO, EL, JAH, and MOTH, and the worship of as many forms of God.

JEROBOAM, יָרָבְעָם (1 Kings xi. 26), "The mighty mother," from יָרֵב, *yareb*, and אֵם, *em*, the א being used, as it frequently is, instead of ע. We are assisted sometimes, in our search after an etymon, by considering a few coltateral circumstances. Thus, for example, we find that Jeroboam is a native of EPRATH, which tells of the worship of the heifer; and that he was addicted to the worship of the calves we know, inasmuch as he established it in Israel. His mother's name, again, is Zeruah, which signifies "she drops forth," or "full-breasted." When we find the female element to be so marked in the names which are associated with Jeroboam, we conclude that the explanation of his name, as given above, is the correct one.

JEROHAM, יְרֹחָם (1 Sam. i. 1), "A beloved, or favoured one" (Fürst).

JERUBBESHETH, יְרֻבֶּשֶׁת (2 Sam. xi. 21); also JERUBBAAL, יְרֻבַּעַל (Judges vi. 32), "Baal is mighty," or "Jerab is Baal, or shame."[90]

[90] It is desirable to notice here the connection of the names *Jerubbaal*, *Jerubbesheth*, and *Gideon*. The last represents the union of Gad, the Phœnician Venus, and On, the masculine deity. If we take Jareb to mean 'mighty,' or equivalent to Asshur, the first name will signify "Baal is mighty," or "Baal is the Phallus." A later writer, who has found this last cognomen under his pen, has, according to the modern custom, been disgusted that the name of Baal should be held by so worthy an Hebrew warrior as the conqueror of the Midianites, and has changed the obnoxious word for *besheth*, which signifies 'shame.' We have other specimens of this kind of alteration in Ish*bosheth* and Mephi*bosheth*, names given by the writer in Samuel for

JERUEL, יְרוּאֵל (2 Chron. xx. 16), "God founded," probably a variant of JERIEL.

JERUSALEM, יְרוּשָׁלַיִם (Josh. x. 1), "The abode of peace."[91] from ירו, *iru*, and שָׁלֵם, *shlam*, 'place of prosperity.' We postpone the consideration of this city and its people until our next volume.

JERUSHA, יְרוּשָׁא, or יְרוּשָׁה (2 Kings xv. 33), "Possession, *i. e.* of Jah,' (Fürst).

JES, I H S. Higgins, in his *Anacalypsis*, to which I have already referred, and in his *Celtic Druids*, gives the following account of this well-known cipher. "But the most curious of all the monograms of Christ, is that inadvertently adopted by the Protestants from the Romish monks of the dark ages. It is of no great consequence, but it is rather curious. ΦΡΗ, *pre*, or *phre*, is a word which Martianus Capella, in his hymn to the Sun, tells us was expressed in three letters, making up the number 608.

> "Salve vera Deum facies, vultusque paternæ
> Octo et sexcentis numeris, cui litera trina
> Confornet sacrum nomen, cognomen, et Omen."[92]

Eshbaal and Meribbaal, the son and grandson of Saul; and Eliada for Beliada, a son of David. We recognise in the words, I think,—1. A heathen or Phœnician name; 2. A narrative made to account for its being possessed by an Israelite; 3. That a later writer, who has transmitted the story, has thought it better to mutilate the name, than to perpetuate one which his association with Assyria or Babylon has told him might signify "the mighty Bel," or "Baal is the masculine member."

[91] There are very many words in Greek compounded with ἱερός, *sacred*, of which Ἱερουσαγὴμ, or Jerusalem, was one; all contain the idea of being possessed by, or being the abode of, the Deity. Salom signifies 'peace,' and to the sacred city peace was always promised. The expression, "abundance of peace so long as the moon endureth" (Psalm lxxii. 7), is an evidence of the belief that peace was a great earthly blessing. The name in the Cuneiform is read as Ursalimma, 'the perfect city'?

[92] The whole passage from which this is quoted, is given in *Anacalypsis*, pp. 191, 192, and is thus translated: "Latium calls thee Sol, because thou alone art in honour, *after the Father*, the centre of light; and they affirm that thy sacred head bears a golden brightness in twelve rays, because thou formest that number of months and that number of hours. They say that thou guidest four winged steeds,

$$\begin{aligned} \Phi &= 500 \\ P &= 100 \\ H &= \ \ \ 8 \\ \hline & \ 608 \end{aligned}$$

"But the Coptic numerals not corresponding with those of the Greeks, they formed the word Y H S, as an enigmatical name for the sun, or Bacchus, from their numerals,

$$\begin{aligned} \Upsilon &= 400 \\ H &= \ \ \ 8 \\ \Sigma &= 200 \\ \hline & \ 608 \end{aligned}$$

because thou alone rulest the chariot of the elements. For dispelling the darkness, thou revealest the shining heavens. Hence they esteem thee Phœbus, the discoverer of the secrets of the future; or because thou preventest nocturnal crimes. Egypt worships thee as Isæan Serapis, and Memphis as Osiris. Thou art worshipped by different rites, as Mithra, Dis, and the cruel Typhon. Thou art also the beautiful Atys, and the fostering son of the bent plough. Thou art the Ammon of arid Libya, and the Adonis of Byblos. Thus, under a varied appellation, the whole world worships thee. Hail, thou true image of the Gods, and of thy Father's face. *Thou whose sacred name, surname, and omen, three letters*, make to agree with the number 608. Grant us, O Father, *to reach the etherial intercourse of mind*, and to know the starry heaven under this sacred name. May the great and universally adorable Father increase these his favours." (Martianus, *Capella de Nuptiis Philologiæ*, lib. ii., p. 32).

I have already remarked how Christ has been identified with the sacred fish under his name ἰχθύς, and thus made to represent a sort of modern Dagon; and whilst this sheet was going through the press, I found, in a very interesting work, entitled *Towers and Temples of Ancient Ireland*, by Marcus Keane (Hodges, Smith & Co., Dublin, 1867), p. 126, a copy of a small piece of sculpture, from an ancient Irish cross at Kells, in county Meath, wherein seven figures are all bent in devotion before a long narrow upright fish, with a forked tail; thus evidently representing the Yoni. On the same page is also depicted a mermaid, who holds in her hand a book, and who is marked at the lower part of the abdomen with a ring. This, which is copied from a sculpture in the cathedral of Clontarf, county Galway, is almost an exact representation of Dagon, except in sex; or of such figures as are to be seen in Fig. 19, p. 112, and Fig. 96, p. 529.

Christ has also been identified by St. John with the Greek Λόγος, under the form of Φῶς. He resembles the Egyptian Horus, the Etruscan Janus, and the Latin Sol; in the first verse of the Gospel by that Evangelist, we find them described as equivalent to σοφία, "the En Soph, the endless, the boundless," of the Kabbalah.

JESUS "This is the real origin of our I H S, *Jesus Hominum Salvator*, mistaken by the Priests of Rome, and copied by ours." This monogram  is of the same kind; it is X H; and X = 600; H = 8, (*Celtic Druids*, p. 128: London, 1827. Compare also *Anacalypsis*, pp. 191, 192.)

For the benefit of those who are not familiar with such matters, I may mention that amongst the Assyrians, Babylonians, Phœnicians, Greeks, Egyptians, Jews and others, letters were used as figures, in addition to their ordinary purpose. The coincidence was occasionally used to determine difficult questions, just as certain occurrences in the world are reduced to figures by those who compile lottery books for the people in Rome who desire to find "lucky" numbers. For example, we find in one

The נְהִירוּ, *nahiru*, of the Chaldee, whose origin was נָהַר, *nahar*, "the shining one;" and תּוֹרָה, *torah*, brother of תּוֹר, *tor*, 'an ox,' or *taurus*, 'the bull;' and תּוּשִׁיָּה, *tushia*, which signifies alike "wisdom, aid, counsel," and also "to make erect."

As the Evangelist, and all the other early Christian writers, desired to show that in Him dwelleth "all the fullness of the Godhead bodily" (Colos. ii. 9), we cannot be surprised that later writers endeavoured to show that He was the embodiment of every deity, which had ever been called God or Lord. He was not Dagon, but if that being had any power, it was only by Him that it came; and He therefore had a right to assume the style and title and attributes of any power which He overcame, just as a warrior is entitled to bear the arms and armour of the vanquished, and to sit on his throne. This idea is prominently put forward by St. Paul, in the words, "having spoiled principalities and powers, he made a show of them openly, triumphing over them in it (or himself) (Colos. ii. 15).

The mingling of Christian doctrine with Pagan practice, which arose from this idea, has come down from the time of St. Paul to our own days. When writing to the Galatians, he says, "But now after that ye have known God, or rather are known of God, how turn ye again to the weak and beggarly elements, whereunto ye desire again to be in bondage? Ye observe days, and months, and times, and years. I am afraid of you, lest I have bestowed upon you labour in vain" (Gal. iv. 9-11).

If the Apostle were writing to Christian Europe now, his words would be far more weighty, for our Churches teem with symbols drawn from the heathen temples; our priests are robed with vestments resembling those which covered pagan hierarchs; our worship is swelled out with litanies based upon those uttered to Baal; we reiterate our prayers, that we may be heard by our much speaking, we observe days

JES] of the Cuneatic inscriptions, that the king determines to build a certain structure, so that the measurement in cubits of its side shall coincide with the number of his name. This coincidence was "played upon" in every possible form by Hebrew writers, and probably by those of other nations. Amongst the former, the art of interpreting "names" by "numbers," and "numbers" by "names," received the name גמטריא, which is a form of the Greek γραμματεία. (See Ginsburg, *The Kabbalah*, p. 131, London: Longmans, 1865; and *Coheleth*, p. 31; 1861.)

The illustration of this subject, however, which is most familiar to the English reader, is the very remarkable text, "Here is wisdom. Let him that hath understanding count the number of the beast; for it is the number of a man; and his number is six

and months, and years as rigorously as the Greeks and Romans; and dedicate to saints, manufactured for the purpose, the identical days which our idolatrous forefathers regarded with veneration. We have promoted the Virgin Mary to the place in heaven from which Ishtar was deposed, and with the "mild sway of the gentle Jesus," there has been inaugurated a bloody-mindedness on earth, which has culminated in human sacrifice; for what were the fires of Smithfield and the *Autos da fé* of Spain, but offerings of human beings, made by fire, as an acceptable proof to the Deity of hierarchical orthodoxy, and as a gift to induce him to turn away that fierce wrath which might come upon them, unless they exterminated heretics? He who prayed for his murderers has been represented by brutal fanatics, who showed their zeal by roasting in His name the descendants of those whom their Master had pardoned on the ground of ignorance. Who can read without horror that a Christian "Bishop, Hinderbach, had the whole Jewish community at Trent burned (1475), in consequence of a base calumny that they had killed for their Passover a Christian boy named Simon." Certainly, if we had to select into which of two communities we would cast our lot, as being the most approximate to the mind of Christ, we should prefer the reviled, despised, rejected, and persecuted faith of the modern devout Jew, to the intolerant, fanatical, and murderous faith of the Romish Christian, as represented by its fierce priests of Moloch, who show their affinity with Satan by their aptitude in the use of demoniacal flames. We have imported greater ferocity into our scheme of the lower world than the most heathen nation of antiquity; and have exceeded all the fancies of the Hindoo, Etruscan, Greek, and Roman, in the Christian Hell. Oh for some modern Apostle, to denounce us as we deserve! yet, perchance, if one came, he would gain no more attention that his Master did, when He preached to the priests of Jerusalem.

JES] hundred three score and six" (Rev. xiii. 18). The conclusion drawn from this verse is, that the Apostle had in his mind's eye—but whether prophetic or otherwise none can know—some individual whom he characterised as a beast, and, knowing his name, the number thereof could well be given, without libelling the man. To moderns, however, who know nothing of what was going on in St. John's thoughts, this number 666 has been the source of the wildest absurdities. Some have attempted to prove that a great warrior's name contained the number; some that it marked out an heresiarch; and, strangest of all attempts, some in our own times have endeavoured to prove themselves to be designated by the mysterious number. There is indeed one individual, who has endeavoured to make out that my cognomen, like his own, brought me into the category of those, the letters of whose name, when taken as Greek figures, amounted to 666; but as I had no wish to be recog nised as "a beast," I opposed the impeachment.

JESAIAH, יְשַׁיָהוּ (1 Chron. iii. 21), "Jah the Saviour;" a variant of Isaiah.

JESHAIAH, יְשַׁעְיָה (1 Chron. iii. 21), "Jah is Salvation;" variant of Isaiah.

JESHANAH, יְשָׁנָה (2 Chron. xiii. 19), "She shines;" from יָשַׁן, *jashan*, with ה, *h*, the feminine suffix, having reference to Astarte, or Ishtar.

JESHARELAH, יְשַׂרְאֵלָה (1 Chron. xxiv. 13), "Right before God" (Gesenius); "Belonging to Jesharel, or Israel" (Fürst). Probably a variant of יְשַׂרְהָאֵל = 'El governs.' (See ISRAEL.)

JESHEBEAB, יֶשֶׁבְאָב (1 Chron. xxiv. 13), "The father is enthroned."

JESHER, יֵשֶׁר (1 Chron. ii. 18), "He is upright."

JESHISHAI, יְשִׁישַׁי (1 Chron. v. 14), "He is very ancient."

JESHOHAIAH, יְשׁוֹחָיָה (1 Chron. iv. 36), "Jehovah casts down."

JESHUA, יֵשׁוּעַ (1 Chron. xxiv. 11), "The Saviour."

JESHURUN, יְשֻׁרוּן (Deut. xxxii. 15), "The good little people" (Fürst).

JESIMIEL, יְשִׂימִאֵל (1 Chron. iv. 36), "El creates."

JESSE, יִשַׁי, or אִישַׁי (Ruth iv. 17, 1 Chron ii. 13), "The upright one," or "my being, stay, support," possibly "Jah is existence," from יֵשׁ, *esh*, יָה, *jah*, the ה being elided. I feel much diffidence in proposing יָה, with elision of either letter as part of an etymon: 1, because the whole word *jah* is very common in post-Davidic words, and in them is but rarely shortened; 2, because the word *jah* seems not to have been known or used by the Jews prior to David's reign. We can understand why the word *jah* should be obliterated from heathen names, but it is not easy to understand why it should be expunged from the Hebrew cognomens.

JETHER, יֶתֶר (Exod. iv. 18), "He abounds, excels, is superior."

JETHRO, יִתְרוֹ (Exod. iv. 18), "He abounds, excels, is superior," or "he is prominent;" a variant of the preceding.

JETHETH, יְתֵת (Numb. xxxv. 40), "The abounding ones," or "the always ready ones;" or it may be the plural from יָתָה, = אוּת, = 'the self-existent ones.'

JETHLAH, יִתְלָה (Josh. xix. 42), "The high one."

JETUR, יְטוּר (Gen. xxv. 15), "Protector, or circle" (Fürst).

JEUEL, JEIEL, JEHIEL, יְעוּאֵל and יְעִיאֵל (1 Chron. ix. 6), probably "Jah is El;" יו = יהו = 'Yho, or Jah;' thus the word is similar to *Joel*. It is possible that the words are corrected forms of יַעֲזִאֵל, the ו replacing

Jeuel] ו; if so, the word signifies "El is firm," and "the strong upright one."

Jeus, יְעוּץ (1 Chron. viii. 10), "He is counsellor."

Jeush, יְעוּשׁ (Gen. xxxvi. 5, 14), Jah the collector, or gatherer," a variant of Joash, which see.

Jew, Jews; יְהוּדִי, יְהוּדִים, *jehudi, jehudim* (2 Kings xvi. 6). We propose in the ensuing volume to institute an inquiry into the most probable origin of the people known to us as Hebrews, Jews, or Israelites, and to trace, as far as can be done, a comparison between them and other nationalities. Our present impression is that there is a close resemblance between the origin of Rome and that of Jerusalem; but it is incompatible with our design to enter at length into the subject here.

Jezebel, אִיזֶבֶל (1 Kings xvi. 31). There is much difficulty in explaining this name. Gesenius considers it to mean, "without cohabitation;" in which case we presume the signification would be, "she is a virgin," the reference being to the Alma Mater, Astarte, Isis, Ceres, &c. Fürst, on the other hand, considers that it is a contracted form of אֲבִיזֶבֶל, *abi-zebel*, and that it signifies "the father enthroned on high;" *zebel* being equivalent to *meon*, and Jezebel similar to Baal-meon.

But as both of these interpretations are unsatisfactory, we shall attempt to find one that is more appropriate. It is clear, from the name having survived to our own day under the form of Isabel, or Isabella, that it expressed both a popular and an enduring idea. Of its Tyrian, or Phœnician, origin we can have no doubt, seeing that it is common amongst those nations where Tyrian or Carthaginian Colonies existed. We therefore turn to the inscrip-

JEZEBEL] tions which have recently been exhumed at Carthage by Mr. Davis, and find, amongst a hundred and eighty-nine names therein recorded, that eight are compounds of *Azer* and *Baal*, and one in which *az* is joined to Melcarth. In all these instances the *az* is spelled עז. We are justified, therefore, in concluding that there is some connection between Azer, or Az Baal, of Carthage, and Jezebel, or Az-Baal, of Zidon; and hence are lead to consider that the royal name was written עזבעל, *azbaal*. Now עַז, *az*, signifies "strong, powerful, or impetuous;" and עָזָה, *azah*, means "he decides, judges, or rules." Of the two, we select the former, as being the most probable element in the etymology. Then considering that בֵּל, *bel*, is equivalent to בַּעַל, *baal*, we consider that JEZEBEL signifies "the strong Baal," or "Baal is strong;" and having once arrived at this conclusion, we recognise that such a name was particularly appropriate to one who was a devoted worshipper of Baal.

When we examine into her character as it has been handed down to us by her enemies, we find that she had as exalted ideas of the powers of royalty as any other despot, and did not scruple to destroy any one who stood in her own, or in her husband's way. But even in her tyranny she seems to have been a constitutional monarch, and went through the forms of law when she devised the death of Naboth. Since her time there have been very many Christian kings, eldest sons of the Church even, who have immured their subjects in prison, and allowed them to die there without any form of law whatever. We find moreover that Jezebel was as devotedly attached to the faith in which she had been brought up, as our own

JEZEBEL] Queen Mary was to the old religion, and was as hostile to those who were desirous to examine their own faith, as was our James II. to his Protestant subjects. We cannot in our own history point to the execution of the "prophets of the Lord" (1 Kings xviii. 4); but we can remember the trial of the seven bishops, the burning of the bishops Cranmer, Ridley, and Latimer by Mary, and of Servetus by Calvin. The truth is, that all earnest religionists are more or less intolerant to their opponents. This was eminently the case with Elijah; for when he got the prophets of Baal, a host of four hundred and fifty men, into his power, he mercilessly slew them in cold blood. The historian might fancy that He who could send fire down from heaven to consume a bullock, could equally direct His lightning upon the priests of Baal, had He wished for their destruction; and may be induced to ask whether it is not probable that the whole story resembles a modern monkish legend, such as may be found in the *Gesta Romanorum*. Much has been said about the painted face of the widow of Ahab, whose name still passes current for one who uses cosmetics. Any one, however, who will take the trouble to investigate the probable age of the queen dowager at the time, will entertain very little surprise. Supposing that Jezebel was only just marriageable when she joined Ahab, she would be somewhere about sixty at the time of her death; and we well know that it is, and probably ever has been, the custom of elderly females to make themselves as little ugly, or rather as good looking, as possible, when they go into society. So long as Jezebel was with her women she might be content to be dowdy, but when she had to appear before the world she duly

Jezebel] tired her head and painted her face, just as any elderly lady would do to-day.

Jezer, יֵצֶר (Gen. xxvi. 44), "He fashions (us)." Compare "Thy hand hath made me and fashioned me" (Psalm cxix. 73).

Jeziah, יִזִּיָּה (Exod. x. 25), probably a variant of יַצִּיאִיָּה, Jaziah, = "He is son of Jah."

Jeziel, יְזִיאֵל (1 Chron. xii. 3), probably "He is the son of El."

Jezliah, יִזְלִיאָה (1 Chron. viii. 18), "Jah will preserve," or "Jah is a deliverer" (Fürst).

Jezoar, צֹחַר (Gen. xxiii. 8), "He is white," *i. q.*, צָחֹר.

Jezreel, יִזְרְעֶאל (Josh. xv. 56), "El fashions," or "formed by El;" יָצַר, 'to form, frame, or fashion.'

Igdaliah, יִגְדַּלְיָהוּ (Jerem. xxxv. 4), "Jah shall make great," or "Jahu is a great one."

Igeal, יִגְאָל (Numb. xiii. 7), "Al afflicts;" from יָגָה, *agah*, or 'El flees;' from אָגָא, *age*. Under this word Fürst has—"equivalent to Φύγελος, 2 Tim. i. 15;" which may mean 'the sun flies.' Fürst also refers to *Agee*, the Hararite, 2 Sam. xxiii. 15, whose name would read as 'the fleeing one.'

Jibsam, יִבְשָׂם (1 Chron. vii. 2), "Pleasant" (Gesenius); "The lovely one" (Fürst).

Jidlaph, יִדְלָף (Gen. xxii. 22), "He will drop down, flow, or melt away." This word has two associations, which assist us in discovering its real signification. On the one hand, we have the metaphor, "He shall pour the water out of his buckets, and his seed shall be in many waters" (Numb. xxiv. 7), to signify 'great masculine potency;' and on the other hand we find that Jidlaph is a brother of Bethuel, whose name is interpreted by one of the Talmudists as 'the ravisher of virgins.' We conclude, therefore, that the appella-

JIDLAPH] tive in question has a covert reference to the Almighty under the masculine emblem.

JIM, עִיִּים (Numb. xxxiii. 45), "Heat."

JIMNAH, יִמְנָה (Gen. xlvi. 17), "Brightness," "prosperity," "clearness."

I can find no satisfactory etymon for this word in either Gesenius' or Fürst's Lexicons. Taking into consideration that the name was borne by a son of Asher, and that his brothers are Ishua, Isui, Beraiah, and his sister is Serah, we conclude that his name will be in some way allied to theirs. Now if we take יָה for the first element, and מָנָה for the second, we get יַהמָנָה, *jahmena*, and by eliding the ה *jam'na*, which signifies "Jah splits, or divides," wherein he resembles ASHER; or we may consider the word as the imperfect, or future, of מְנִי, *mena*, or מָנָה, *mana*, in which case the meaning would be, "he splits, or divides;" the name in either case having reference to Mahadeva.

JIPHTAH, יִפְתָּח (Josh. xv. 43), variant of JEPHTHAH, which see.

IJEABARIM, עִיֵּי הָעֲבָרִים (Numb. xxi. 11), "Ruinous heaps (or cairns?) of Mount Abarim."

IJON, עִיּוֹן (1 Kings xv. 20), "Circle, or cairn, of On."

IKKESH, עִקֵּשׁ (2 Sam. xxiii. 26), probably a variant of ACHISH, which see.

ILAI, עִילַי (1 Chron. xi. 29), "Jah is Most High," from עָלָה, and יָה; the alterations necessary to obliterate the divine name from a human cognomen, having been adopted as usual by the Sopherim. (Compare *Ilion*, the name of Troy.)

IMLA, יִמְלָא (2 Chron. xviii. 7, 1 Kings xxii. 8), "He fills up."

IMMANUEL, עִמָּנוּאֵל (Isa. vii. 14), "El with us." On a future occasion I shall have to call attention to the passage

IMMANUEL] in which this word occurs, to show that the language is not prophetic in the sense usually supposed, but that it refers simply to the approaching end of that cycle of years, whose successor would be marked by the celestial Virgin giving birth to some conspicuous man, who would be a sort of 'avatar,' or incarnation of a portion of the deity, as Cyrus was subsequently considered to be.

IMMER, אִמֵּר (1 Chron. ix. 12), "He is high, elevated, directed upward, erect," &c., for אָמַר, *amar*.

IMRAH, יִמְרָה (1 Chron. vii. 36), "Jah is elevated," *i.e.*, יָמַר־יָה.

IMRI, אִמְרִי (1 Chron. ix. 4), "Jah is high, or projecting forth," from אמר, and יה, the ה being elided. The word is a variant of *Amariah*, or of *Immer*, according to the pointing of the word אמר.

INFIDELITY, INFIDELS, &c. On Good Friday all pious churchmen pray that God will have mercy upon all Jews, Turks, Infidels, and Heretics; and careful Christian fathers, who give spiritual instruction to their children, explain what is meant by the words mentioned in the Collect. If the son of such a parent is content to believe what is told him, and to retain it as a matter of faith for the rest of his life, he will consider that every one who holds a belief widely different from his own is an infidel. If, on the other hand, he is of a thoughtful and inquiring disposition, he will discover that the very Christians who use the prayer for Turks and Infidels are themselves considered as "Infidels" by the Turks, and designated Giaours and Dogs. It then becomes plain to his mind that the word in question has a relative rather than an absolute signification.

In consulting the dictionary and the derivation of the word, we find that the strict meaning of

INFIDELITY.] Infidel is one who is not faithful, or who is not in the faith; hence we draw the conclusion that the word is applied to one who has no faith at all, or one who has a faith different from that of him who uses the objectionable epithet. Thus amongst the Mussulmans the Turks are "the faithful," and the Franks are "infidels;" whilst amongst the Christians, the Caliph is regarded as an infidel, and themselves they regard as the faithful. On farther examination it will be clear to the thoughtful man that, under any circumstances, the designation of an individual by the by-word of 'infidel' must be a matter of opinion. The Turk, the Buddhist, the Brahmin, the Hindoo, the Lama, the Wahabee, the Obeah man of Africa, the Medicine man of America, the Benedictine, the Carmelite, the Dominican, the Jesuit, the Anglican, the Roman, the Wesleyan, the Trinitarian, the Unitarian, the Baptist, the Quaker,—each believes his own faith to be the correct one, and that all who hold an opposite creed are infidels. Yet they may all be wrong together, and as much infidels in the sight of God as the aborigines of the Andaman islands. It is a question whether holding a degrading faith in the Almighty is not worse than having no belief at all. I can well imagine an orthodox divine reproaching a man with infidelity because he refuses to believe in the mission of Moses, and even denies his existence; but I can equally well imagine the withering reply, "that any one who believed that God was a bungler, and could not perfect his plan of salvation in a second 'dispensation' until He had seen the failures in the first, must be an infidel of the deepest dye, inasmuch as his god was no better than a man."

INFIDELITY] Let us now for a while turn our thoughts to a scene in Palestine. There, in long array, fancy sees the leaders of the current faith, Scribes, Pharisees, Priests, Sadducees, Sinners, Publicans, Fishermen, and even women of doubtful reputation, all being imbued with a certain deference for religion in general, and each having a particular reverence for his own individual faith. Before them, there comes a man apparently like themselves; He preaches a doctrine to the effect that men must be poor in spirit rather than proud, that mourning is preferable to feasting, that meekness is better than pride, that the thirsting after doing right is better than polemically striving to prove oneself to be correct in doctrine, that it is preferable to be merciful rather than to indulge in thoughtless neglect of one's fellow men, and to be pure in heart rather than perfect in theology. We then hear Him denouncing woe unto certain Scribes, Pharisees and hypocrites; and we follow Him until He is arrested before a blind man, who petitions for a restoration of his sight; the merciful Saviour brings back vision to the sightless orbs, and then we learn that it has been decided by the hierarchy, that all who believe in His teaching and power shall be excommunicated. Jesus Christ Himself we thus see was as completely put under a ban by Jewish priests, as were King John of England and the present King of Italy by Christian pontiffs. Our Saviour was considered in His own time an infidel, and a blasphemer, and as such was crucified.

Going down the stream of time we find that one of our Lord's followers had a similar judgment passed upon him; for the Jews tell Gallio respecting St.

INFIDELITY] Paul, that "this fellow persuadeth men to worship God contrary to the law." This Apostle was, to the Jews, equally with his master, an "infidel." Let us now pause for a moment, and notice the dictum of the Roman judge — "If it were a matter of wrong, or wicked lewdness, O ye Jews, reason would that I should bear with you; but if it be a question of words or names, and of your law, look ye to it; for I will be no judge of such matters" (Acts xviii. 13–15) — and ask, "May not Christian hierarchs copy his example with advantage?" After a time we see what is the sentence of the chosen race upon such an infidel as St. Paul. "Away with such a fellow from the earth, for it is not fit that he should live" (Acts xxii. 22); and the general opinion is again enunciated in the words, "we have found this man a pestilent fellow, and a mover of sedition amongst all the Jews," &c. (Acts xxiv. 5.) Hence we see that both those whom we now respect with veneration, and whom we would gladly imitate if we could, were in their own days considered infidels of the deepest dye, so deep indeed, that Barabbas, a robber, murderer, and ringleader in a riot, was thought a better man than the "Prince of peace."

Facts like these should make the Christian pause ere he scatters broadcast accusations of infidelity. We fear, however, that the followers of the Saviour are but men, and whether they profess the tenets of one sect or another, they will ever find it more easy to revile and persecute those who disagree with them, than to wrestle with them in argument. It always has been far easier to wield the sword than the pen, to decry heresy than to practise good works. We have in our own day met with many whom the orthodox call

INFIDELITY] infidels; yet we have never found one of the latter who did not admire and do his best to encourage that Christian minister, who takes his Master for his model, small differences of opinion being merged in the desire to assist him in doing good, even to the unthankful and the evil. On the other hand, there seems always to be implacable enmity between the so-called infidel, and him who practically says, "I go, sir, and goes not." Of them, the modern heretic thinks that "they bind heavy burdens, and grievous to be borne, and lay them on men's shoulders, but they themselves will not move them with one of their fingers; for all their works they do to be seen of men; they do much to shut up the kingdom of heaven against men, for they neither go in themselves, neither do they suffer them that would enter to go in; they think much of tithe and ritual, but omit the weightier matters of the law, judgment, mercy, and faith; they appear outwardly righteous unto men, but within are full of hypocrisy and iniquity" (Matt. xxiii.)

It is far from my meaning to say that such a character as is here sketched describes faithfully the majority of the Protestant clergy; but I cannot blind my eyes to the fact that hierarchs are, as a body, more unscrupulous and more unmerciful to those with whom they differ theologically, than are any other professionals towards their opponents. In direct proportion to the senselessness and the ferocity of their attacks upon each other, do the leaders of theology demonstrate the groundlessness of their faith, and compel thoughtful minds to investigate the causes of such unseemly quarrels. Now it is clear that in direct proportion to the attainment of real

INFIDELITY] truth, controversy must languish; but truth lies at the bottom of a well, not upon the surface, consequently those who wish to find her must dig deeply. In theology, however, there are many who hold that truth is on the surface, and that they have found her. These do their utmost to deride and persecute those who wish to dig more deeply.

If, laying aside preconceived notions, all those whose minds are sufficiently logical to test the value of evidence, would join to seek after truth, there would be no bandying of such terms as infidel and bigot, which are so common in Christendom. No later than yesterday, I heard from the pulpit a discourse to the effect that religion was far more severely threatened by infidelity or scepticism than by what is called the ritualistic movement. Whilst listening to the discourse, I could not fail to be struck at the tone which pervaded it throughout. In effect, it laid down the law that religion consists in believing what is told by a minister of the Church of England, and that every desire to make inquiry into his teaching is presumption and pride, which, as such, are to be carefully shunned. To such a man, every individual is an infidel who challenges his doctrine.

From the same pulpit we have also heard that the use of reason in things divine is to be deprecated; that the mental powers of man ought only to be exercised upon matters relating to mundane affairs; that nothing is more prejudicial to religion than to place reason on a higher pedestal than faith; and consequently that the free exercise of thought ought to be checked as soon as it becomes occupied with considerations which concern the soul.

When such contracted ideas are enunciated by

INFIDELITY] those whose duty it is to teach, the laity may well complain of the dearth of intellect amongst hierarchs, for such an opinion is equivalent to the statement that "priests" ought not to examine into theology, and need not study anything else; that their duty is to take things as they find them, and never to inquire into the arguments of those who hold different opinions to their own. These are standard bearers who faint in the day of battle, and are proud of the feat. To any one of reasoning capacity, it will be apparent that, if faith is superior to reason, sincere believers in Buddhism and the Papacy are as pious as any Anglican.

We have sometimes pondered what such divines as those which we here describe would have said to St. Paul, when he withstood St. Peter to the face, because he was to be blamed; what they would have thought of Him who opposed the high priest under Moses' law; or how they would have comported themselves in the times of Luther, Calvin, and Melancthon, when it was necessary to choose between the blind faith of the Roman church, or the enlightenment of the Reformation. The only conclusion which we have been able to draw in this matter is, that such ministers would have adhered — 1, to the old faith, with all its faults; 2, to the faith authorised by the government, whatever that might be; or, 3, that they might toss up a coin, and decide by the way in which it fell whether it was the will of Providence that they should remain in the old groove or enter the new.

Now when we consider the cause of the antagonism between those who are called "infidels," or "free-thinkers," and the theologians whom we have

INFIDELITY] described, we find it in the utter absurdity of some of the dogmas which are taught by the latter, with which men of independent minds are unable to agree. The tendency of the current creeds is to make men intolerant and persecuting. The good which we find done by many Christian men we gladly acknowledge, but we affirm that it proceeds from their setting aside a great part of the Church's teaching, and adhering closely to that of our Saviour. When once polemics are cast aside, and our ministers confine their preaching to the words and example of Jesus Christ, it is very doubtful whether the word infidelity will ever be heard again in our land.

But there is still another point, to which the philosopher would call attention. To the question, namely, Whether those governments which have punished infidelity as a crime have not by this very circumstance proclaimed their own belief in the powerlessness of the God they worship? If they believed their deity to be all-powerful, surely they would leave the insurgents against His law to be punished by Himself. We cannot conceive that a monarch would call in the assistance of another power to enable him to chastise his rebellious subject until he had tried in vain to do so himself. Even if he did call in the assistance of another power, we cannot conceive that he would apply to the weakest state in the whole country. Yet some men do believe that the Almighty requires human aid in carrying out His designs. Surely such deserve the name of infidels far more than they, who, believing the Almighty to be omnipotent, leave Him to deal with any rebel according to His own good will.

Inspiration. This word, in theological language, signifies a mysterious something which existed in the persons of those who wrote the Bible, and which compelled them to write that only which was strictly true. It implies, still farther, that the power in question was a portion of the Godhead, and consequently that whatever was written under its influence must be regarded by man as a direct communication from the Almighty. This belief is embodied in the verse—"All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness" (2 Tim. iii. 16). Now if St. Paul, who thus wrote, were himself infallible, there would be no farther doubt about the plenary inspiration of the Bible, provided only that what he penned was the same as that which we have now. But we know that he was nothing more than a man like ourselves, and brought up with the same reverence for the Jewish writings in the old Bible, as are the children of pious Christians now for both the Old and New Testaments. In St. Paul's time there was probably not one single devout Hebrew who did not entertain the same belief as did the Apostle in the inspiration of the Old Testament. It is clear that the writer of the Second Epistle of St. Peter had a similar belief when he wrote—"For the prophecy came not in old time by the will of man, but holy men of God spake as they were moved by the Holy Ghost" (2 Peter i. 21). But if we decline to accept the *ipse dixit* of one man as a proof of any doctrine, we equally decline to receive the assertion of two, and regard the unity of ideas simply as demonstrating an unity in education. The dictum, "the sun goes round the earth," was not established truth, although all

INSPIRATION] Christendom, and the Pope himself, declared that such was the fact.

But even if, for the sake of argument, we grant both the authenticity and the authority of the verses which we have quoted, we have then to notice, that 2 Tim. iii. 16 has had as many different interpretations as there are commentators, and that, indeed, the whole of the writings of the Bible have been subjected to the most opposite interpretations. There is scarcely a theological writer who does not differ from every other author about some particular expression in a text. Rival schools of divinity, indeed, have been founded upon the different methods in which the sacred Scriptures are to be expounded; one affirming that everything is to be taken literally, another, that nearly all the language of the Bible is figurative; thus resembling the parables of our Lord. Those, again, who adopt the last idea differ amongst themselves as to the signification of the mystical language. For example, when they read the twenty-fourth chapter of St. Matthew, the thirteenth of St. Mark, and the twenty-first of St. Luke, and see that, in answer to a question — "What shall be the sign of thy coming, and of the end of the world?" a number of portents are described: "Immediately after which the sun shall be darkened, and the moon shall not give her light;" and "the sign of the Son of Man shall appear in heaven;" and He "shall come in the clouds of heaven, with power and great glory," &c.; adding, "Verily I say unto you, this generation shall not pass till all these things be fulfilled" (Matt. xxiv. 34); — some, like the moderns, explain the passage away, by saying that it refers only to the siege of Jerusalem; whilst others, like the ancients,

INSPIRATION] consider "that the resurrection has passed already" (2 Tim. ii. 18).

We cannot imagine any writing to be inspired when the only signification which can rationally be assigned to it is conspicuously falsified by the flux of time. Scholars, and even divines, have long refused to see in the oracular responses of Delphi, and elsewhere, anything of a divine afflatus, in consequence of their incomprehensible or ambiguous wording; and we cannot see why the same style of reasoning does not apply to all those parts of our own Bible which require to be explained away. We shall, however, enter more largely into this subject when we examine into Prophecy generally.

We presume that no philosophic mind would ever mistake an assertion for a fact, and allow that any individual was *theopneustos* (the Greek word for "inspired by God"), simply because he alleged himself to be so. If we were once to permit such an idea, we should be obliged to consider that the oracles of Delphi, Abæ, Dodona, Amphiaraus, Trophonius, Branchidæ, and Ammon were all divinely inspired; and we should have to put faith in the laws of Egypt and Hindostan, of Numa, Confucius, Zoroaster, Mahomet, and Mormon, as being to the full as much inspired as those of Moses. There is scarcely a civilised nation, indeed, which does not claim a heavenly origin for its religion and polity. Even the Mexicans and Peruvians were said to be taught by children of the sun, who remained in Peru as a special race up to the period of the Spanish invasion.

Now when various nations have many different creeds, and each has strong faith in that which was

 held by his ancestors as being superior to every other, it would be highly unphilosophical in the student, who wishes to examine their respective merits, to assume that one of the faiths is absolutely correct, and then measure the rest thereby. It would be wrong to say that all but one are false, and equally so to allow that all are true. Whilst seeking for some means by which to test the merits of any, the inquirer would notice the plans which are adopted by the hierarchs of opposite creeds, when they come into collision with one another, to prevent the desertion of their votaries, and to recruit their own numbers from the enemy's ranks. The tactics of such parties may readily be examined at the present day; for the observer can study the proceedings adopted between the High Church and the Low Church in England, between the Unitarians and Trinitarians, between Episcopacy and government by Elders, between an Establishment in Scotland and a Free Church, between Roman Catholics and Protestants, and between all these and Infidels. If the student extends his observations, he will find, in such books as *The Life of Henry Martyn*, how a Protestant Christian attempts to convert the Mahometan and Hindoo; whilst a study of the missionary records of Papists, Protestants, Baptists, Wesleyans, Moravians, and Unitarians shows him how these respective bodies endeavour to make proselytes, in the dark corners of their own, and in distant, lands. He may also notice the plan of propagandism so successfully carried out by the followers of Mahomet; and he will still farther recall the attempts which have been made by Papists to evangelise Europe, Mexico, and Peru, by fire, sword, bullets, and dragoons.

INSPIRATION] As a result of the inquiries which the observer has instituted, he will be disposed to class the hierarchs into — 1, those who endeavour to persuade their hearers by argument; 2, those who rely mainly upon precept; 3, those who trust chiefly to force, of one kind or another; and 4, those whose requirements are so small that any outward sign suffices to demonstrate "a conversion." In all these instances the Missionary attacks the faith of those amongst whom he labours; he attempts to point out its absurdity, and thus to destroy its authority. In his letters home, the same individual holds up to execration the theology of the Buddhist, the Brahmin, or the Mahometan; descants upon the flagrant sins which he sees around him, and eulogises his own faith, whose brightest points he expands before his reader; whilst he as carefully conceals the darker parts of his own Scriptures, and the fearful blots which mar the morals of the denizens of his own land. In some of his accounts,— and unfortunately these have multiplied since commercial enterprise has spread more widely over the seas, — the Missionary rehearses with distress and shame that the conduct of Europeans, who come into contact with his flock, does much to destroy his influence over the heathen, inasmuch as the latter are astute enough to see that, in their dealings with their fellow men, the whites can be as brutal as the yellow-, brown-, red-, or black-skinned races. When we turn our eyes from our own religious wanderers to those of the Moravian Brethren, we see a far different style of report. These are contented for a while with few manifestations. They treat the savage as a child, and endeavour to make him love, admire, and respect them first, knowing

 well that, to a man whose mind is undeveloped, all doctrine about religion is useless. Such seem to take for their guide of action the desire to do good unto all men, so that all may "take knowledge of them that they have been with Jesus" (Acts iv. 13).

Putting on one side now the arbitrament of the sword, as a proof of the value of any faith and of the inspiration of the Scripture, we conclude that the test of the value of any creed is the effect which it produces upon the lives, habits, and customs of its votaries; and that the reality or otherwise of the claim to inspiration of any Scriptures is their freedom from manifest absurdity, and their uniform inculcation of peace, goodness, mercy, and individual self-control.

Passing by the question, whether Christendom is upon the whole superior to Hindostan in personal piety, in the exercise of love towards its neighbours, &c., let us fix our attention upon those writings which are said to be inspired, and examine whether they are free from great inconsistencies, we may even say contradictions. We find, for example, in "Genesis," an account of a talking serpent, and in "Numbers," of a speaking jackass; we find an account of four rivers starting from a single garden, two of which compass two whole lands, as if rivers ran in circles and returned to their sources. The Almighty we are told makes man, animals, and plants, all of which he pronounces very good; and after He has made them, He rests and is refreshed (Gen. ii. 2, Exod. xxxi. 17); but man displeases Him, and then God resolves to destroy man, beasts, creeping thing, and fowls, for it repents Him that He has made them (Gen. vi. 5, 7); yet once again the Almighty repents, and He

INSPIRATION] determines to save a few men, and a pair of every sort of animals, leaving the vegetables only to die; but even here there is room for a farther change of purpose, and the beasts are to be increased to seven pairs instead of one. Surely these statements are inconsistent with the saying in Isaiah xl. 28, "Hast thou not known? hast thou not heard, that the everlasting God, the Lord, the creator of the ends of the earth fainteth not, neither is weary? there is no searching of his understanding;" and again, "I am the Lord, I change not" (Malachi iii. 6). It is morally impossible that both statements can be right; if one is inspired, the other cannot be so. Again, we find the commandment, "Thou shalt do no murder," delivered amidst the thunders of Sinai; yet, ere the mountain has ceased to quake, the man who has received this order goes to the camp and says, "Thus saith the Lord God of Israel, Put every man his sword by his side, and go in and out from gate to gate throughout the camp, and slay every man his brother, and every man his companion, and every man his neighbour; and the children of Levi did according to the word of Moses, and there fell of the people that day about three thousand men" (Exod. xxxii. 27, 28). Surely it is preposterous to allege that He who said "Thou shalt do no murder," ordered within a few hours all the sons of Levi to become assassins. If we assert, as some individuals do, that it is not only pardonable, but that it is a work of merit, to exterminate those who differ from us in religious opinion on any point, we must allow that other differences may be punished equally, and a man is as justifiable for destroying a rival in love or trade, as one in religion. But if it be affirmed that the slaughter of

 heretics is pleasing to the Almighty, how can we believe that He is omnipotent enough to work His own will? If, in the spirit of cavil, the executioners believe themselves to be simple instruments in the hand of the Judge on high, how can they refuse to see in the Assyrians, Babylonians, Romans, and Mahometans favourites of the Almighty?

Again, we find in numerous passages, and notably in Deut. xxxii. 11, that the Hebrews were the chosen people of the Lord; yet when we analyse their history, there is not one single trait to be found therein which indicates the truth of the assumption, except the bare assertion of their historians. In their early days, by their own shewing, the Jews were an unwarlike race; they are so still; their forte has ever been in mental vigour rather than in corporeal strife; princes on the exchange and in literature, they shun the clash of arms. Like the Italians over the Northmen, they had the advantage of being able to write records, which the conquerors were unable to gainsay, not being able to read them. In their later days, the Hebrews have been quite as unfortunate as they were of yore; not one of the promises vouchsafed to them, ostensibly by revelation, and proffering abundance of worldly power, prosperity, &c., has been fulfilled; yet they remain to the present day characterised by literary and administrative abilities, eloquent in the senate, powerful in the commerce of Europe, and all but emperors in the world of music and painting; they have not received that which they were promised, but they have achieved a position such as the prophets, their forefathers, never contemplated nor foresaw. But, apart from the worldly position of the Jews, we learn that God had personal

INSPIRATION] communication with Adam, Enoch, Noah, Abraham, Isaac, Jacob, Moses, Joshua, Samuel, David, Solomon, and many prophets, yet He never told them of a future world; the information respecting this was reserved for later times. Surely it is absurd to suppose that He, to whom one day is as a thousand years, and a thousand years as one day (2 Pet. iii. 8), can change His mind about the importance of futurity between the time of Moses and Christ; consequently we must either believe that the idea of rewards and punishments in this world alone is *theopneustos*, or that the later revelations about Heaven and Hell are inspired. Whichever is the hypothesis selected, it is clear that the two are incongruous.

The subject of inspiration may moreover be approached in a different manner to that which we have adopted. The student, desirous of "proving all things," may allow, for the sake of argument, that God has inspired some men to speak and write. He has, nevertheless, even then, to investigate—1, who were the men? and, 2, what means were adopted for keeping their sayings unchanged? Now it has been written—"If the trumpet give an uncertain sound, who shall prepare himself to the battle?" (1 Cor. xiv. 8); and in like manner we may ask, If "Versions" differ about the writers, and about the matter written, how can any one arm himself for the fight? It has been alleged that the same Holy Spirit which inspired the writers was the *theopneust* also of the translators, and consequently that our English version of the Bible is as much "inspired" as was the original. In one sense we may indeed agree with the belief; in another we are

INSPIRATION] constrained to differ from it, for Ginsburg has unequivocally shown that the Hebrews themselves have tampered with the text of their own book; and those who scruple not to alter a sacred text when found, would not scruple to fabricate one whenever necessary. "Ye are the children of your fathers, and the deeds of your fathers ye will do." The fathers fabricated history, and the sons altered their words. (See JOEL, *infra*.)

Our own inquiries into the stories told of Elijah, Elisha, and Jonah have led us to regard them as pious frauds, or religious tales, composed to magnify the name of Jehovah; and we have come to the conclusion that the writings of Isaiah, Jeremiah, Ezekiel, and Hosea are nothing more than the utterances of earnest men, some of whose minds were partially affected by lunacy, though not to an extreme degree. No scholar who carefully investigates the subject can give any credence to the story of Moses, and the marvels detailed in the Pentateuch and Joshua; unless, indeed, he is one of those illogical theologians, with whom the words "it may be" are equivalent to "it is."

If then the mass of the Old Testament is recognised as being the work of human hands and human brains, it necessarily follows that the whole system of divinity which is founded upon it is unsound, and not one whit better or more rational than the religion promulgated by Zoroaster.

When ideas such as the preceding pass through the mind,—and it is probable that they have so passed through that of every scholarly divine,—they are generally repelled by the questions, How could God tell His will to man except by revealing it?

INSPIRATION] How can He reveal it except in current language? These questions then assume the position of arguments, and the deductions run thus. God must have taught man His will—therefore, He has—therefore, the men who received the revelation were exclusively of the Jewish nation; the revelations made to these men are contained in the Bible, and therefore the Bible is an inspired book, and all others are of no value. We have only to state the argument thus to prove its utter worthlessness.

The thoughtful man, when discontented with a style of reasoning which lands him in the region of absurdity, very naturally investigates all the steps of his argument, and examines whether he has not mistaken an assumption for a fact. With this idea he asks, whether it is absolutely true that God must necessarily reveal His will to man in words? He then remembers that the world which we inhabit is only as it were a speck in the universe; and he sees that man forms but a small item in the mundane creation. The Philosopher believes that everything which the Almighty has made has been framed with a purpose, and that every bird in the air, every fish in the sea, and every living thing upon earth, from the huge mastodon to the tiny rotifer, performs the Divine command, and executes His will. An investigation into the book of nature tells us that certain animals have certain instincts, whilst others act in a totally different manner. Both the wasp and the bee frame dwellings for their young, but each operates with a different material and on a distinct plan; the titmouse and tailor-bird build nests, yet each adopts a design peculiar to itself. The seagulls lay their eggs on the naked rock, the ostrich deposits hers on the

INSPIRATION] sand, and the tallegalla places hers in a heap of grass. The crocodile lays abundance of eggs, which the ichneumon seeks out that he may devour; whilst the male alligator reserves his destructive powers for his young offspring after they leave their shells. The lion eats flesh exclusively, even though he lives in the same forest with the ponderous elephant, who feeds on the leaves and boughs of trees; and the deer only eats herbs, although he could readily destroy a lamb. The shark again is voracious, and eats large fishes, whilst the huge whale lives only upon "squid." Mice and rats occasionally congregate together, and emigrate in vast herds, destroying everything edible in their passage to the sea or river, in which they destroy themselves; whilst the swallow, the cuckoo, &c., come and go from our shores without doing us any mischief. In some places locusts are a periodical scourge; whilst in others blight or mildew are the ravagers; some countries are blasted by prolonged droughts, and others devastated by fearful hurricanes.

Now it is clear that all animals perform the will of the Creator, and that all the phenomena of nature are subservient to it; yet we know of no revelation amongst the race of tigers, or of prophets amongst wolves. The thoughtful student therefore concludes that the Almighty can influence all creation to do His will without uttering a word. It is He who teaches the squirrel to lay up a winter store, the dormouse to sleep during the winter's cold, and the seal to make a dwelling wherein her young are safe from the polar bear; what indeed is pure instinct, but the will of God carried out by dumb animals?[93]

93 By instinct is to be understood, the performance of some action, for which it is impossible that the animal could find a reason, *e.g.*, a bird, who has never laid

INSPIRATION] Now when once we acknowledge that God has taught the lower animals to perform His will, it becomes a matter of interest that we should study their character. Are all, are any, such as our theologians tells us that man would be, but for the divine revelation in the Bible which guides him? Let us ask ourselves, Do the birds of the air detest their parents? Do cows and sheep, lions and tigers, commit murder amongst themselves? Is adultery common amongst the feathered creation? does the cock allow it in his seraglio, or the deer permit it amongst the hinds? Stealing the goods of each other cannot exist amongst the lower animals, where none, or very few, can have private stores; and false witness is equally impossible. Covetousness can only exist in the same sense as when a hungry man may be said to covet a banquet. But the observations of some lovers of natural history inform us that they have witnessed intrigues in an aviary; and amongst pigeons too, close observers tell us that adultery is occasionally witnessed; and whenever it occurs, and is detected, the injured husband punishes fiercely not only the invader of his family, but the erring wife as well. Observers have also witnessed attempts at murder amongst chickens, and deliberate theft amongst crows, ravens, dogs, and other animals; but, in every instance, there has also been noticed an attempt to punish the

an egg, cannot know why she builds a nest, nor can she know why she sits upon the eggs when once laid; the hen's young ones have no propensity to go into the water, but can give no reason why they avoid it, any more than can ducklings tell why they seek the pond; this instinct is quite independent of the reasoning power of the lower animals, which is the result of memory, education, and judgment. It is instinct which makes a hen seem distressed when, after sitting on ducks' eggs, she sees the young ones go into the lake; it is reason which induces her to look calmly on whilst another such brood does the same; and it is the result of education when she at length leads another brood of ducklings to their proper feeding quarter.

 offenders. If indeed we may put any credit in the anecdotes told by some of our naturalists, we can believe that amongst crows an individual is arraigned, tried, condemned, and executed by his fellows.

Again, if we turn our attention to those parts of the human race, to whom, according to our divines, no revelation has ever reached, we do not find man so utterly worthless as the theory of the necessity for an inspired communication from the Almighty would make him. The New Zealander now does not differ from the New Zealander in the time of Captain Cook, except that he is not a cannibal. When first discovered, the inhabitants of Owhyee were described as a lovable, gentle and winning race, and their land as a paradise; but since the missionaries have preached to them, and the white man has corrupted them, they have become hypocrites of a deep dye. If we turn to Europe, we find that the Etruscans and the Phœnicians vie in everything with the modern English; and we can nowhere find that Greece and Rome had men more utterly demoralised than many of our own people. London, Vienna, and Paris are as full of crime as was Corinth, Athens, or the home of the Cæsars. We may look at the same subject from yet a different point of view, and examine what the crimes are to which human beings are most prone. They are simply adultery, murder or fighting, theft and drunkenness. Offences against theology, the philosopher does not reckon in this category. When we examine into these misdeeds, we find that they are to a certain extent common amongst brutes. The Almighty has implanted an instinct in the males of many animals, which impels them to fight for their females, and, as a result, the breed is kept up in the

INSPIRATION] best form for strength, as the weakest sires are killed. Amongst men, on the contrary, contests such as these are forbidden, and, as a result, the constitutional vigour of the human race declines in direct proportion to its civilisation; for wherever money buys for the male that which his individual or physical qualities would have been unable to obtain for him in the battle of life, an inheritance of debility or disease is given to the offspring. Again, let us examine the propensity to fight; this exists equally in some animals and amongst men, and is equally punished by both; the rogue elephant is driven from the herd, the rat who is disgusting to his fellows is eaten. If man is quarrelsome, he is sometimes sent to Coventry, and sometimes he is transported. Now the propensity to fight over a bone, over a female, or from simple viciousness, cannot be said to be a sin against God when we meet with it in a dog, nor can we judge differently of it when it occurs in a man.

Moreover, as the Almighty has given to some animals the power to organise themselves into a sort of society, governed by laws, so He has enabled man to do the like; and we, knowing the viciousness of one, the weakness of another, and the might of a third set amongst ourselves, have contrived a code of laws, by which we attempt to ensure for all as much comfort as is compatible with their well-being. But laws are the result of organisation, and the proposal to organise a system is always due to the influence of an individual. But it very seldom happens that the man who is astute enough to organise, is powerful in thews and sinews. He must, therefore, associate himself with the brute force of a chief, or he must clothe himself with imaginary power. To associate

INSPIRATION] himself with a chief, as Samuel did with Saul, may prove a false step, if the leader be quarrelsome, or obstinate. It has, therefore, generally been considered the safest plan for the organiser to clothe himself with some unseen power. Savages, like dogs and horses, are very timid, and the biggest of them are cowed by the supernatural. The organiser, therefore, has generally resorted to superstitious terrors, and has averred that the laws which he enunciates are of divine origin. But it is the business of such an one to provide for the permanency and dissemination of his code, as well as to prepare it; consequently he seeks out pupils whose minds he can mould to suit his views. To them he gives the necessary instruction, and he shows them how they can best utilise the instincts of their fellow men, in favour of order generally, and of their own order in particular. Hence arises the doctrine of inspired law, and its comparative permanence.

This deduction involves the idea that there are two distinct classes of offences — 1, those against society; 2, those which controvert the reality of the inspiration story of the organiser. To the first none are disposed to be merciful, for all suffer equally from crimes against order. To the second the hierarchy may be lenient, if the offender chooses to atone for his contumely by a money payment, and thus to acknowledge his submission. This is evidently the view taken by the Papal priesthood, which has established a code of mortal and venial sins. In our own church all sins alike are deadly, and heresy and murder are regarded as equally damnable. If Protestant bishops were as astute as the Papal, they would contrive a plan for the laity to buy off the penalties

Inspiration] incurred for sinning, casually or doctrinally, and they would allow loop-holes, by means of which any of their recalcitrant members might pass unscathed.

Ere we leave the subject, let us examine it from yet another point of view. The current doctrine of Anglican, Presbyterian, and probably Papal divines, is that the Bible is the inspired word of God. They are compelled to allow that the works of creation are also emanations of His will. Consequently we should infer that the study of His works, as seen in nature, would be that most highly cultivated by theologians. We can scarcely conceive how any one can profess to adore the Creator, and yet studiously withdraw attention from His works. Yet this has been done by divines in the past times, and is done at the present day. It is true that some have cultivated the physical sciences, with a view to establish the truth of the Bible; but I have never read any of their works without a painful feeling that there was a *suppressio veri*. As a rule, however, the theologians of to-day seem to abhor physical science, like the Papists did in the time of Galileo. To them criticism is a snare of the Devil, and the cultivation of geology a preparation for hell. We have heard the British Association denounced as a hot-bed of infidelity, both in England and Scotland, by earnest preachers, who professed to love the Almighty, and to be able to teach the people His ways and works. Such men have, indeed, stereotyped their belief in the saying—*ubi tres medici ibi duo athei*, which, being interpreted freely, means "two out of three cultivated minds disbelieve our teaching."

Now it is morally impossible that a real "inspiration" can be at variance with the other works of the

 Almighty, and if there be a difference, it is certain that a man who professes to be *theopneustos* is far more likely to be wrong than the whole creation. If then any writer asserts that death came into the world only some six thousand years ago, in consequence of two people eating an apple, whilst the rocks tell us that they have existed myriads of years, and we see that they abound with the bodies of defunct animals, it is clear that the author is not to be trusted. Now the philosopher considers that when such difference is shown to exist between the assertions in a book and in nature, it behoves both the divine and the geologist to inquire closely into their respective assertions. This plan is conscientiously carried out by the physicist, it is systematically neglected by the divine. For the theologian it is easier to objurgate a man than to investigate into the truth of an assertion.

When once it has been recognised that it is advisable to bolster up the theory of plenary inspiration by ecclesiastically tabooing physical science, it follows, as a matter of course, that only those are eligible for the church, who are too weak minded to think for themselves, too indolent to think at all, or who have a conscience sufficiently elastic to enable them to promulgate a doctrine to which they give no credence.

It is impossible for any one, who is observant of such matters, to doubt that the priests of the Roman church have ever been (except in few conspicuous instances) the most narrow minded of all professional men. Their ranks, we find from a recent trial in a court of law, are mainly recruited in England from the lowest orders of "middle life." For a long

 period also, in our own church, there has been an adage that the ecclesiastical profession is the best suited for the "fool of the family," and the experience of existing bishops shows that the position of an Anglican minister of faith is no longer a temptation for a man of powerful intellect; an university education is now a means to enable a gentleman to avoid entering into the "establishment," rather than a stepping stone to such emoluments as it offers; whilst theological colleges have been established to enable "literates" (*lucus à non lucendo*) to enter into our ancient pulpits.

Hence the doctrine of the plenary inspiration of the Bible had, and still has, a direct tendency to divide the world into bigots and philosophers; persons who resolve never to think about the most important object for man to contemplate—the works of God, and persons who resolve to think over everything with which they come into contact. The doctrine has, moreover, a tendency to deteriorate steadily the intellectual condition of the clergy, for none dare cultivate their minds when they feel that one subject for thought is closed to them; and whilst the dogma stunts the mental powers of the teachers, it increases the moral slavery of their followers, or it provokes the antagonism of their hearers. When the pulpit is filled by the fool of the family, the congregation is divided into those who are willing to be led by him, and those who look upon his doctrine in its true light. Such things ought not to be. It is possible that this warning from a layman may meet the eye of some ecclesiastical hierarch. If it do, we can only add that it is our earnest hope that theology may be cultivated as an exact science, with the Church of

INSPIRATION] England for a professor; rather than that she should, by her culpable bigotry, ally herself to Rome, and again endeavour to enslave the human mind, until the only individuals permitted to live are those who are greater fools than the biggest one in "the family," or at any rate who profess themselves to be so. If our clergy would only take for their motto, *Magna est veritas, et prævalebit*, they would do far more good to themselves and their flocks, than by continuing to adhere to their present motto, *Audi Ecclesiam*. In other words, if our divines show that they dare to think, they would do more to convince the gainsayers, than by practically saying, I am Sir Oracle, and when I ope my lips, let no dogs bark.

But it must still farther be noticed, that one of the necessary accompaniments of insufficient education, in the leaders of religious thought, is the constant tendency in the interpretation of the 'word,' which is said to be inspired, to lean to the animal propensities of men rather than to appeal to their better aspirations. Some preachers desire to be real Boanerges, or sons of thunder, and rouse the passions of their hearers by flaunting before them the zeal of Moses, who ordered the murder of some thousands of his followers, when, being guilty of heresy, they thought more of a figure than of the unseen God; or they applaud the holy indignation of Samuel, who hewed Agag in pieces before the Lord; and preach from such texts as "Do not I hate them that hate thee, and am not I grieved with those that rise up against thee? Yea, I hate them right sore, even as though they were mine enemies" (Psalm cxxxix. 21, 22; Prayer-book version). Others, of a revengeful disposition, quote authoritatively such passages as

INSPIRATION] "Happy shall he be that rewardeth thee as thou hast served us. Happy shall he be that taketh and dasheth thy little ones against the stones" (Psalm cxxxvii. 8, 9); or "God shall wound the head of his enemies, and the hairy scalp of such an one who goeth on still in his trespasses" (Psalm lxviii. 21). Such an one was John Knox; and such were Peter the hermit, and all the Crusaders; such were Torquemada and all the Inquisitors; such were the bigot Spaniards in America and the Low Countries; and such were the Puritans, the Covenanters, and the Royalists; such were the English invaders of Ireland, and such were the savage Irish who opposed them; such even are the majority of modern as well as ancient hierarchs; such probably the class will ever be. The words of Butler describe many of to-day, as truly as they depicted the same race in his own times.

> "For he was of that stubborn crew
> Of errant saints, whom all men grant
> To be the true church militant.
> Such as do build their faith upon
> The holy text of pike and gun;
> Decide all controversy by
> Infallible artillery;
> And prove their doctrine orthodox
> By apostolic blows and knocks;
> Call fire and sword and desolation
> A godly thorough reformation;
> Which always must be carried on,
> And still be doing, never done;
> As if religion was intended
> For nothing else but to be mended;"

and who

> "Compound for sins they are inclined to,
> By damning those they have no mind to," &c.
>
> HUDIBRAS, Canto I., lines 181, *seq.*

 Some preachers, on the other hand, perhaps fine specimens of their sex, with regular and handsome features, blue eyes, bushy whiskers, brown curly hair, a fine voice, winning manner, and gushing over with love towards every one who is young, beautiful, and charming amongst the gentler sex, prefer to dwell upon such parts of the inspired word as enable them to talk of love. Such an one, not long ago, was preaching in Liverpool, and used the following language, which was taken down in writing by one of my friends: "Which of you, my beloved, hath said to Him, 'Spread Thy skirt over thine handmaid, for thou art a near kinsman'? If any of you have done so, then hath He answered thee in the words of Ezekiel (ch. xvi.): 'When I passed by thee, and looked on thee, behold thy time was the time of love, and I spread my skirt over thee and covered thy nakedness; yea, I sware unto thee, and entered into a covenant with thee, and thou becamest Mine.'" Such are the popular preachers who get up bazaars, or exhibitions, wherein they can show all the lovely slippers, or other embroidery, which have been worked for them by their devoted hearers.

Another set of preachers delight to dwell upon such texts as "Woe unto you, ye blind guides, which strain at a gnat, and swallow a camel" (Matt. xxiii. 24), and hang thereupon fierce tirades against Papists, Unitarians, Ritualists, and all who differ from them in creed. Such delight to quote the passage, "Think not that I am come to send peace on earth; I came not to send peace, but a sword. For I am come to set a man at variance against his father, and the daughter against her mother, and the daughter-in-law against her mother-in-law; and a man's foes shall be they of

INSPIRATION] his own household" (Matt. x. 34, 35). Or, if speaking of such rivals as Jesuits, or Ritualists, they gloat over the description, "having a form of godliness, but denying the power thereof; of such sort are they that creep into houses and lead captive silly women" (2 Tim. iii. 6). Or, in a fiercer mood, they adopt the language of Isaiah, and say, "Ye sons of the sorceress, the seed of the adulterer and the whore, are ye not children of transgression, a seed of falsehood?" (Is. lvii. 3, 4); or with the language which Matthew puts into the mouth of the Saviour, "O generation of vipers, how can ye, being evil, speak good things?" (Matt. xii. 34), or "Ye serpents, ye generation of vipers, how can ye escape the damnation of hell?" (Matt. xxiii. 33).

Surely, when we find that the Bible lends itself so readily to the justification of murder in a religious cause, and of adultery as a sacred emblem, and when we find that it contains a selection of such abusive terms as deserve the modern name of "Billingsgate," it is justifiable for us to consider it to be the word of man, rather than the inspired outpourings of the Almighty. (See REVELATION.)

JOAB, יוֹאָב (1 Sam. xxvi. 6), "Jo the father."

JOAH, יוֹאָח (2 Kings xviii. 18), "Brother to Jo."

JOASH, יוֹאָשׁ (Judg. vi. 11), "Jo, or Jah, is fire."

JOB, אִיּוֹב (Gen. xlvi. 13, Job i. 1), "The ill-treated one," from אָיַב.

JOBAB, יוֹבָב (Gen. x. 29), etymology doubtful; most probably a variant of חֹבָב, *hobab*, which see.

JOCHEBED, יוֹכֶבֶד (Exod. vi. 20), "Jao is glorious." This name was borne, we are told, by the mother of Moses; at a time, therefore,—*i. e.* if we are to believe the testimony of the latter,—that the name Jehovah

JOCHEBED] was first revealed to him (see Exod. vi. 3) when he was about eighty years old. We must conclude that her cognomen was given to her by some historian who has overlooked the anachronism.

JOED, יוֹעֵד (Nehem. xi. 7), "Jao is duration," or "Jao is witness."

JOEL, יוֹאֵל (1 Sam. viii. 2), "Jao is El."

Respecting the book in the Bible which goes by the name of this prophet, we have very little to say, except that all the vaticinations therein contained resemble those of ancient oracles generally, being couched in language of which none can divine the meaning; or, if a few here and there are sufficiently clear to be understood, they have been proved by subsequent events to be worthless prophecies. Yet there is an episodical allusion contained in the third chapter, which supplies a missing link in a chain of evidence, upon which we may profitably dwell. We find, in the fourth and following verses, "What have ye to do with me, O Tyre, and Zidon, and all the coasts of Palestine? . . . . . Because ye have taken my silver and my gold, and have carried into your temples my goodly pleasant things; the children also of Judah and the children of Jerusalem have ye sold unto the Grecians, that ye might remove them far from their border. Behold, I will raise them out of the place whither ye have sold them, and will return your recompense upon your own head; and I will sell your sons and your daughters into the hand of the children of Judah, and they shall sell them to the Sabæans, to a people far off, for Jehovah has spoken it."

We supplement the information thus gained, from Amos i. 1-15, wherein we learn that Damascus

Joel threshed Gilead, and that Gaza, Ashdod, and Tyrus "delivered up the whole captivity to Edom." Now in these few verses two things are noteworthy, first, that the Prophet speaks of some conquest of which we have not before heard, and, secondly, that the Grecians יְוָנִים, *javanim*, are mentioned for the first time in the Bible.

In pursuing these points, we ascertain from the opening verse of Amos, that he prophesied during the reign of Uzziah, and there is great reason to believe that Joel was contemporary with him, for both equally refer to one particular captivity of Judah and Jerusalem, by the Tyrians, the Philistines, and Syrians. From the joint production of these writers, we learn that the armies of Tyre and Zidon, associated with the Philistines, and probably with Grecian mercenaries and the Syrians, attacked Judah and Jerusalem, and carried away a considerable number into slavery. We can, moreover, come to no other conclusion than that these events happened in the time of Uzziah, or possibly in that of his immediate predecessor. We turn therefore to the history of Amaziah and his son, where, to our amazement, we find that the first completely annihilated the Edomites (2 Chron. xxv. 11–14), but that he was subsequently conquered by Joash, King of Israel, who brake down the wall of Judah and Jerusalem, and took all the gold and silver from the house of the Lord, and from the king's house, and then returned to Samaria. By the same authority, we are informed that Uzziah "warred against the Philistines, and brake down the wall of Gath, and the wall of Jabneh, and the wall of Ashdod, and built cities about Ashdod, and among the Philistines; and God helped him against the Philistines, and against

 the Arabians, and against the Mehunims (Edomites?). And the Ammonites gave gifts to Uzziah, and his name spread abroad to the entering in of Egypt," &c. (2 Chron. xxvi. 6–9). The writer in the book of Kings says nothing of Uzziah, whom he calls Azariah, except that he built Elath (2 Kings xiv. 22).

Now it is utterly impossible that the accounts in the writings of Joel and Amos, and those in the so-called historical books, can both be true. If we give credence to the former, and believe that Jerusalem was pillaged by Syrians, Tyrians, Zidonians and Philistines, and that the captives were sold to Grecians and Edomites, we must believe that the writer of the Chronicles has deliberately falsified history, and described a signal defeat as if it had been a glorious conquest effected by the victims. He probably was not the only scribe in those days who acted thus, and assuredly he has had many imitators since. If, on the other hand, we trust the historian, what credence can we give to prophets who bewail the misery of a victorious people, and denounce wrath upon nations who have not sinned? When we consider how prone all braggarts are to boast, we feel much more disposed to credit Joel and Amos than the historical writers.[94]

The second point which we observe in "Joel" is

[94] Compare 2 Chron. xxviii. 17–19, Isa. xi. 14, Jerem. xxviii. 2, 3, xlix. 7, 20, Ezek. xxv. 12–14, all of which show that Edom was a powerful people to a period long after Amaziah. If we consider that the events recorded as occurring in the time of Ahaz, about eighty years after the reign of Ahaziah, really happened prior to the time of Amos and Joel, we are still more astonished at the account of the Chronicler. It would be incomprehensible how he ever persuaded himself to describe the miserable condition of Ahaz, did we not see that the king who followed him was Hezekiah, whose glories shone the brighter from contrast with the misfortunes of his predecessor.

JOEL. the mention of Grecians, and the fact that some Jews were really sold to that people. As this is the first time in the Jewish history that we find this name introduced, we naturally inquire whether there is any other reference to the nation. Passing by Genesis for a time, we find them first noticed by the second Isaiah, where Javan is spoken of as some distant place, imperfectly known, and in Ezek. xxvii. 13, where it is spoken of as trading with Tyre. In Daniel we find Grecia mentioned as if the writer were familiar with the name. Hence we conclude that the Jews had no intimate knowledge of Javan or the Greeks until a very late period of their history, very probably not until the time that some of the captives sold to the Grecians returned to their home in Judæa. Now it is perfectly clear that if a writer only knows the name of a country, as at one time we knew that of Japan, he cannot name its towns correctly. Consequently we are driven to the conclusion that the writer in Genesis, who described the sons of Javan to be Elishah, Tarshish, Kittim and Dodanim, must have been subsequent to those authors who only knew Javan as we knew Cathay. The knowledge of "Citium" succeeded the knowledge of "Grecia" in the minds of the Jews. When we have recognised these deductions, we naturally conclude that some if not all of the other passages where the "Chittim," or inhabitants of Citium, are referred to, are of later date than the prophets Joel and Amos. Thus, for example, we feel obliged to place the story of Balaam at a very late period of the Jewish history, when ships of Chittim were known to exist. This acquaintance seems to have been made in, or shortly before, the time of Jeremiah,

JOEL] who is the first to speak of the "Isles of Chittim" (Jer. ii. 10).

Thus we see that the casual mention of the Grecians by Joel proves to be a link in the long chain of circumstantial evidence, which demonstrates that the Old Testament generally is not to be depended upon for absolute truthfulness, and that even its historical books cannot be relied upon as trustworthy.

JOELAH, יוֹעֵאלָה (1 Chron. xii. 7), "Jao is high," or "he worships Jao;" from יָהוֹ, *yaho*, the ה in the word being dropped; and אָלָה, *alah*, 'to adore;' or עָלָה, *alah*, 'to be elevated,' 'to glow, burn, or shine,' 'to be round,' 'to sprout.'

JOEZER, יוֹעֶזֶר (1 Chron. xii. 6), "Jao is a helper."

JOGBEHAH, יָגְבְּהָה (Numb. xxxii. 35), "Lofty" (Gesenius); "high place" (Fürst). Possibly "He will gather in," being the future of גָּבָה, *gabah*.

JOGLI, יָגְלִי (Numb. xxxiv. 22), translated "led into exile" by Gesenius and Fürst. This signification being very inappropriate, we seek another, and turn to עָגַל, *agal*, or עֶגְלָה, *eglah*, and יָהּ, *jah*, of which the ה is dropped, and then discover the meaning to be 'Jah is a rolling one,' 'the calf,' or 'the chariot.' Any of these significations being unbearable to a modern Jew, it is probable that later historians gladly altered it from עָגְלִיָה, to יָגְלִי.

JOHA, יוֹחָא (1 Chron. viii. 16), probably one of the forms of Jao (see JEHU); "Yô is living" (Fürst).

JOHANAN, יוֹחָנָן (2 Kings xxv. 23), "Jeho bestows."

JOIAKIM, יוֹיָקִים (Nehem. xii. 10), "Jao sets up."

JOIARIB, יוֹיָרִיב (Ezra viii. 16), "Yehô is a combatant" (Fürst).

JOKDEAM, יָקְדְעָם (Josh. xv. 56), "The mother is burning;"

Jokdeam] from יָקַד, *jakad*, 'to glow, to burn,' and אֵם, *em*, 'mother.'

Jokim, יוֹקִים (1 Chron. iv. 22), "Jao sets up."

Jokmeam, יָקְמְעָם (1 Kings iv. 12), "The mother is everlasting."

Jokneam, יָקְנְעָם (Josh. xii. 22), "Possessing the mother."

Jokshan, יָקְשָׁן (Gen. xxv. 2), "On is enticing, or lays snares"?

Joktan, יָקְטָן (Gen. x. 25), etymology doubtful; possibly from תָּנָה, *tanah*, 'to adore,' &c.; טֶנֶא, *tene*, 'a basket;' or טָנָא, *tana*, 'to weave, to erect;' אַקּוֹ, *ako*, 'the roebuck;' *i. e.* "the roebuck's basket." (See Accho, and compare Ashkelon.)

Joktheel, יָקְתְאֵל (Josh. xv. 38), "Serving El."

Jolais, a Carthaginian name, "Iao is strong," from לַיִשׁ, *lais*, or לוּשׁ, *lush*, 'bold, strong,' 'a lion;' and יָהוֹ, *yaho*. (See Jah, *supra*. Compare Æolus.)

Jonadab, יְהוֹנָדָב (2 Sam. xiii. 3), "Jao gave," or "gift of Jao."

Jonah, יוֹנָה (2 Kings xiv. 25), "A dove." We have already pointed out that this bird was sacred in the Babylonian, Assyrian, Hebrew, Greek, and Roman systems of religion, and that it is equally sacred amongst ourselves, at least in words, pictures and sculptures. The reason why it was sacred to Venus is, I think, pretty clear, namely, that its amorous note in spring is a direct invitation to mutual fruition. (Compare Song of Songs ii. 11.)

Let us now examine the etymology of the word. Taking it for granted that the letters *Io* may be rendered by *Jao* as in preceding names, our next concern is to find out some appropriate signification for the syllable נָה, *nah*. We find the word נָאָה, *nah*, signifies 'to sit,' 'to dwell' (Greek *ναίω*), 'a seat,' 'a dwelling;

Jonah] also to be 'lovely, beautiful, or pleasant;' נָהָה, *naah*, is 'to wail,' or 'to lament;' also 'to collect,' 'to come close together;' נֹה, *noh*, = 'lamentation;' נָוֶה, *naveh*, signifies 'inhabiting,' &c.; נוּעַ, *nua*, means 'to move to and fro,' 'to wag,' 'to shake;' and נֹעָה, *noah*, signifies 'motion.' We may conclude, I think, that *Jao-nah* signifies primarily 'the abode of Jao.' If we now test the correctness of this idea, by an appeal to certain scriptural episodes, and to the legendary stories embodied in mediæval and modern painting and sculpture, we shall find that the dove is supposed to be the special residence of the 'Holy Spirit.' In Matthew iii. 16, Mark i. 10, Luke iii. 22, John i. 32, 33, the dove and the Holy Spirit are spoken of as almost identical. In mediæval art, the dove is made to impregnate Mary, much in the same fashion as the swan is represented to have fertilised Leda. Doves were a sacred offering in 'the temple,' and we know that they were sold therein. Our Saviour did not object to the bird, but only to its being sold in the holy place.

Having already referred to the meaning of the dove's note, "Coa," it is scarcely necessary to do more than mention the idea involved in the word נוּעַ, *nuah*, which signifies 'moving to and fro,' or 'agitating perpetually,' as a dove is supposed to do when hovering with her wings. It will suffice if I quote Gesenius respecting his idea of the etymology of Jonah, = "the dove:" "*a libidinis ardore quæ in proverbium abiit ita dictam censeo*"

If we turn to the prophet who bore this name, we find the materials for an ancient fairy tale: (Jonah, or) The dove is the son of (Amittai) the mother on

JONAH] high, he lives at (Gath Hepher) the village of the cow's tail, and he is told to go to (Nineveh) the dwelling-place of Ninus, but shirks the duty; prefering to go to (Tarshish) the female, or possibly the upright dove, he is swallowed up by (nun) a big fish, and he remains therein for three days and nights (which provokingly reminds us of Jupiter and Alcmena); and then the huge creature, made for deep water, becomes somehow able to get near enough the land to eject its tenant harmlessly upon the land (which again provokes us, by reminding us of Arion and the dolphin). Then, in some curious fashion, forty days are compressed into two, during which a gourd, another female emblem, rises up to full growth and dies again; and the man, who could rejoice at the destruction of a million fellow creatures, weeps over the loss of a melon. As good a conclusion as many another similar story has.

We see no more reason to believe the tale to be real, than to believe in the loves of Asmodeus and Sara. (Tobit vi. and vii.)

A Greek form of Jonah was *Jonas*, and an ingenious friend has suggested to me that this may be the origin of the celebrated *Venus*. There is little doubt that Juno and Jonah are closely related. It is curious—and the fact tends to confirm me in my belief of the apocryphal nature of the story—that *Jonah* is the only name in the Bible derived from the dove, until we come to John, whose feminine attributes are so conspicuous.

JONATHAN, יְהוֹנָתָן (Judges xviii. 30, 1 Sam. xiv. 16), "The gift of Jao."

JOPPA, יָפֹה (Josh. xix. 46), "Beautiful," "beauty," or "she is lovely."

Jorah, יוֹרָה (Ezra ii. 18). This name was borne by one who returned to Jerusalem from Babylon, and it is probable that it was given to him in that city. From the Cuneatic, we find that *ri*, *ré*, or *ra*, was one of the titles of the supreme God, in Assyria and Babylonia; and it is possible that the cognomen Jorah expresses the belief of the priest who gave the name that Jao and Ra were the same deity, under two names. But on reference to the books of Ezra and Nehemiah, we find that the man is represented as having another name, viz. Hariph (Nehem. vii. 24). We conclude, therefore, that he had a cognomen of considerable length, one part of which was dropped by several of the writers. The original form was apparently יְהוּחָרָף, *yhoharaph*, which signifies "Jah is juicy, vigorous, strong, or proud." This has then been contracted into יוֹרָה, *jorah*, by one writer; into יוֹרַי, *jorai*, by another; and חָרִף, *hariph*, by a third.

Jorai, יוֹרָי (1 Chron. v. 13), a variant of the above.

Joram, יוֹרָם (1 Kings xxii. 50), "Jao is high."

Jordan, יַרְדֵּן (Genesis xiii. 10), "Flowing." (Compare Eridanus.)

Jorkeam, יָרְקְעָם (1 Chron. ii. 44), "The pale mother, or the mother is pale;" "the moon."

Joseph, יוֹסֵף (Gen. xxx. 24, Psalm lxxxi. 5), "He shall add" (Gesenius). It is possible that the first syllable of this name has reference to Jao, and the second may mean "the bowl. or cup," סַף, *saph*, a name reminding us of a son of the giant in Gath, with a significance recalling to our minds the episode of the cup out of, or by which, Joseph "divined;" or the second word may be שָׂפָה, *saphah*, 'to open the lips,' 'speech,' which brings *Sappho* to remembrance; or it may be a

JOSEPH] variant of שֶׁפֶר, *shepher* (the final *r* being softened into *h*), signifying "to be bright, or beautiful," which makes us think of the statement made, "that Joseph was a goodly person and well favoured." As there is little evidence that *Jao* was a name known in *Jacob's* time, I incline to the interpretation, "he will increase." Fürst considers it a variant of Josiphiah, and equivalent to "Jah is an increaser."

JOSHAH, יוֹשָׁה, (1 Chron. iv. 34), "Jao sustains;" אָשָׁה, *ashah*, 'to sustain, prop, heal, solace.'

JOSHAVIAH, יוֹשַׁוְיָה (1 Chron. xi. 46), "Jah raises up."

JOSHBEKASHAH, יָשְׁבְּקָשָׁה (1 Chron. xxv. 4). I find no satisfactory etymology for this.

JOSHUA, יְהוֹשׁוּעַ (Exod. xvii. 8), "Jao the helper."

JOSHIA, יֹאשִׁיָּה, or יֹאשִׁיָּהוּ (2 Kings xiii. 2), "Jao heals."

JOSIBIAH, יוֹשִׁבְיָה (1 Chron. iv. 35), "Jah raises us."

JOSIPHIAH, יוֹסִפְיָה (Ezra viii. 10), "Jao will increase."

JOTBATH, יָטְבָתָה (Numb. xxxiii. 33), "The waters, or abundant springs"?

JOTHAM, יוֹתָם (Judges ix. 5), "Jao is upright, or perfect."

JOZABAD, יוֹזָבָד (1 Chron. xii. 4), "Jao gives."

JOZACHAR, יוֹזָכָר (2 Kings xii. 21), "Jo, the male, Jo is Mahadeva," "Yô is worthy of remembrance" (Fürst).

IPHEDIAH, יִפְדְיָה (1 Chron. viii. 25), "Jehovah makes free."

IR, עִר (1 Chron. vii. 12), "He is hot, or ardent," עִיר; also "a guard, a watcher, or angel," "a city, or tower."

IRA, עִירָא (2 Sam. xx. 26), "watchful."

IRAD, עִירָד (Gen. iv. 18), etymology doubtful.

IRAM, עִירָם (Gen. xxxvi. 43). There is great difficulty about the signification of this word. Fürst renders it "city district," which is a very incongruous name for a duke of Edom. It may be rendered "the watcher on high," from עִיר, *ir*, and רָם, *ram;* or it may be a variant of HIRAM, which would be as

Iram] appropriate a cognomen for a ruler in Edom as for a king of Tyre. Of the two etymologies we prefer the first, as being most in accordance with the two following names.

Iri, עִירִי (1 Chron. vii. 7), "Jah is a watcher," equivalent to "Jah is omniscient."

Irijah, יִרְאִיָּה (Jerem. xxxvii. 13), "Jah is a watchman;" a variant of the preceding word.

Ir-nahash, עִיר־נָחָשׁ (1 Chron. iv. 12), "City of serpents."

Irpeel, יִרְפְּאֵל (Josh. xviii. 27), "El heals."

Irshemesh, עִיר־שֶׁמֶשׁ (Josh. xix. 41), "City of the sun."

Iru, עִירוּ (1 Chron. iv. 15), "Yaho, or Jah, is a watcher;" a variant of Iri.

Isis, a celebrated Egyptian goddess. In searching through the various religions of remote antiquity, the observer very naturally is arrested by the one which has been the most enduring. The worship of Isis has this character, for it appears to have been extremely long-lived. The goddess was almost coeval with Egypt as a nation, and her fame flowed long upon the stream of time, and broadly around the Mediterranean. A temple dedicated to her was found in Pompeii, when part of that city was exhumed; and her worship was common in Greece at the time when *The Golden Ass* of Apulēius was written. Without going very deeply into her history, we may say that she was always represented as the spouse, and sometimes as the mother, of Osiris; the two represented the female and the male element in creation. Isis was represented by emblems similar to those which were symbolic of Ishtar. A comparison between Fig. 1, p. 53; Fig. 6, p. 90; Figs. 16 and 17, pp. 106, 107; Figs. 62 and 63, p. 159; Fig. 51, p. 156, and Fig. 2, Plate III., will suffice to demonstrate that Isis was

 the deified personification of the female organ, the counterpart of Mahadeva; she also had the name of Myrionymous, or in other words her titles were innumerable; she was Neith, Hathor, Moyth and Methyer, or, as we should render it, she was the "mother of all men." Isis had a feast dedicated to her honour, as the one who brought forth the New Year; and there is some, though not yet conclusive evidence, that our own Christmas, with its saturnalia, is a Christianised form of the orgies which attended the festival of Isis. She was the Virgin and child of Egypt, and her worship was associated with veneration for the fish. It would be almost impossible to find anything which is a stronger link between the past and present than the figure in Mayer's Museum, at Liverpool, a copy of which is given on the cover of this book, and also as a frontispiece, and on p. 530. If these again are compared with Fig. 95, p. 497, we shall see that the Roman Catholic faith is in reality a modern form of the ancient worship, in which the physical beauty of woman was adored, and in which the votaries of the goddess were encouraged to pay such homage as human nature most desired.

Whenever mutual indulgence in the animal propensities which exist in man and woman was made a part of religious worship, we can readily understand that the priests who ministered thereto would be unscrupulous in the methods by which they retained influence over their votaries. We have two remarkable testimonies to the truth of this—one which the scholar will remember in the *Golden Ass*, and another that the traveller who has visited the remains of Pompeii will recal to his mind. There, in what remains of the temple of Isis, we see a raised spot on

ISIS] which a figure of the goddess stood. The profane had access to its face alone, and could not see either the back or side. The reason why is obvious, for under the statue ran a cavity, into which one of the attendant priests could crawl unseen by any devotee; and behind the drapery of Isis was an aperture, by which could be heard a question propounded to the goddess, and through which the hierarch could utter his oracular response. As there was imposture in some religious communities then, so there is now; and the picture of a virgin who winks with her eyes, and a bottle of blood which liquefies or congeals at pleasure, are in our own days the representatives of the religious imposture of the past.

ISAAC (Gen. xvii. 19), יִצְחָק, *itzchak*, signifies "To laugh, sport, frolic." (See page 131, *supra*, and ISHAKKU, *infra.*)

ISAIAH, יְשַׁעְיָהוּ (2 Kings xix. 2), "Jah is the Saviour."

This name was borne by one who has long been considered as chief amongst the prophets of Judah, and as such a representative man. Having been familiar from my earliest years with the theology enunciated from our Protestant pulpits, and having been during that period a close observer, as well as a thoughtful hearer, I have no hesitation in saying that more texts have been drawn from, and more theories built upon, the book of the prophet Isaiah than any other portion of the Old Testament. It is to this book that advocates of the Society for promoting Christianity amongst the Jews most commonly appeal; and to it the preacher constantly refers when he speaks of Jesus Christ as the Messiah, whose advent was foretold many hundred years ere he came into the world. In my own early years,

ISAIAH] when I believed all that was told me, and accepted everything in the sense in which my teachers thought it right to accept it, I can well remember admiring the imagery of the writer, and I revelled in finding significations for his mysterious words. But as age increased, and the powers of thought developed, it became clear that the prophecies, which were so much admired, were really no prophecies at all; that they were not anything more than the vaticinations which are frequently heard in our own Houses of Parliament. There is scarcely a year in which some fervent orator in the House of Commons does not denounce something or other in unmeasured terms; now threatening England with invasion, and its people with annihilation; now prophesying destruction to the National Church, and the impending triumph of the Papacy in Great Britain. The last of such effusions has been to the effect that England's sun has set, now that she has become more democratic than she was before. In like manner we have seen French and American prophets busy themselves about their neighbours, quite as much as about their own nation; and speedy desolation is foretold to all who offend the national sense of dignity. In like manner we hear from our own pulpits constant denunciations against the sins of England; and divines attribute fever and murrain, cholera and the potatoe-rot, monetary panics and desolating wars alike to the sins of the people. Some go so far as to select the particular sin for which the scourge is used; and one denounces luxury, another swearing, another Sabbath-breaking, another the free use of thought, another the want of liberality at the bidding of the church, according to the ideas of the preacher. Some of opposite

 creeds are more extended in their views; and whilst the Protestant sees the cause of Ireland's miseries in the existence of Maynooth, the Papist sees it in the existence of a Protestant state church.

Now in none of these cases does any one, who exercises an independent judgment, trust the orator. The thinker finds that the curses and the blessings of this world come alike to the good and to the bad; that disease and death fall equally upon Jew, Turk, Infidel, Papist, Protestant, and Mormon. But he also finds that the majority of the population in all countries prefer to be led rather than to be leaders; and consequently that he who denounces most fiercely, who scourges our acknowledged vices most constantly, and who holds out to us in our hours of need the brightest hopes, is certain to have considerable power. Just such an one was Isaiah; but ere we analyse his character and history, we must examine whether the book which bears his name was written by a single individual.

It would be incompatible with our design to compress into the compass of an article everything that has been advanced respecting the unity of the authorship of "The book of the prophet Isaiah." We must content ourselves with the expression of our own views, and give a reference to Kitto's and to Smith's *Cyclopædias of Biblical Literature*, and to a very able article in the *Revue des deux Mondes*, July 1, 1867, pp. 146–179, the last of which will repay perusal.

There is, we think, very strong evidence to prove that two hands at least have been engaged in the production of the book in question. The first declares that he saw his visions in the days of Uzziah, Jotham, Ahaz, and Hezekiah, an extent which reaches a

 period of about one hundred and ten years. If we presume, however, that he did not assume the prophetic office until the last year of King Uzziah, about 758 B. C. (see chap. vi. 1); and if he were then of full age and lived to the end of Hezekiah's reign, 696 B. C., he would have attained the age of about 83. The Talmud tells us that he was killed by Manasseh. The second writer has apparently lived about the time of the rise of the Persian power. The forty-fifth chapter, indeed, seems to have been composed at the very period when Babylon was besieged by Cyrus, who is mentioned by name; and we must imagine that the forty-sixth chapter was penned when Bel and Nebo were the familiar names of the false gods. We will, however, describe the book as we find it.

The first few chapters record the desolation of the land of Judah and the miseries of Jerusalem; the city had been plundered, and a large portion of its walls destroyed (2 Chron. xxv. 23, 24) by the Israelites, whom we consider to have been the people of the land, originally subjugated by David, though lost by his seed. And though under Uzziah a partial recovery was effected, yet in the time of Ahaz, Syria and Israel combined together, and again threatened the small yet holy city with destruction. To escape from the danger, the services of the King of Assyria were purchased by the Jewish King; and his capital escaped desolation at the cost of the temple treasury. At the same time he saw his ancient enemies, the Israelites, carried away from his neighbourhood, and thus might count on a prolonged peace. After this time Hezekiah, who was tributary to the Assyrians, revolted, and was attacked by an overwhelming force; but, though it desolated Judah, it collapsed during the siege of the

ISAIAH] capital. The king has a serious illness, but recovers. After a time certain Babylonian ambassadors arrive, and the monarch gives them a sight of the royal treasury; for this act of ostentation the Prophet reproves the king, and utters a painful augury. So far as we know from his writings, the career of Isaiah ends about this time.

Now during the whole of this period the utterances of the Prophet resemble closely the utterances of such pulpit politicians as Mr. Beecher, of New York. He recalls point by point the misery of the people, and the losses which they have sustained. With natural vehemence he rebukes his auditors for their sins, forgetting, as such enthusiasts ever do, that if success is a test of orthodoxy, the conquerors must be more friendly with the Almighty than the vanquished. The orator next proceeds to assert his own divine mission, and, in the name of the God who has revealed Himself personally to him, he promises abundance of blessings for the future, provided only that the God whom the prophet adores be adopted as supreme.

When Jerusalem was surrounded with the armies of Rezin and Pekah, Isaiah (ch. vii. 1), boldly asserts that they will not only be unsuccessful, but that the nation's enemies shall be signally destroyed. Prophecies such as these were rife in the siege which inaugurated the final destruction of the Holy City as the Jewish capital, but they were vain. The rulers then had no means by which to bring about the fulfilment of their auguries. Ahaz, on the contrary, could send gold to the Assyrians, probably also to the Philistines (Isa. ix. 12), and the Prophet, knowing the power of money, was able, not only to marry in comfort, but to name his sons, in confident expecta-

ISAIAH] tion that their cognomens would be a standing witness to his astuteness.

After the signal deliverance of Jerusalem and the establishment of his reputation, Isaiah then proceeds to express his opinion as to the probable fate of other nations—Moab, Damascus, Egypt, and others. Like his successor, Ezekiel, he denounces Tyre, and both are equally unfortunate in the results of the vaticination. "The burden of Babylon" (ch. xiii.) we must consider an interpolation; for, during the time of Isaiah, that city was not sufficiently powerful to attract attention. Having once gained a reputation for prophetic knowledge, the orator, like Demosthenes in later times, attempted to force his political views upon the ruling powers. The monarch and his ministers considered it judicious to ally themselves with some neighbouring power. Situated as Jerusalem was, between Egypt and all her foes, her territory was likely to be the battle-field of nations, and the people, unable to cope single-handed with either the Assyrians or the Egyptians, were likely to be destroyed by either. Egypt being the nearest empire, it was natural that help should be sought from her, rather than from distant Nineveh. This Isaiah denounces (ch. xxxi.), and urges as a counter-proposition that Judea should remain neutral, or, as he puts it, that it should trust in the Lord of Hosts (verse 5). To this policy of neutrality, Hezekiah, who appears to have taken Isaiah as his councillor, adheres, when Sennacherib attempts to make an alliance with him (ch. xxxvi. 16), and for a time the plan is successful. We may, however, notice in passing, that the policy is abandoned by the prophet's successor, Jeremiah, who urges upon Edom, Moab, Ammon, Tyrus, Zidon, and Jerusalem

ISAIAH] to yield to Nebuchadnezzar, for if they do so he will allow them to remain in their own land (Jerem. xxvii. 1–17). When Isaiah had advanced far into years, and age had increased his power of political observation, he meets with an embassy from Babylon, and hears from them privately the news of their country. From indications of growing strength in Chaldæa, and divided counsels in Assyria, he augurs the rise of Babylonia, and concludes that her monarchs will take the same course as did those of Nineveh; he cannot hope for a second miraculous escape for the Holy City, and thus he boldly propounds the saying that the Babylonians will destroy Jerusalem. Indeed, when once it was attacked by such nations as those dwelling in and about Mesopotamia, there could be no more hope for the continued independence of Judea than there would be for the Belgium of to-day if France or Prussia were to attack her, either singly or united.

Now throughout the whole of Isaiah's time, dread of the Israelites, Syrians, and Assyrians was the dominant feeling, but no catastrophe had occurred similar to that which had been brought upon Israel by the gold of Ahaz and of the temple treasury (2 Kings xvi. 7–9, xvii. 1–6)—there had been war, devastation, battles, and a siege—but Jerusalem was still an independent city. We omit here the catastrophe which is indicated by Amos and Joel (2 Kings xiv. 13, 14), because it happened prior to Isaiah's time, and because, although a great number of Jews were taken captive, a sufficient number were left behind to people the city, which, though greatly injured, was not irreparably destroyed.[95]

95 See JOEL, *supra*, and note 91, p. 691.

ISAIAH.] We pass from the thirty-ninth to the fortieth chapter of the book, and find that all is changed, there are no more remonstrances, no more denunciations, the threatened punishment has fallen, the time of expiation has arrived, and the people who still mourn are to be comforted; Jerusalem has received from the Lord's hand double for all her sins (ch. xi. 2). There is no more mention made of Syria, Egypt, Israel, and Assyria, as nations to be feared. Babylon is the sole power existent, but it is clearly tottering before the growing might of Persia. Under the new dynasty, the captives may hope for deliverance, and now that hope has arisen, it grows amazingly. As a man long bowed down by adversity, and daily longing for relief, is generally extravagant in his expectation when his desire seems near to satisfaction; so he who is called, for want of a better name, the second Isaiah, overflows with exaggerated promises. He scents from afar the coming deliverance, and hails it with satisfaction; but he finds that his enthusiasm is not universally shared, many are too comfortable in their new homes to face the disagreeableness of removal; to them a home in Babylon, is 'a bird in the hand,' and a house in Jerusalem, unbuilt and desert, is 'a bird in the bush.' To stir up such lethargic minds requires a great effort, and the orator was equal to his work. In the range of language I know no description of a return homewards so vivid, and so exalted, as that of the second Isaiah; if the language were not oriental, we should call it quixotic, but either term will suffice. Yet we do not find any such character mentioned in the books of Daniel, Ezra, or Nehemiah, since his style is too exalted for us to confound him with Haggai, or Zechariah.

Isaiah] It is unfortunate, perhaps, for modern Christians that there is amongst us a propensity to take in their cold literality the warm effusions of eastern enthusiasts. We thus have identified the hopeful words of a Hebrew captive, telling his views of impending events, with the words of an inspired prophet of about 53 b. c., describing events in what is, to us, two dozen centuries later, a doubtful future. When this error has been corrected, we shall each of us try earnestly to discover the meaning of every portion of the sacred writings, rather than labour to demonstrate that each signifies that which favours our preconceived notions. The task of teaching "religious" people to think is almost a hopeless one, yet we do not despair. The judgment of many is sufficiently matured at the present day to distinguish the difference between a mere expression of opinion in plain terms, and in those which are ambiguous, and we may fairly hope that the same power of reason will be extended to the past ages. Isaiah will then be recognised as a close observer, an earnest man, and a hard-headed politician; it will also be ascertained that he had one or more imitators, whose lucubrations have come down to us under the shadow of his name.

Iscah, יִסְכָּה (Gen. xi. 29). This word may be taken to signify "He will see," being the future or imperfect tense of סָכָה, *sachah*. The name was borne by a sister of Lot.

Ish, Cuneiform, signifies "The, or an, old man."

Ishakku, Cuneiform, "Priests." This word is interesting, as it suggests a query whether the word Isaac, given to the son of 'the Father on High' (Abraham), may not be derived from the Cuneatic word *Ishak*, "a priest." There is some probability in the surmise, for the

ISHAKKU] names of the twelve patriarchs are in some instances derived from non-Hebraic sources.

ISHBAH, יִשְׁבָּח (1 Chron. iv. 17), "Praising" (Gesenius);[96] "an appeaser" (Fürst). More probably "he will call, or praise, or worship," being the future of שָׁבַח, *shabah*.

ISHBAK, יִשְׁבָּק (Gen. xxv. 2), "Leaving behind" (Gesenius);[96] "a free one" (Fürst); probably "He will set free," from שָׁבַק, *shabak*.

ISHBI-BENOB, יִשְׁבּוֹ־בְנֹב (2 Sam. xxi. 16), "His seat is at Nob" (Gesenius);[96] "dwelling on the mountain" (Fürst). I can find no satisfactory etymon for this name.

ISHI, יִשְׁעִי (1 Chron. ii. 31), "The upright one;" "Jah is salvation" (Fürst).

ISHIJAH, יִשִּׁיָּה (1 Chron. vii. 3), "Jah is upright, or lives."

[96] The etymologies given by Gesenius for the above words, are to me very unsatisfactory. Since there are so many names which begin with *ish*, it will be well if we make an attempt to discover etymons more consonant with probability. There are —1, The word יָשָׁה, *iashah*, sometimes read as *Jasher*, which signifies 'upright,' 'to be or stand erect,' the equivalent of the Latin *esse*. 2, the word יֵשׁ, *iesh*, which signifies 'existence.' 3, יִשַׁי, *ishai*, usually written Jesse, signifying 'a stem, branch, shoot.' 4, יָשַׁע, *iasha*, signifying 'to be large, ample, broad,' 'to aid, to succour.' 5, אֵשׁ, *esh*, signifying 'fire.' 6, אִשֶּׁה, *isheh*, signifying 'a sacrifice.' 7, אִשָּׁה, *ishah*, signifying 'a woman.' And 8, עָשׁ, *ash*, is 'a bright constellation' (*ursa major*). In the margin of Our Bible we are told that the Lord called Adam and Eve, Ish and Isha; but when we have got thus far there is still great difficulty in determining which of the two last, or of the precedent words, we shall select. There is still a farther difficulty in finding the real value of the *b* ב, in certain of the names. Hence, to get anything like a probable etymon, we are driven to one or more of the letters interchangeable with it. *M* מ, and *b* ב, are interchangeable; if we try to fit them to יִשְׁבָּח, *Ishbah*, we find that יִשְׁמָח, *ishmah*, signifies 'the ish,' or 'his ish is fat;' and *Ishmak* is precisely the same, ק having been used instead of ח, *i. e.* instead of *ch;* and Ishbi-ben-ob would read as Ishmi-ben-ab, "the son of the father hears," or possibly "the son is obedient to the father;" but as the *bi* may represent בִּאָה, *biah*, 'entrance,' or בָּהָה, *bahah*, 'purity,' or בִּי, *bi*, 'prayer,' we may read it as "the man of purity, or prayer, is the son of the father." בָּעָה, *baah*, is 'to swell up,' 'seek for,' 'to be swoln up,' and that might make the word mean, "the swoln upright one is the son of the father." These etymons, however, are all of them unsatisfactory. It is, indeed, possible that the initial *I*, in *ish*, is simply the sign of the future or imperfect tense of a verb; it is in many words desirable to consider it as such.

ISHMA, יִשְׁמָה (1 Chron. iv. 3), "He hears," or "he will shine," from שָׁמָה; or "he will be high," from שָׁמָה.

ISHMAEL, יִשְׁמָעֵאל (Gen. xvi. 11), "El hears, is high, or shines," from שָׁמַע.

ISHMERAI, יִשְׁמְרַי (1 Chron. viii. 18), "Jah pierces, or presses into;" from שָׁמִר and יָה.

ISHPAN, יִשְׁפָּן (1 Chron. viii. 22), "Son of the erect one;" פן for בן.

ISHTAR, Cuneiform, "The celestial queen," or Regina Cœli, and sometimes called Ri, or 'Ῥέα; also "the pure bright being."

ISHUA, יִשְׁוָה (Gen. xlvi. 17), "The erect one."

ISMACHIAH, יִסְמַכְיָהוּ (1 Chron. xxxi. 13), "Jah props, or keeps erect."

ISMI-DAGON, was an ancestor of Tiglath Pileser, B. C. 1861. Abraham gives, about B. C. 1900, the name of Ishmael, or Ismi-el, to his first son. Here we have Bel-Dagon and El all in apposition with Ismi, or Ish.

ISPAH, יִשְׁפָּה (1 Chron. viii. 16), "The smooth, or shining one," or "the firm strong one."

ISRAEL, יִשְׂרָאֵל (Gen. xxxii. 28), is usually said to mean "Contender or Soldier of El." I doubt this etymology strongly. The name was given to one whose name previously had been feminine; it is therefore likely to be significative of some male attribute. Now יָשַׁר, *iasher*, signifies 'to be straight or upright;' metaphorically, 'to be powerful, as a man, a soldier or prince;' and 'Al is upright,' or 'the upright Al,' would be an appropriate name for a man whose idea of worship is to set up a pillar, and pour oil thereon, this being the ordinary mode of representing *Mahadeva*, and of paying homage to him by making him sleek and shining.

We remember that one son of Israel was called

ISRAEL] Asher, another Gad, after a Phœnician goddess, another Reuben, or the sun's son, and that the latter knew the virtue of the mandrake, a common offering to the pillar, or its priapic representative. In due time, after this feast of mandrakes, and apparently owing his origin to the virtues of the plant, ISSACHAR is born, whose name is significant of the influence of the mandrake upon Jacob.

We may yet find another etymon for ISRAEL in the *hifil* of זָרַע, *zara* (see SARAH, *infra*), where הִזְרִיעַ, *hizria*, signifies 'to bear seed,' which, with the addition of אֵל, *el*, would signify 'El bears seed,' or 'El is fruitful.'

ISSACHAR, יִשָּׂשכָר (Gen. xxx. 18), which comes I think from יֵשׁ, *ish*, 'abundance,' and שֵׁכָר, *shechar*, 'strong drink,' signifies 'abundance of hilarity.' This is one of the words which some of the later redactors have softened down, and about which they have woven the idea that Issachar means 'wages.' It will be remembered that Reuben found mandrakes in the field, and gave them to his mother. With these she tempted her husband to give her his company, which he had long withheld. If the love-charm was efficacious, we can well imagine that the name was given to celebrate the feast.

ISUI, יִשְׁוִי (Gen. xlvi. 17), "The comforter;" also "deliverance, welfare, victory," or "my helper;" יָשַׁע, *iasha*.

ITHAMAR, אִיתָמָר (Exod. vi. 23), is translated by Gesenius, "Land of palms," and by Fürst, "The father the palm tree," being a contracted form of אֲבִיתָמָר. The more probable etymology, however, is אֵת, *eth*, תָּמָר, *tamar*, *i. e.* 'near to the palm tree.' Compare *Ethbaal*, 'living with, or joined to, or near to Baal.' It will be remembered that the palm tree was one

Ithamar] of the symbols of the Almighty amongst the Phœnicians, and as such appears on the back of the book respecting them which was written by Kenrick.

Ithiel, אִיתִיאֵל (Ps. xxx. 1; Neh. xi. 7), 'near to, or dwelling with El.'

Ithmah, יִתְמָה (1 Chron. xi. 46). I find no satisfactory etymon for this word as usually spelled. My opinion is that it was originally עַתְמָה, which signifies 'she glows.' The bearer of the name was a Moabite, and possibly a worshipper of the female sun.

Ithnan, יִתְנָן (Josh. xv. 23), "Given" (Gesenius); "a fortress" (Fürst).

Ithobaal, a Phœnician name, "The upright Baal," or "Baal is upright."

Ithran, יִתְרָן (Gen. xxxvi. 26), "He is pre-eminent," or "abundance."

Itt, Cuneiform, signifies "signs, prodigies;" Heb., את, *ath.*

Ithream, יִתְרְעָם (2 Sam. iii. 5), "The mother is abundance," or "mother abounding."

Ittah-kazin, עֵת־קָצִין (Josh. xix. 13), "The judge himself;" read אֵת, *eth,* for עֵת, *eth.*

Ittai, אִתַּי (2 Sam. xv. 19), a variant of אִיתַי, which signifies "existence," or possibly "Jah is an essence, or being;" from אִית, *ith,* and יָה, *jah,* the ה being dropped. It is possible that it may have a Greek origin, from ἰτέα, and signify "he is a shield," or simply "a shield."

Iva, the Assyrian "Prince of the power of the air;" also called Eva, Air, Aer, Our, Ar, Er and Vul; his emblem was a draped male, carrying a rod, from whence sprung three thunderbolts. Iva and Anu were gods in Babylonia, b. c. 2441.

Ivah, עִוָּה (2 Kings xviii. 34), is the same as חַוָּה, "a circular place, a village."

Jubal, יוּבָל (Gen. iv. 21), "Yaho is Baal." It is probable that *Ju, Bel,* or *Bal,* is strictly analogous to, and perhaps the ancestor of, the word *Evoe, Euoe,* chanted in honour of Bacchus. Higgins states, on the authority of Maurice, that the Hindoos use the word *Jeve,* or *Jeue,* when singing praises to their gods. We have clearly the same word in *Jubilee,* which is spelled precisely the same as *Jubal,* יובל, one of whose significations is 'a ram.' At the Jubilee, rams' horns were blown as trumpets, and none can read of this without associating the Jewish worship with that of the nations round about, who used the ram for an emblem of vigour, and its horns as an emblem of perpetual masculine, or creative power.

Halleluiah is as old as the ancient Egyptians, and the song of Jubilee may be said to date from the most remote antiquity.

Juchal, יוּכָל (Jerem. xxxviii. 1), "The voice of Jah;" קָל, *kal,* 'a voice,' or 'Jah is everything;' כֹּל, *col,* 'the whole, totality, all.'

Judah, יְהוּדָה (Gen. xxix. 35), is usually said to signify 'praised,' an unlikely etymon, for no baby is specially deserving of praise ; and to call an infant by such a title would be equivalent to calling him 'he was held in esteem,' an opinion which could only be formed after the man had lived for some years, and not when his life was commencing. My own impression is that the word is an altered form of יְהוּדָד, *jhudad,* which signifies "a friend of Yaho, or Jah." If this surmise be correct, we shall then find that Jacob introduced the names of the following gods of the "Heathen" into the cognomens of his children : *Ra, Re,* or *Ri,* the Egyptian and Assyrian name for the Sun ; *Dan,* the Phœnician name of the Supreme ; *Gad,* the

JUDAH Tyrian goddess of good-luck; *Asher*, Mahadeva; *Yeho*, Canaanite; and possibly *Phthah*, an Egyptian god.

JUDITH, יְהוּדִית (Gen. xxvi. 34), was the name of a wife of Esau, a contemporary probably with her nephew Judah, and apparently having a name derived from the same source. As we derived Judah from יָהוּ, *yahu*, and דַד, *dad*, the final ד being converted into ה, so we may conclude that JUDITH is from יָהוּ, *yahu*, and דַת, *dath*. The signification would then be "The law, decree, appointment, religion, counsel, plan, or purpose of Jah."

The individual who bore the name was a Hittite, and whether we conclude that the word Judith is a feminine variant of JUDAH, or is simply derived from יָהוּ, *yahu*, it is apparent that the early form of the name JEHOVAH was common to the Jews and to the Hittites.

JUSHAB-HESED, יוּשַׁב־חֶסֶד (1 Chron. iii. 20), "The abode of ardent love;" חֶסֶד, *chesed*, 'ardent love;' יָשַׁב, *ashab*, 'to dwell in, to inhabit.'

JUTTAH, יֻטָּה (Josh. xv. 55), "He covers over," or "he protects," עָטָה.

IZHAR, יִצְהָר (Ezra vi. 18), "Smooth as oil, or shining."

IZRAHIAH, יִזְרַחְיָה (1 Chron. vii. 3), "Jah brings to light."

IZRI יִצְרִי (1 Chron. xxv. 11), "Jah forms, or fashions." Compare Psalm cxix. 73, "Thy hands have made me and fashioned me."

PLATE II



FIG. 1.



FIG. 2.



FIG. 3.



FIG 4



FIG 5.

PLATE III.



Fig. 1

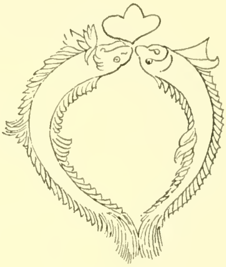


Fig. 2.



Fig. 3.

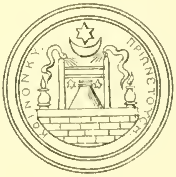


Fig. 4.

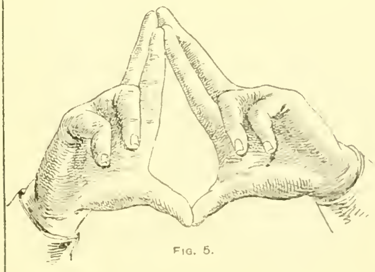


Fig. 5.

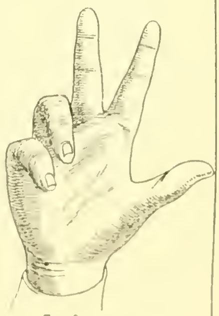


Fig. 6

PLATE IV.



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